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THE

BAPTIST MAGAZINE,

FOR

1849.

THE PROFITS ARISING FROM THE SALE OF THIS WORK ARE GIVEN TO THE WIDOWS OF BAPTIST MINISTERS, AT THE RECOMMENDATION OF THE CONTRIBUTORS.

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VOLUME XLI.

(SERIES IV., VOL. XII.)

"Speaking the truth in love."—EPHESIANS iv. 15.

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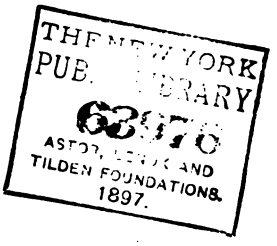

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PREFACE.

HAVING stood on the watch-tower and observed attentively the course of events, some of which it has been our duty to record, perhaps we shall not be thought presumptuous should we now endeavour to interpret the voice of the departing year. If we mistake not, its language is to this effect:—

"Let the friends of the Redeemer prepare for the final conflict. The hour is rapidly approaching, and the battle-field will be the world. Italy may probably be the central point, but let not England, America, or the remotest colony expect exemption. The opposing forces are preparing for the assault. A universal movement is taking place among them, and with determined energy they will wage general and unrelenting war against vital Christianity. Let every believer gird himself and watch. All carnal weapons must be resolutely cast away. The counsels of flesh and blood must be discarded. Firmness, gentleness, and faith, can alone secure the victory. Suffering must be patiently endured. The preservation of life or of possessions must no longer be regarded as the great object. Every candidate for the unfading garland must hold himself in readiness for painful sacrifices, and keep his *eye steadily fixed on his* Almighty Leader. To Him

success is certain: 'for He is Lord of lords, and King of kings; and they that are with Him are called, and chosen, and faithful.'"

Happy are they who understand and obey the admonitions of God's word and providence!

In writing the last sentence of this volume, it devolves on the Editor once again to acknowledge his responsibility, and to express his hope that his beloved brethren in the ministry will continue to afford him their cordial and disinterested co-operation.

WILLIAM GROSER.

11, *Smith Street, Chelsea,*
November 24th, 1849.

THE

BAPTIST MAGAZINE.

JANUARY, 1849.

SCENES IN THE LIFE OF ROGER WILLIAMS,

FOUNDER OF THE COLONY OF RHODE ISLAND.

In the early part of the sixteenth century, the celebrated Sir Edward Coke is said to have observed, in a place of public worship, an interesting looking boy taking notes of the sermon. His curiosity was excited; and he requested the youth to show him what he had written. The evidence of talent which the manuscript exhibited, impressed the learned attorney-general so favourably, that he requested the boy's parents, who were in humble circumstances, to entrust their son to his care. They did so; and Roger Williams was, in consequence, sent to the university of Oxford, where he attained considerable proficiency in logic and the classics. He afterwards commenced the study of the law under the guidance of his generous patron, who naturally desired to train his pupil to the profession which he himself adorned. Thus was he led to an acquaintance with the *principles of law and government, and prepared by providential occurrences, the issue of which* neither he nor his benefactor anticipated, for the important and peculiar work to which God had destined him. His early history is generally shrouded in darkness. The course of a diligent student is not usually fraught with events which attract the attention even of contemporaries. His own pen, however, recorded, late in life, one fact of great importance. "The truth is," he says, "from my childhood, now above threescore years, the Father of lights and mercies touched my soul with a love to himself, to his only begotten, the true Lord Jesus, and to his holy scriptures."

In February, 1631, two persons placed their feet, for the first time, on the American soil, at Nantasket, near Boston. One, whose countenance beamed with energy and candour, a man of thirty-two years of age, who having received in England what were called

"holy orders," and sustained the ministerial office as a clergyman of the establishment, had been constrained by the tyranny of archbishop Laud and king Charles the first, to seek for that liberty of conscience which in his native country was denied. It was Roger Williams, who, accompanied by his affectionate wife, had abandoned the comforts and prospects of former days, crossed the ocean, and, after a tempestuous voyage, landed in an unknown region in the depth of winter. Freedom to serve God according to the directions of his word, and to profess the truth unrestrictedly, was, however, so necessary to their happiness, and so pleasant to their hope, that for the sake of this they had willingly followed others who had suffered from the same despotism as themselves, and had formed a settlement in the wilderness. Eagerly, therefore, they turned their steps to Boston, anticipating a cordial welcome from their congregational brethren. But these brethren had made arrangements a few months before of which the new comers were not aware. On the 23rd of the previous August, on board the ship Arabella, the men who were fleeing from persecution at home, and seeking for religious advantages in the new world, held the first meeting of what was called the Court of Assistants. "The first question propounded was, *How shall the ministers be maintained?* It was ordered, that houses be built for them with convenient speed, at the public charge, and their salaries were established. This," says David Benedict, "was the viper in embryo; here was an importation and establishment in the outset of the settlement, of the odious doctrine of church and state, which had thrown Europe into confusion, had caused rivers of blood to be shed, had crowded prisons with innocent victims, and had driven the pilgrims themselves, who were now engaged in this mistaken legislation, from all that was dear in their native homes. From these resolutions, on board this floating vessel, which by subsequent acts became a permanent law, subjecting every citizen, whatever was his religious belief, to support the ministry of the established church, and to pay all the taxes which the dominant party might impose, for their houses of worship, their ordinations, and all their ecclesiastical affairs, proceeded the great mistake of the puritan fathers. And from the same incipient measure grew all the unrighteous tithes and taxes, the vexatious and ruinous lawsuits, the imprisonments and stripes of the multitudes who refused to support a system of worship which they did not approve. . . . . "The provident foresight and pious care of the puritan fathers, to provide by law for the support of religion, that their ministers should not be left to the uncertain donations of their flocks, have been the subject of commendation and eulogy by many of their descendants. The plan was indeed specious in appearance, but could they have foreseen all the evils which followed it through all the colonies—could they have had a full view in their early movements, of all the distress to individuals and families, which their legal policy for many generations occasioned, and of the frightful extremities to which it soon conducted them, they must have shuddered at the prospect, and faltered in their course." These being the principles and established practices of the community, when Williams and his wife arrived, it was at once apparent to them that the freedom from ecclesiastical tyranny which they had crossed the Atlantic to obtain, was not to be found at Boston. The church was wielding the sceptre of civil power, and heard with astonishment and indignation the statement of the new comer, that in his judgment, "civil governments, being

constituted only for civil and secular ends, the magistrate had no right to interfere in the affairs of conscience." "He seems at that time," says Mr. Knowles, "to have fully matured the truth, that a church established by civil law, cannot be, as to its outward order, a true church of Christ; that so far as civil authority enforces religious duties, so far the church which allows it becomes a kingdom of this world, and not the spiritual empire of which Jesus Christ is the only sovereign."

Four years and nine months after the arrival of Roger Williams at Nantasket, all the ministers of Massachusetts Bay were summoned to meet at Salem. The pastor of the independent church at Salem was to be tried before the civil authorities of the whole district, and the charges against him were of such a nature that it was requisite that the ministers should be present. That church had excited the suspicion of the ruling powers at its formation in 1629, as the governor of Plymouth and other members of the church there, who had been invited to attend the ceremony, were not permitted to give the right hand of fellowship to the new church, till an explicit declaration had been made, that this service was not meant to indicate any right of interference or control. This church at Salem had also given offence a few weeks after Williams's arrival in New England, by inviting him to become assistant to their aged pastor. The civil authorities had then interfered, in accordance with a principle which was afterwards laid down formally, that, "If any church, one or more, shall grow schismatical, rending itself from the communion of other churches, or shall walk incorrigibly and obstinately in any *corrupt way of their own, contrary to the rule of the word, in such case the magistrate is to put forth* his coercive power, as the matter shall require." Williams had consequently been obliged to leave Salem, and had continued about two years at Plymouth; but the "ruling elder" of the church there disliked his opinions, and feared that he would be successful in diffusing them in that neighbourhood. He alarmed the church by expressing his fears that Williams would run the same course of rigid separation and anabaptistry which John Smith had run at Amsterdam. Williams was not then a baptist; but then as now, a *tendency* to anabaptism might be discerned by acute observers, even where the climax of anabaptistical heterodoxy had not been reached. "Anabaptism," says Benedict, "was a spectre which haunted the imaginations of the early settlers. The word possessed a mysterious power of inspiring terror, and creating odium. It has, perhaps, been sometimes employed to justify measures which might else have wanted the appearance of justice and humanity." The ruling elder of the church at Plymouth prevailed on the church to dismiss Williams, and the church at Salem inviting him to return to them, he went thither, accompanied by some of his friends at Plymouth. So strong, however, was the feeling of the secular authorities against him, that the town at Salem presenting a petition soon afterwards claiming some land in Marblehead, as belonging to the town, the petition was refused a hearing, on the ground that the church of Salem had chosen Mr. Williams her teacher, and by such choice had offered contempt to the magistrates. Now, he was cited to meet charges made against him, all the ministers of the district being convened to assist in the solemn proceedings,—those ministers having already determined at a previous hearing, that "he who asserted that the civil magistrate ought not to interfere in case of heresy, apostacy, &c., ought to be

removed; and that other churches ought to request the magistrate to remove him."

There stands the accused. What evil has he done? He has broached opinions that must not be tolerated. James the first, king of England, had made to the settlers a grant of lands belonging to the Indians of a certain region, without the consent of those Indians. The colonists had taken possession of the lands, and in virtue of them had claimed civil and religious authority over all that dwelt in the district. Williams regarded the whole proceeding as unjust, and the authority exercised as a usurpation. "The sin of the patents," says Benedict, "to use the language of the times, or in other words, of the doctrine that kings could dispose of the lands of the natives, without their consent, was one of the most offensive positions maintained by Mr. Williams. But the most obnoxious position, and indeed the heresy of all others the most dangerous and pestilential, in the estimation of the puritan fathers, was, that the magistrate had no right to punish breaches of the first table; or, to vary the expression, to legislate in matters of conscience and religion. Other complaints of minor importance were brought against him; but these two formed the substance of his indictment, and were the main points at issue before a tribunal, secular in name, but in reality entirely under the influence of the ministers of religion, and swayed by the dictations of the church."

The accused made his defence; but it was not deemed satisfactory. "Mr. Hooker," says the historian, "was appointed to dispute with him; but Mr. Hooker's logic, seconded as it was by the whole civil and ecclesiastical power of Massachusetts, could not force him *to recognize* the right of the civil *magistrate to punish heresy, or to admit that the king's patent could give* a just title to the lands of the Indians."

Sentence was pronounced the following morning. He was to depart within six weeks out of the jurisdiction of Massachusetts.

January arrived, and he was not gone. He had received permission to remain till spring, on condition that he did not attempt to draw others to his opinions. Some of his friends had resorted to him, and he had conversed on the topics which were most interesting to him and to them. The governor and assistants, therefore, met in Boston to consider his case; "for," says Winthorp, "they were credibly informed, that he, notwithstanding the injunction laid upon him (upon liberty granted him to stay until spring) not to go about to draw others to his opinions, did use to entertain company in his house, and to preach to them, even of such points as he had been sentenced for; and it was agreed to send him into England by a ship then ready to depart. The reason was, he had drawn about twenty persons to his opinions, and they were intending to erect a plantation about the Narraganset Bay, from whence the infection would easily spread into these churches; the people being, many of them, much taken with an apprehension of his godliness. Whereupon, a warrant was sent to him to come presently to Boston to be shipped. He returned for answer, and divers of Salem came with it, that he could not, without hazard of his life. Whereupon, a pinnace was sent, with commission to captain Underhill, to apprehend him, and carry him on board the ship which then rode at Nantasket. But when they came to his house, they found he had been gone three days, but whither they could not learn."

Other scenes in the life of this extraordinary man will be presented to the reader's view next month: the infor-

mation from which the preceding have been sketched, has been derived principally from "A General History of the Baptist Denomination in America and other parts of the world, by David Benedict," an enlarged edition of which was published last year in New York.

THE STATE OF RELIGION.

To the Editor of the Baptist Magazine.

SIR,—I have been favoured to read the Baptist Magazine from its commencement, and also the Baptist Register which preceded it. But my contributions to their pages, for various reasons, which I forbear to specify, have been short and few. For some time past it has pleased the great and wise Head of the church to lay me aside from all public labour, and to confine me to the chamber of pain and weakness. In this state I have been employing my pen on different subjects connected with personal godliness, and the prosperity of the church of our beloved Lord.

Some papers in your late Magazines have induced me to transcribe and send the subsequent observations which are at your service for insertion.

JAMES LISTER.

56 *Falkner Street, Liverpool, November* 21, 1848.

The state of true religion in the present day may be viewed under two aspects, the favourable symptoms, and the unfavourable.

Many are of opinion that personal and vital religion is not only not declining, but is on the increase; and refer to the following and similar evidences.

1st. The British and Foreign Bible Society; the operations of which show the extent and power of religious principle, and furnish that great instrument by which the Spirit effects the conversion and salvation of men. What an amount of Christian love and energy is brought into action by its agents, auxiliaries, associations, contributors, which spread over so many portions of Christendom!

2nd. The London Tract Society stands next to it as an engine for the advancement of Christianity.

3rd. Above all are Christian missions, which, like the two former, are of recent origin in our land, but are now found, I believe, in every department of the Christian church. Look *at their number, their supporters, their agents, their stations, on the continent of Europe, in* Africa, in Asia, and in various islands of the ocean. Their beneficial working at home, in our now many town missions and rural itinerancies, must not be overlooked.

4th. What can be more cheering than our Sunday schools, covering all parts of our country, and scarcely wanting in any locality, or absent from any place of worship?

5th. Surely true religion must be on the advance, say many, if proof can be afforded by the rapid increase of churches, chapels, and meeting houses for public worship.

6th. Does not the literature of the day bear testimony also to the fact? Within these few years a great change has occurred in the publications of every class and order. Formerly there was, at least, a want of gospel truth and Christian spirit in some leading periodicals, while too many popular works were constructed on principles which were a grief to pious minds.

7th. Infidelity, before the close of the *last* century and at the beginning of *this*, was, at least, in a different position from its present. *Then*, the higher and

middle classes, and even royal personages, were to be found among its defenders, and patrons of its defenders. For some time it has lost such ascendancy, and seems to have made its way more among the lower and lowest classes. And does not such a change manifest the progress and power of gospel truth?

8th. A new and widely extending organization, founded on the great principles of vital Christianity, "The Evangelical Alliance," to unite Christians in love and reciprocal avowal, and in co-operation for the common cause, is, perhaps with many, a most satisfactory fruit and test of the progress and power of true godliness in the present day.

A consideration of these and similar cheering symptoms leads many to *this* conclusion. And it would be ungracious to submit these symptoms to a severe and harsh examination, influenced by a censorious or desponding spirit. Let them have their full weight. They did, and could only, originate, I am persuaded, in true Christian and philanthropic principles, and can only be carried on or extended by them.

But let us look to the symptoms of a different complexion.

1st. Amidst the machinery at operation, examine the results in conversions, so far as they come before us in accessions to the churches. Statistics of different denominations here, and in America, India, and Asia, have been published; and all concur in the depressing fact of decrease, at least not of increase. For some years past these authentic statements have been gradually approaching (with exceptions) to this painful conclusion.

2nd. Let spiritual experimental converse among professing Christians be *viewed as another test.* Talking about *books, schools, missions, ministers,* cannot be included in *such* communion as indicates the state of the *heart* towards Christ and God.

3rd. The real state of Sunday school teachers. Can we fairly estimate all of them as having first devoted themselves to the Saviour? Far be it from me, Mr. Editor, to put this down as a qualification necessary to admit one to the office. Churches and friends must often do as they can. But we cannot expect the conversion of children when their teachers are unrenewed.

4th. Candidates for the ministry. It is very evident that in the present state of British society, as impregnated widely with talents, and education, and science, among all orders, that candidates for the sacred office should be generally men eminent for gifts, piety, zeal, benevolence, and exemplary habits and conduct, from every rank of the Christian profession. Is such a just expectation warranted by facts? This is a very tender subject, and details could do no good. But facts cannot be set aside. Is our ministry what it should be? There are pastors throughout the land, each in his own charge, whose heart and powers are with Christ; who read, study, speak, visit, and preach, for Christ; whose *all* of time, and of what can be spared of their income, is consecrated to Christ and to his cause. Would that all were such! "The Lord of the harvest send forth labourers into *his* harvest!"

5th. Examine the management of secular business with professors. Few of the highest ranks are called. Many of the lowest ranks are abandoned to indifference and incredulity. The strength of the churches generally consists of the intermediate links of the social chain. Merchants, tradesmen, shopkeepers, professional men, artists, workmen of all descriptions, are found in our audiences, and among our communicants. Compare their traffic and business with those of merely worldly men.

Here I must pause. The comparison, I fear, would prove of no honour to Christianity. Eagerness after gain, speculation to excess, extravagance of expenditure, or mean hoarding, injustice, untruthfulness, employment of the whole time and all the energies of the mind and body to business, exclusive of Christ's service, will be found. And not a few worldly men will appear superior to Christian professors in all the excellencies of honourable trading and the substantials of morality.

6th. Of one matter where exertions are judged to be great, and where societies are brought into comparison, *i. e.*, the amount of income for missionary purposes, let a candid survey be taken. The Bible Society, the Church Missionary Society, and others, have £100,000, more or less, annually. And, doubtless, contributions from the poor to the auxiliaries and associations for these institutions, are a sacrifice to them, and honour their profession. But what is £100,000 a year from thousands who are wealthy? If contributions be the test of our Christian love and zeal, love and zeal are faint.

7th. Another feature in our day is the little amount of working by professors in doing good. Few who are above want refuse to give money for a benevolent purpose, but time and labour are mostly withheld, and contributions from such motives are no sacrifice. By *this* test many professors, it is feared, would be put in a low part of the scale.

8th. I must not enter on another branch of what appears to me a symptom of decline in spirituality. The great interest taken in politics by professors, and by professors eminent for character and for influence in the church of God. I cannot reconcile this warm part in all political matters which is taken and openly defended, with the spirit of Christ's kingdom, which is not of this world, nor with the true position of Christians as strangers and pilgrims on earth. Nor have I ever seen one example in which devotedness to politics did not injure the spirituality and piety of the individual. And this statement is the fruit of observation and experience during a life of considerable length. If there be a declension of true religion, the question may be put, what is the remedy? What is to be done? It is a question affecting each of us. And the question, if we be in earnest, will lead to this inquiry, Am I converted? Am I a Christian, and a new creature? This is the beginning, the gate into the narrow way, for which there is no substitute in mere knowledge, or morality, or profession. "Except ye be converted, ye cannot enter the kingdom of heaven." Matt. xviii. 3.

What is conversion? deserves a serious reply.

A NEW YEAR'S ADDRESS TO THE ALMOST CHRISTIAN.

BY THE REV. CORNELIUS ELVEN.

THAT was a remarkable concession to the faithfulness and verity of Paul's preaching, when his *royal hearer exclaimed, "Almost thou persuadest me to be a Christian," Acts xxvi. 28.* "Almost!" *not quite!* O fatal indecision! A noble vessel was driven by *the fury* of the storm against a rock, and, ribbed and barred as it was with oak and iron, it was crushed like a nut-

shell. Oh, it was an awful night; the signals of distress were hoisted, and a life-boat was launched upon the foamy billows. It reached the wreck, and one after another stepped into it and were saved. But one poor sailor, lingering behind the rest to get something from the shattered vessel, the boat had put off for the shore, and although he made an effort to reach it, and actually got one hand upon it, and was *almost* saved, yet losing his hold, he plunged into the briny deep, and was lost! And many of you who have constantly assembled with the people of God during the past year, are in the same state of indecision as you were at its commencement, still lingering between the wreck and the life-boat—the world and Christ.

All the year long have Christian ministers and friends been regarding you with intense and prayerful anxiety. Many of you are amiable in your outward conduct, estimable for your natural kindness, your constant attendance on the ministry of the word, your co-operation with the people of God in Sunday schools, distributing tracts, and contributing to the cause of Christ. Yet you have not given your hearts to him. It is recorded of Redwald, king of the East Saxons, that in the same church he had different apartments, in which there was one altar for the Christian religion, and another for the heathens. And thus, we fear, you would fain divide the rooms of your hearts, so as to have an altar of Christ, if you might also have a shrine for mammon. But all for all is a righteous rule, and all or none is the requirement of God. "Son, give me thine heart." And oh, that you would say at once,—

> "Here's my heart, O take and seal it,
> Seal it from thy courts above."

Some of you have so much that resembles religion, that while you perplex us with alternate hopes and fears, we tremble to think you may also deceive yourselves. You have compunctions of conscience, tender emotions, kindly feelings, and have observed external religious duties; and, we fear, that this sort of pseudo-religious experience may help you to evade the point and edge of the most discriminating ministry. For example, when we insist upon the absolute necessity of repentance, you revert to your natural convictions, which, although they have never led you as weeping penitents to the cross, you set down for the "fruit of the Spirit."

If the inward conflict of the believer is described, because you cannot sin so cheap as others who have no light, and slavish fear sometimes disturbs your self-complacency, although it never leads you to "wrestle against flesh and blood," like the true soldiers of Jesus Christ, there is danger of your classing yourself among them.

Or, if we urge the necessity of love to the saints, as an evidence of grace, then, because you have a feeling of respect and esteem for the "excellent of the earth," you mistake this for spiritual affection. Oh, the innumerable coils of the heart's deception, who shall unroll them, and show the rottenness at the core? Oh, ye borderers on Immanuel's land, your repentance is not "unto life;" you may have to struggle with your convictions, but you know nothing of the "holy war." You may fancy you love the people of God, but you are quite as happy with the men of the world; you seem Christians in the company of Christians, and are equally agreeable companions in the society of the worldly. You resemble those of whom the prophet complained, who "spake half in the speech of Ashdod, and could not speak in the Jews' language, but according to the language of each people," Neh. xiii. 24. You may possess many pleasing qualities, but

there is "one thing" you lack, and that is, *supreme love to Christ;* you have not cordially exclaimed,—

> "O Christ, I freely have from thee,
> Thyself, and all that's thine;
> And justly thou requir'st of me,
> Myself, and all that's mine."

It may be true, then, that you are not swearers, or drunkards, or persecutors, or open sabbath breakers or adulterers, but you are not *lovers of Christ*, and that seals your character, and will seal your doom, for it is written, "If any man love not the Lord Jesus Christ, let him be accursed," 1 Cor. xvi. 22. Oh that at the beginning of this new year you would choose "the good part which shall not be taken away from you." Thousands, like you, have tampered with religion, and trifled with salvation, till years have slipped imperceptibly away, and the end of their *almost Christianity* has been eternal death! "Oh that men were wise, that they understood this, that they would consider their latter end."

Bury St. Edmunds.

THE HAPPINESS OF THE MERCIFUL.

BY THE REV. JOHN JORDAN DAVIES.

"Blessed are the merciful."

THE merciful are happy. Apart from the promise which is given to them, and which will assuredly be fulfilled, they are blessed in themselves; the disposition which they cherish is a perennial spring of felicity, a source of deep tranquillity and holy joy.

That Jesus should pronounce the merciful happy, will not appear strange to us if we have listened to his words in the former part of this discourse, for we have already heard him pronounce "the poor in spirit," and "those who mourn," and "those who hunger and thirst after righteousness," happy; and many who would think such assertions strange and paradoxical, not unfrequently admire and commend the benevolent and philanthropic. The sentiment expressed by our Lord in these words is, nevertheless, not in accordance with the practice or with the language of the world. Those who listen to the dictates of mercy, who act as they are prompted by a spirit *of true benevolence, must disregard that love of wealth and power, and that taste for* splendour and for pleasure which seem to divide between them the empire of the world. Men are far more ready, also, for the most part, to listen to the voice of passion, and to obey the dictates of revenge, than they are to subdue their angry feelings, and to yield to the influence of mercy. But Jesus always taught the way of God in truth: the merciful are blessed.

This is true of mercy to the guilty and the injurious. If some have said that "revenge is sweet," they have said it ignorantly, and under the influence of a guilty and wretched infatuation. It may appear sweet for a moment, but afterwards it is bitter as gall, and venomous as the serpent's sting. Unerring wisdom has decided that he who "ruleth his spirit is better," in every respect better and happier, "than he that taketh a city." Anger, envy, hatred, malice, revenge, all the feelings and passions which are opposed to a merciful *spirit*, are excessively cruel, and necessarily destructive of the peace and happiness of him who indulges them;

he is at once their slave and their victim. But blessed are the merciful; as they diffuse peace around them, they enjoy holy tranquillity in their own breasts. The voice of mercy is ever sweet, and the influence which she exerts is always healthful.

How abject and how wretched are they who are easily and always overcome of evil! How great, on the other hand, is their moral worth, their real dignity and felicity, who can overcome evil with good! Their happiness is not dependent on the state of things around them, their peace is not destroyed, nor are their spirits agitated by every wind that blows; cultivating a merciful spirit, they dwell perpetually in an element of tranquillity and enjoyment. He who when reviled reviles not again, when suffering from injustice or malignity seeks not to avenge himself, but thinks of the greatness of his own sins, and of the abundant mercy to which he owes all his happiness and all his hopes, and thus finds every angry and resentful feeling subdued, and a spirit of clemency gain the ascendency over him, and shed abroad her benignant influence on his heart, so that he returns not evil for evil, but blesses those who curse him, and prays for those who despitefully use him and persecute him. He must possess within his own breast a source of peace and enjoyment which the world cannot give, and which it cannot take away. Oh! happy the man who does not attempt to avenge himself, but gives place unto wrath, knowing who hath said, "Vengeance is mine, I will repay, saith the Lord." Happy he who does good to those who wish him and who do him evil; who when his enemy hungers gives him bread, when he thirsts gives him drink, and thus heaps coals of fire on his head, and melts down the enmity of his mind. *In such a man there is something god-like; he is truly a partaker of the* divine nature; "to forgive is divine;" and with the divine spirit of forgiveness is ever associated the divine blessedness. He who is merciful, lives above the regions of noise and strife. He has a shield against the most envenomed darts of those who seek his hurt, they cannot really harm him. Those injuries which disturb the repose and embitter the enjoyments of others, and make them truly wretched for successive days and nights, scarcely move him. He takes them to the cross, he looks to Him who, in the moments of his greatest agony, prayed for his murderers, saying, "Father, forgive them, for they know not what they do," and recollects who has said, that Jesus "went before, leaving us an example that we should follow his steps," and that "if any man have not the Spirit of Christ he is none of his." He takes them to the mercy-seat, and as he prays for forgiveness, he prays also for grace to forgive; as he seeks mercy for himself, he shows mercy to others. *Blessed* indeed are they who are thus merciful. The Father of mercies is also the God of all comfort. He who is love and who delighteth in mercy is the *Blessed* God. He, on the other hand, who allows the sun to go down on his wrath, gives place to the devil; he permits the enemy of all good, the destroyer of all peace, the murderer of souls, to get the advantage over him, and to injure him.

The same is true of mercy to the dependent and the wretched. The mercy which prompts you to weep with those that weep, to counsel and to succour the afflicted, and to sympathize with those whom you cannot comfort; the mercy which prompts you to seek out the real distress that pines away in secret, and to contribute to the utmost of your ability to relieve the destitute and to cheer the disconsolate; the mercy which brings you to the chamber of affliction, to the couch of the sick

and the dying, and to the house of mourning—to weep and to instruct, to comfort and to pray; the mercy which prompts your various efforts to teach the young, to awaken the careless, to convince the impenitent, to reclaim the wanderer, to heal the sick, to feed the hungry, to clothe the naked, as you have opportunity to "do good to all men, especially to those who are of the household of faith." This mercy is a source of the purest enjoyment to those who yield to its benign influence. What are the pleasures of avarice, or of sensuality, of luxurious ease and indolence, of prosperity and splendour, of authority and power, compared with the real satisfaction enjoyed by him who is of a merciful spirit! The happiness of God himself is the happiness of pure and active benevolence; it is the happiness of unbounded mercy incessantly exercised. "My Father *worketh hitherto.*" He *works* constantly, without the slightest interruption, and he always *works good.* "His tender mercies are over all his works."

Blessed, then, *are* the merciful. They impart much happiness to others, but they realize still more themselves; for "it is *more* blessed to give than to receive." This is the blessedness which God enjoys, the blessedness of giving, not of receiving. He receives from none, he gives to all, and yet the blessedness enjoyed by a universe of intelligent and holy beings is as nothing compared with the infinite fulness, the boundless ocean of felicity in which he dwells—THE BLESSED GOD!

Does any one say that it may be pleasing or amusing to indulge in such representations — but when may the *reality* be seen? It is one thing to admire a merciful spirit, and quite another thing to hear mercy speak, and to see mercy move and *act amongst the children of men. Were these representations ever realized? Was this merciful* disposition ever found in our world? Yes, verily. It was found in Judea when Jesus was there, who went about doing good; an angel of mercy, the God of love incarnate! Preaching the gospel, pardoning the guilty, comforting the afflicted, healing the sick, raising the dead, bestowing all blessings both for time and for eternity. It was found in Judea and Galilee, multiplied exceedingly, when the twelve apostles, and afterwards the seventy disciples, were sent forth on the same embassy of mercy—to heal the sick, to cleanse the lepers, to raise the dead, to cast out devils, and to preach, saying, "The kingdom of heaven is at hand." It was found in the land of Uz when Job was there; hence he says, "When the ear heard me, then it blessed me; and when the eye saw me, it gave witness to me: because I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me; and I caused the widow's heart to sing for joy. I put on righteousness, and it clothed me: my judgment was as a robe and a diadem. I was eyes to the blind, and feet was I to the lame. I was a father to the poor; and the cause which I knew not I searched out." It was found in Jericho when Zaccheus was there, who said to Jesus, "Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold." It was found in Jerusalem when "the multitude of them that believed were of one heart and of one soul: neither said any of them that aught of the things which he possessed was his own; but they had all things common. Neither was there any among them that lacked; for as many as were possessors of lands or houses *sold* them, and brought the prices of the things that were sold, and laid them down at the apostles' feet: and distri-

bution was made to every man according as he had need." It was found in Joppa when Dorcas was there, who "was full of good works and alms-deeds which she did." It was found in Cæsarea when Cornelius was there, who was "a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway." It was found in Rome and in Ephesus when Onesiphorus was there, who often refreshed Paul in his bonds, and was not ashamed of his chain. How affectionately, and how much in the spirit of our Lord's words, does the apostle speak of his conduct! "The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain; but when he was in Rome, he sought me out very diligently, and found me. The Lord grant unto him that he may find mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus, thou knowest very well." It is found wherever the spirit of the "good Samaritan" obtains, who, when he saw the poor man who had fallen amongst thieves, in his nakedness, his wounds, and his wretchedness, "had compassion upon him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him; and on the morrow, when he departed, took out twopence, and gave them to the host, and said unto him, Take care of him, and whatsoever thou spendest more, when I come again, I will repay thee." Nay, this merciful disposition is found wherever the gospel becomes the power of God unto salvation; wherever that "charity" which is "the end of the commandment;" that "love" which is "the fulfilling of the law," prevails. Oh! yes; it is the spirit of the gospel of our salvation. Happy they who live under its influence!

THE SNOW ON THE EARTH.

"He saith to the snow, Be thou on the earth."—Job xxxvii. 6.

This passage is very similar in style to that in Genesis which has been admired by eminent writers in all ages as truly sublime, "God said, Let there be light, and there was light." We may consider the snow being on the earth a proof of the almighty power of God. Philosophers may account for it as produced through the medium of natural causes, but it is not less the finger of God. He is the great artificer, and those things which we term causes are the instruments to accomplish his designs.

If we inquire into the effects produced by the snow being on the earth, we are at once reminded that it, in many instances, impedes labour, and stops the progress of industry, it interrupts commerce, and, in many ways, frustrates the designs of men, thus proving how weak and powerless man is before that Almighty Being who worketh all things after the counsel of his own will, and who has all resources at his command.

But how wonderfully is the goodness of God manifested by the lying of the snow on the earth. Snow is actually given like wool, not only as regards its whiteness but its warmth. By it the face of the earth is protected, and the springing corn is shielded, from that intense cold which might destroy it;

and while it protects it fertilizes, it supplies a moisture to the ground which gives vigour to the plant, and it has been remarked, that a snowy winter is almost always followed by an abundant harvest.

The snow may be considered as an emblem of God's dealing with his people. In his infinite wisdom he sometimes spreads a covering over that which has been accustomed to afford us comfort and support, but by it he intends to fertilize our hearts. Let us not then murmur and repine as if the day of trouble should never end. Who is such an infidel as to refuse to believe that the snow shall, after a season, be dissolved? Who is so ignorant or unobservant as not to be satisfied of that by experience? But equally blind and ignorant is that son of affliction who exclaims, My sorrows can never be dried up; rather let him say, "Weeping may endure for a night, but joy cometh in the morning."

Let every sorrow, every dispensation, be considered with reference to the duties which it enforces upon us. If, in consequence of the snow, our usual avocations are interrupted, let us view ourselves as called upon to *consider*. Let the interval of labour be employed in examining ourselves, in ascertaining whether this almighty God is our father and our friend, and if he be, in seeking more intimate communion with him. If it is a season of privation to many, let the comforts with which we are surrounded excite our gratitude. If many are prevented by the inclemency of the season from attending in the house of God, let those whose privileges are not thus abridged be concerned diligently to improve the means of grace. Such a season peculiarly calls to benevolence. If the snow on the earth stops the progress of industry, it must, in many cases, create distress in addition to that occasioned by the coldness of the atmosphere. Let those who have it in their power feel it a privilege to relieve the wants of the necessitous.

Our minds may be profitably occupied in meditating on those things which snow is employed in scripture to illustrate. It is frequently used as an emblem of purity; thus it is applied in representations of the Divine Majesty. It is also used to express forgiveness. It was customary in some nations for criminals who had been pardoned, to appear clothed in a white robe, and this is illustrated by Rev. vii. 14, "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." In Isaiah i. 18, God says, "Come now, and let us reason together: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." This expresses the perfect purity of the man whose iniquity is pardoned, and whose sins are blotted out. Heavenly glory, likewise, is represented by white robes; "and white robes were given unto every one of them," Rev. vi. 11.

As the snow will quickly pass away, so let us realize the fleeting nature of all terrestrial objects; and let us rejoice that the word of the Lord abideth for ever, that as the rain cometh down, and the snow from heaven, and returneth not thither, and maketh it bring forth and bud, so shall the word of God be that goeth forth out of his mouth, it shall accomplish the most important purposes. Thus may we consider the snow as a pledge for the fulfilment of the divine word.

CONSOLATION FOR THE CHRISTIAN INVALID.

"THERE are many alleviations to sorrow," was a sufferer's answer to the question, "Do you not find the time long and wearisome?"

Whether the number of persons who can reckon the duration of their sufferings by years, is greater now than formerly, we will not stop to inquire; but, undoubtedly, there are many that do this. Various, however, are the motives which may be urged on the believer for patient endurance, even under the most protracted suffering; though, sometimes, the feeling of the soul to those who would present relief is, "Miserable comforters are ye all." Is not the gospel sufficient to afford help? and as sufferings abound, may not consolations often abound also? Most certainly. No woe is so heavy but the loving arm of Jesus underneath can lighten it. But, first, it must be inquired, Has the individual, by the power of the Spirit, been led, as a guilty sinner, to rest solely on Christ as an all-sufficient Saviour? Without this ground-work the superstructure of true peace and substantial joy will be looked for in vain. Still there may be some, who can say from the heart, Jesus is my hope, and are yet cast down by the long-continued pressure of pain and weakness. Many things may prevent even the real Christian from realizing an abiding apprehension of the comforting truths of the gospel. Listen, then, while we try to find the cause of this disquietude, and may he who is emphatically "the Comforter" remove it.

The *source* of affliction may not be rightly understood. Were it not for the word of God, who would have ventured to say, that love is inscribed on every rod with which our Father who is in *heaven chastens his children*? Oh! *could this one truth become a living* principle in the heart, how it would lighten sorrow! Behold, the Great Sufferer! Whence such agony as his? "God so loved the world," is the only reply that can be given; and the scripture warrants us to believe that the trials of every member of Christ's body emanate from the same source.

Again, do we see the *necessity* of tribulation? Dare you say, O believer! such and such a cross is not needful for me? How far would your heart have wandered from God, had not that enthroned idol been cast down? Where would the subtle insinuations of error have stopped, had not humbling trials kept you as a little child at the Saviour's feet, willing to learn of him? The world, also, with its numerous fascinations, has beguiled many a thoughtless one; but suffering has unfitted you to enjoy it, that the superior blessedness of heavenly peace may be your portion. Let us, then, give thanks to God that his love is so great, that all needful discipline will be used to train his children for their inheritance. Many things, lawful in themselves, may engross so much of our attention, as that God's glory may be forgotten,—such as the use of means for recovery, the peculiar symptoms of the case, the kindness or unkindness of those around us, nay, even the veriest trifle, which we should hesitate to mention to our dearest friend, may insidiously lead the heart from God, if there be a want of watchfulness and care. Never let there be a burden which is not brought to the sympathizing "Man of sorrows."

Beloved companion in sorrow, are you *willing* that the Spirit of God should enable you to rejoice in tribulations also, and make you content with such things as you have? Strange as it may appear, there often exists an unwilling-

ness to be as happy as God would have us be. We are often unwilling, too, that all our happiness should come direct from the fountain of all good itself. Many a painful lesson do we require, and, alas! how frequently do we forget what the Lord has condescended to teach us by his chastisements! Merciful, long-suffering, and gracious, is the character of him with whom we have to do; therefore, let us come boldly to his throne for grace, that we may be found patient in tribulation, rejoicing in hope, continuing instant in prayer.

Several things of a secondary nature may be suggested as helps to the prevention of that wearisomeness which many imagine to be inseparable from protracted weakness and suffering. First, there are few so constantly debilitated, but that sometimes they may find an occupation which will not prove injurious to them. Circumstances, tastes, habits, and powers of mind and body, must, however, all be taken into account in the choice of a pursuit; and the desire of the soul should ever be, "Lord, what wouldst *thou* have me to do?" Again, though we would by no means intimate that tales of woe are the best and only subjects for conversation in the chamber of affliction, yet would we recommend that some measure of interest should be taken in the wants and sufferings of others, that blessings possessed by us may shine the more conspicuously. When the heart is attuned to praise, afflicted friend, try to count up your mercies, and you will find them more than you can express. Finally, as each revolving hour succeeds the past, the Christian has no more to suffer than his heavenly Father sees just then to be needful for him. The sufferings of years, or months, or days, through which he has passed, need only to be remembered for the sake of the lessons they have taught, and the profit derived, or as incentives to obey that gracious command, "Take no thought for the morrow." Oh! that every exercised believer may be able to "walk worthy of the vocation wherewith he is called," in all his tribulations "looking unto Jesus." O. Y. K.

THE COVENANT WITH ABRAHAM.

BY THE REV. JAMES HALDANE.

THERE is one very important matter which is more fully illustrated in the Epistle to the Galatians than in any other part of the New Testament, namely, the covenant with Abraham. Here we are taught that, when we read of the promises made to Abraham and his seed, we are not to understand his posterity, but Christ, who was to spring from him. Accordingly, we find that the carnal or external accomplishment of the promises was confined to that branch of Abraham's *family from which Christ was to spring. His other seven sons had no more interest in the promises* than the rest of the world. They might become the children of Abraham by faith, but their carnal relation to him gave them no pre-eminence over the Gentiles, to which class, although Abraham's children, they actually belonged. In exact correspondence with this, the spiritual accomplishment of the promises, adoption into God's family, and the heavenly inheritance, are confined to those in whose heart Christ dwells by faith, who are one with him, members *of his* body, of his flesh, and of his bones, and likewise one Spirit with him.—*Exposition of the Epistle to the Galatians*

EVERLASTING LOVE.

BY THE REV. J. JENKINSON.

"I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee."—Jer. xxxi. 3.

Let others to their pliant will
Their boasted reformation trace;
I must my whole salvation still
Ascribe to free and sovereign grace.

Before my heart had found relief
From its oppressive load of sin;
Before one pang of holy grief
Had evidenced new life within;

Before the dawn of reason burst
In faint irradiance on my soul;
Before the vital current first
Along its veins began to roll;

Before my eyes were formed to look
Upon the welcome light of day;
Before the quenchless spark was struck
To animate my plastic clay;

Before the holy martyrs soared
To glory from the flaming pile;
Before the Roman conqueror poured
His legions on Britannia's isle;

Before old Salem's sons were joyed
To see their beauteous temple rise;
Before the men of Shinar tried
To raise their Babel to the skies;

Before the giants trod the earth,
Or sin had caused the fatal flood;
Before the first of human birth
Had shed his holy brother's blood;

Before the tempting fruit was plucked
And eaten with an impious zest;
Before the serpent's cunning shook
Obedience to the high behest;

Before the groval songsters thrilled
With joy the blest primeval pair;
Before the trees or flowers distilled
Ambrosial fragrance on the air;

Before a part of Adam's frame
Was to his meet companion formed;
Before the heaven-enkindled flame
With life his curious structure warmed;

Before the lunar lamp was made
To chase the darkness of the night;
Before the solar rays were bade
To yield the system heat and light;

Before the Almighty voice had said
"That atoms into worlds should jar;"
Before the azure vault was spread,
Or space received the first-built star;

Before the heavenly seats were raised,
Or angels formed to sit thereon;
Before the primal seraph gazed
Upon the topless sapphire throne
Kettering.

Before duration's vast profound,
Which reason's line can never reach;
Before the era far beyond
Imagination's utmost stretch;

The Great Eternal fixed his love
On me, a creature of the dust,
Who from his holy ways would rove,
Rebel against him, and be lost!

He saw my sins, like venomed darts
Hurled madly at his sacred throne;
He saw what malice filled my heart;
He saw me wretched and undone!

He saw my vileness,—saw my guilt,
(How heinous none but he can tell!)
Yet still such strong affection felt
As snatched me from the deepest hell!

His sovereign hand inscribed my name
In his own book of life and peace:
Then gave my soul to Christ the Lamb,
Who ratified the act of grace!

And when the destined time had rolled
The Saviour left the world on high,
(O love unparalleled, untold,)
To groan and suffer, bleed and die!

'Tis from his cross the cords proceed
Which drew me from the dread abyss,
And will to endless glory lead:—
O when was ever love like this?

Sometimes this love my heart enchains
In boundless raptures at his feet;
My songs of ardent praise constrains,
And drives each rival from his seat.

Alas, more oft (O, how ingrate!)
He scarcely occupies a thought;
The world allures, and I forget
The matchless wonders he hath wrought.

Yet midst these wanderings, vile and base,
His love has no mutation known:
The stream of his unfailing grace
Still rolls, and ever will roll on!

Though other rivers cease to run,
And ocean's caverns all be dry;
Though earth may to her centre groan,
And lightnings rend the azure sky;

To fill successively this sphere,
Though countless worlds may yet be brought,
Each roll its great appointed year,—
Be dashed to atoms, and forgot;

Though nature, through her vastest range,
May feel her firmest pillars move;
Eternal ages will not change
Jehovah's everlasting love.

CHRONOLOGICAL PAGE FOR JANUARY, 1849.

		SUN RISES & SETS		FAMILY BIBLE READING.	MEMORANDA.
1	M	8	8	Genesis i., ii. 1—7.	1809, First number of Baptist Mag. publ.
		4	0	Luke i. 1—25.	Venus in south-west after sunset.
2	Tu	8	8	Genesis ii. 8—25, iii. 1—19.	Moon's first quarter, 38 m. past 7, morning.
		4	1	Luke i. 26—56.	Baptist Irish Committee, 6 evening.
3	W	8	8	Genesis iii. 20—24, iv. 1—24.	Moon rises, 20 m. past 12, noon.
		4	2	Luke i. 57—80.	Jupiter in south-east at midnight.
4	Th	8	8	Genesis v., vi. 1—8.	Moon sets, 18 m. past 2, morning.
		4	3	Luke ii. 1—20.	Moon rises, 54 m. past 12, noon.
5	F	8	8	Genesis vi. 9—22, vii.	Moon sets, 34 m. past 3, morning.
		4	5	Luke ii. 21—39.	Moon rises, 33 m. past 1, afternoon.
6	S	8	7	Genesis viii., ix. 1—17.	Moon sets, 47 m. past 4, morning.
		4	6	Luke ii. 40—52.	Moon rises, 18 m. past 2, afternoon.
7	Lᴅ	8	7	Psalms.	Sunday School Union Lessons,
		4	7	Psalms.	Luke i. 1—23, Malachi iii., iv.
8	M	8	7	Genesis ix. 1—26, Job i.	Moon sets, 5 m. past 7, morning.
		4	8	Luke iii. 1—20.	Full Moon, 50 m. past 10, night.
9	Tu	8	6	Job ii., iii.	Moon sets, 48 m. past 7, morning.
		4	9	Luke iii. 21—38.	Fraternal meeting of Ministers at 4.
10	W	8	6	Job iv., v.	London Bap. Asso., New Park St., at 3.
		4	10	Luke iv. 1—32.	Moon rises, 35 m. past 6, evening.
11	Th	8	5	Job vi., vii.	Moon sets, 17 m. past 9, morning.
		4	12	Luke iv. 33—44, v. 1—11.	Moon rises, 48 m. past 7, evening.
12	F	8	4	Job viii.	Moon sets, 47 m. past 9, morning.
		4	14	Luke v. 12—39.	Moon rises, 9, evening.
13	S	8	3	Job ix., x.	1689, William III. ascended the throne.
		4	15	Luke vi. 1—19.	Moon rises, 7 m. past 10, night.
14	Lᴅ	8	2	Psalms.	Sunday School Union Lessons,
		4	17	Psalms.	Luke ii. 1—20, Micah v.
15	M	8	1	Job xi.	1798, the Pope Expelled from Rome.
		4	18	Luke vi. 20—49.	Moon rises, at midnight.
16	Tu	8	0	Job xii., xiii. 1—16.	Moon's last quarter, 54 m. past 6, morning.
		4	20	Luke vii. 1—23.	Baptist Home Mission Committee at 6.
17	W	7	59	Job xiii. 17—28, xiv.	Moon rises, 24 m. past 1, morning.
		4	21	Luke vii. 24—50.	Quarterly Meeting of Baptist Miss. Com.
18	Th	7	58	Job xv.	Moon rises, 25 m. past 2, morning.
		4	23	Luke viii. 1—21.	Moon sets, 18 m. past 12, noon.
19	F	7	57	Job xvi., xvii.	Moon rises, 26 m. past 3, morning.
		4	24	Luke viii. 22—40.	Moon sets, 50 m. past 12, noon.
20	S	7	56	Job xviii., xix.	Moon rises, 24 m. past 4, morning.
		4	26	Luke viii. 41—56, ix. 1—6.	1586, Miles Coverdale died.
21	Lᴅ	7	55	Psalms.	Sunday School Union Lessons,
		4	28	Psalms.	Luke ii. 25—38, 1 Samuel ii. 1—19.
22	M	7	54	Job xx.	Moon rises, 7 m. past 6, morning.
		4	30	Luke ix. 7—27.	Moon sets, 3, afternoon.
23	Tu	7	53	Job xxi.	Moon rises, 52 m. past 6, morning.
		4	31	Luke ix. 28—45.	1820, Duke of Kent died.
24	W	7	52	Job xxii.	New Moon, 3 m. past 10, morning.
		4	33	Luke ix. 46—62.	Lecture by Rev. J. Aldis at Mission House
25	Th	7	51	Job xxiii., xxiv.	Moon rises, 12 m. past 8, morning.
		4	35	Luke x. 1—24.	Moon sets, 5 m. past 6, afternoon.
26	F	7	50	Job xxv., xxvi., xxvii.	Moon rises, 12 m. past 8, morning.
		4	36	Luke x. 25—42.	Moon sets, 14 m. past 7, evening.
27	S	7	49	Job xxviii.	Moon rises, 7 m. past 9, morning.
		4	38	Luke xi. 1—28.	Moon sets, 24 m. past 8, evening.
28	Lᴅ	7	47	Psalms.	Sunday School Union Lessons,
		4	40	Psalms.	Matthew ii., Numbers xxii. 1—21.
29	M	7	46	Job xxix., xxx.	*1820, George III. died.*
		4	42	*Luke xi. 29—54.*	*Moon sets, 50 m. past 10, evening.*
30	*Tu*	*7*	*45*	*Job xxxi.*	*1649, Charles I. beheaded.*
		4	*44*	*Luke xii. 1—21.*	*Quarterly Meeting of Baptist Board.*
31	*W*	*7*	*43*	*Job xxxii., xxxiii.*	*Moon sets, 6 m. past 12, morning.*
		4	*45*	*Luke xii. 22—48.*	*Moon's first quarter, 43 m. past 4, afternoon.*

REVIEWS.

Standard Edition. The Pictorial Bible; being the Old and New Testaments, according to the Authorized Version; illustrated with steel engravings, after celebrated Pictures, and Many Hundred Wood-cuts, representing the Landscape Scenes from Original Drawings, or from Authentic Engravings; and the subjects of Natural History, Costume, and Antiquities, from the best sources. To which are added Original Notes, chiefly explanatory, in connexion with the Engravings, of such passages connected with the History, Geography, Natural History, Literature, and Antiquities of the Sacred Scriptures as require observation. By John Kitto, *D.D., F.S.A. A New Edition, of which the Notes are much augmented and completely revised. In Four Volumes.* London: Charles Knight. 8vo.

The Paragraph Bible, containing the Old and New Testaments, according to the Authorized Version arranged in Paragraphs and Parallelisms, with an entirely new selection of References to parallel and illustrative passages, Prefaces to the several Books, and numerous Notes. London: Religious Tract Society. 24mo.

It is with great pleasure that we see these works completed, to which the attention of our readers has been repeatedly directed, as successive portions have appeared. They are, however, of sufficient value to deserve now a more formal notice.

Respecting the Pictorial Bible, we are almost inclined to think that one sentence might suffice. It is a decided exception to the rule that no confidence ought to be placed in title-pages. The title-page is a daguerreotype miniature of the work. For the sake of some readers it may be desirable, however, to *add a few words respecting the history of the publication.*

The Pictorial Bible, in its original form, differed materially in its design from almost all popular expositions which had preceded it. Their object had been to inculcate what the authors believed to be the true meaning of the sacred oracles, by showing that the text of scripture taught certain doctrines, and led to certain conclusions. The design of the Pictorial Bible was to stop short of this, and merely to furnish the reader with such assistance as might enable him to deduce the instruction for himself which the text was intended to yield, and to form his own unbiassed conclusions. An attempt was made to place the European in such circumstances as would enable him to discern what an oriental would see intuitively and a man of the nineteenth century to see things as they would naturally appear to a contemporary of the inspired writers; to furnish all the light which could be imparted by an acquaintance with facts, customs, places, and other things known to men of general information to whom the scriptures were originally addressed but to exclude all the comments which philosophy or theology, whether true or false, had superadded. "It was earnestly desired," says Dr. Kitto in the preface to the edition before us, "that the work should be rendered acceptable to all denominations of Christians and this important object has been successfully realized by limiting its scope to those illustrative matters which are of equal interest to them all, and by abstaining from the doctrinal interpretation and theological exposition with which the public was already abundantly provided in many excellent commentaries which are among the chief glories of our literature."

It was a valuable repository of information which was presented to the public under the name of The Pictorial Bible, ten years ago; and we deemed it our duty to endeavour to promote its circulation. It is an improved edition of the same work, the last Monthly Part of which now lies before us. We shall give the most satisfactory account of the alterations effected, by copying, a portion of the editor's preface.

"During the years which have passed since the 'Pictorial Bible' first appeared, an unexampled degree of activity has been manifested, both in this country and abroad, in exploring all the sources of knowledge contributory to the illustration of the history, geography, zoology, botany, ethnography, antiquities, and criticism of the sacred volume; and in the development and elucidation of the customs and manners, and the public and social institutions, of the Hebrew people and of the other nations whom its inspired pages bring before us. All this has been watched most observantly by the editor, who has constantly, in the course of the intervening years, noted down whatever has fallen under his notice, or has been suggested by his own reflections, as tending in any degree —by the correction of his former views, or by the addition of new and interesting matter,— to keep the work up to the requirements of the present day,—to bring it more nearly into that condition which those on whom rest the responsibilities of the undertaking might wish to regard as establishing its claim to a permanent value—and so to produce, what this professes to be, a Standard Edition of the 'Pictorial Bible.'

"Although a work of this kind deals chiefly with what the Germans would call Thing-Knowledge, rather than with what they distinguish as Word-Knowledge, it is but right to state that the 'Pictorial Bible' is not wanting in such critical remarks as may tend to develop the meaning of the sacred writers, or to elucidate what are usually regarded as 'the hard texts' of scripture. It is also often found necessary to examine the words of the original texts at the outset of many of the notes, as the groundwork of the conclusions on material subjects which these notes embody. To these matters, increased attention has been given in the new edition; and, taken altogether, *a large body of criticism and exegesis has thus been almost insensibly formed, which will, it is hoped, render the work an acceptable help to* students and ministers, without in any degree compromising those more popular elements which have secured for the 'Pictorial Bible' a very large measure of the public favour.

"There is no department of biblical literature in which more advance has, of late years, been made, or on which more publications have appeared, than in that most interesting one devoted to the examination of the literary history and distinguishing circumstances of the several books which compose the sacred volume. In the present edition of the 'Pictorial Bible,' enlarged consideration has been, therefore, given to this department; and every book will be furnished with a new and more copious introduction, affording, so far as the plan of the work allows, the results of the best information with reference to it, which the most careful research has been able to supply.

"The results of the research and labour expended upon this new edition will be shown in a considerable body of fresh matter, exhibited in some thousands of new notes, and in additions to, and improvements of, a large number of the notes contained in the original work. Space for this has been provided, by an actual increase of the letter-press; by the omission of one class of woodcuts; by the careful excision from the original work of such matters as might, it was judged, be spared not only without loss, but with advantage; and by the pruning and condensation of many notes which remain without essential alteration. The effects of all this may be seen in the fact, that in the Pentateuch alone, besides introductions occupying several pages, between four hundred and five hundred new notes have been introduced, without the sacrifice of any valuable matter contained in the original work, and with the addition of a large number of really illustrative engravings, which did not appear in that publication."

Allusion is made in the preceding extract to the omission of one class of woodcuts. The reference is to the copies of historical pictures by the great masters of the art of painting, which, however admirable as displays of skill were adapted to counteract the general tendency of the work, which was to convey correct views of the facts and instructions of the bible, respecting the introduction of which we expressed our regret in 1838. The present edition is relieved from this incumbrance. Dr. Kitto speaks of "these historical wood-

cuts, admirable, no doubt, as works of art, but imperfect as representations of manners and costume." He observes that, "In an edition of the bible which aimed at the accurate illustration of such particulars, this class of engravings was considered by many objectionable," and that their place is supplied "by a large addition of real landscapes, and objects of natural history and antiquities."

For family use, we know of no exposition or commentary that we should so cordially recommend as the Standard Edition of the Pictorial Bible; and, in preparing for the pulpit, we know of none that we should be inclined more frequently to consult. For intelligent young people, sabbath school teachers, and public instructors of every class, it is invaluable. We trust that the persons on whom it devolves to select books as presents for ministers, will never forget it; and we heartily wish that every emigrant to a distant land could carry with him a copy.

The new Paragraph Bible, though a work of very different character from the Pictorial, is one for the publication of which it is probable that many thousands of readers will have cause to be thankful. It would not be fair, however, to speak of its excellencies without adverting to a fact which will render its use impossible to some. The gentlemen engaged in its production have evidently sought the accomplishment of two purposes: one, to cause it to comprehend a large amount of instruction; the other, to make it very convenient for the pocket. Both objects have been attained. It is of small weight, and small bulk, very easy to be carried from place to place; but it was impracticable, even with the blackest ink and the thinnest paper, to *comprise so much in a book of its dimensions without using a type* which could be available only to those whose sight was neither naturally defective, nor deprived of its pristine vigour by long continued exertion. There was a time when some would have delighted in it for the very qualities which now, alas! will cause them to turn from it with a sigh, or to ask, Did the Committee of the Religious Tract Society intend it as a delicate admonition to persons of a certain standing—a hint that, however little they might have suspected it, old age was beginning its operations upon them, and it behoved them to renounce the fancy that they were still in the full possession of their powers? There is, however, a very large class—a class which if it is losing some of its members is always being replenished by the accession of others, to whom it will be highly acceptable. The following extract from the Preface describes correctly the peculiarities of the work.

"It only remains to point out the distinguishing features of this edition of the Holy Scriptures. While it is a correct reprint of the authorized version, it differs in the arrangement of the text from the common editions in two particulars:—1. Like other books, it is divided into paragraphs, according to the changes in the subject or pauses in the narrative; the chapters and verses being marked in the margin for facility of reference. 2. The poetical parts, such as the Book of Job, the Psalms, and the greater part of the prophecies, are printed, according to the natural order of the original, in Parallelisms; by which the meaning is often more perfectly ascertained, and the spirit and beauty of this divine poetry more fully exhibited. (See the General Preface to the Poetical Books at pages 351, 352.) It is well known that the divisions into chapters and verses are no part of the original form in which the scriptures were given. The present division into chapters was made by cardinal Hugo about the year 1250; and the present arrangement of verses originated with Robert Stephens, a celebrated printer of Paris, who thus divided an edition of the New Testament printed by him, A.D. 1551: but he placed the figures in the margin, as in the present edition, without forming every verse into a distinct paragraph. The method now commonly in use was first

exhibited in the Geneva English Bible, printed about the year 1560.

"It will also be observed, that changes in the argument, and in the time or place of the narrative, are marked by the first word of the paragraph being placed in capitals.

"This edition is further distinguished by an entirely new selection of References to Parallel and Illustrative Passages. Such references are of great use to all who desire to study the scriptures accurately and deeply; making scripture its own interpreter; frequently throwing a satisfactory light upon the meaning of disputed passages; and, in many cases, bringing out, in a surprising manner, striking coincidences. Experience has shown how much proficiency may be made in that knowledge which makes wise unto salvation simply by a prayerful study of the scriptures in this manner, without any other commentary than what the different parts of the sacred volume mutually furnish. In the present work, while merely verbal illustration has not been neglected, the principal aim has been to give those references which exhibit similarity in sense, and which, by comparison, tend to illustrate the truth of the text.

"As a further aid to the reader, the Marginal Readings and translations of many of the Hebrew names, which formed part of the original work of our English translators, have been inserted:—such of them as appear to convey a materially improved rendering, or to illustrate the passage, being incorporated within brackets in the text, so as to meet the reader's eye in the most convenient form; and the remainder being introduced among the references and notes at the foot of the page.

"The Short Notes interspersed throughout the volume, though occupying no very considerable bulk, have not been compiled without great care and labour. Their general object has been, so far as the space would allow, to give improved renderings in many instances where the authorized version is conceived to be defective, to elucidate difficult passages, and in other ways to afford explanation and illustration. They will be found to be more numerous and extensive upon the New Testament, especially the Epistles, than upon the Old.

"The Prefaces to the respective books have been designed to furnish brief but comprehensive introductions, embracing a short analysis of each book: in preparing which, one aim, amongst others, has been to attain the objects described by bishop Percy in the preface to his 'Key to the New Testament:'—'A clear introductory *illustration of the several books, showing the design of their writers, the nature of their contents, and whatsoever else is previously necessary to their being read with understanding*, is a work that, if well executed, must prove the best of commentaries, and frequently supersede the want of any. Like an intelligent guide, it directs the reader right at his first setting out; and thereby saves him the trouble of much after inquiry: or, like a map of a country through which he is to travel, if consulted beforehand, it gives him a general view of the journey, and prevents his being afterwards lost and bewildered.'"

The division of the sacred text into chapters and verses, as in our common bibles, often interrupts the reader's view of the connexion, and conduces to the baneful practice of contemplating the dictates of inspiration in small broken fragments, without regard to the scope of the passage in which they occur. The Tract Society published an edition, a little more than ten years ago, giving the version in common use without any other alteration than the division of the text into paragraphs only, the figures denoting the chapters and verses being dismissed to the margin, and the printing of the metrical parts in parallelisms, according to the original. To that edition we gave, at the time, our cordial recommendation; but it does not possess the accompaniments which impart to this work its peculiar value. The plan sketched above appears to have been executed with great care and sound judgment. The labour bestowed upon it must have been immense. The Prefaces to the various books of scripture, especially, will be found valuable; as will also the occasional notes, the chronological tables, and the maps.

The Bloudy Tenent of Persecution for Cause of Conscience Discussed: and Mr. Cotton's Letter Examined and Answered. By ROGER WILLIAMS. *Edited for the Hanserd Knollys Society, by Edward Bean Underhill.* London: Printed for the Society. 1848. 8vo., pp. 439.

THOUGH this work is not to be purchased separately, yet as it and another

of the same size may be obtained by the payment of one year's subscription to the society—a sum not larger than that usually charged for one octavo volume—and as we desire for it an extensive circulation, it seems to us quite consistent with the design of this department of the Magazine to introduce it here to the attention of our readers. We have thought, however, that nothing we could say in its commendation would be so calculated to promote a desire for its perusal as to exhibit its author to view in the scenes described in our first article this month, and in those which we hope will appear in February.

The Hanserd Knollys Society has, in this case, interposed to save from extinction pieces which obtained a limited circulation two hundred years ago, but of which it is believed that there are but three copies in this country, and but three others in America. The first was published in 1644; it is entitled, "The Bloudy Tenent of Persecution for Cause of Conscience, discussed, in a Conference between Truth and Peace; who, in all tender affection, present to the High Court of Parliament (as the result of their discourse), these (amongst other passages) of highest consideration." The leading principles it was intended to establish are these:—"That the blood of so many hundred thousand souls of protestants and papists, spilt in the wars of present and former ages, for their respective consciences, is not required or accepted by Jesus Christ the Prince of peace;"—that "all civil states, with their officers of justice, in their respective constitutions and administrations," being essentially civil, "are not judges, governors, or defenders, of the spiritual, or Christian, state and worship;"—that "it is the will and command of God, that since the coming of his Son, the *Lord Jesus, a permission of the most paganish, Jewish, Turkish,* or anti-christian consciences and worships, be granted to all men in all nations and countries, and they are only to be fought against with that sword which is only, in soul matters, able to conquer, to wit, the sword of God's Spirit, the word of God;"—that "the state of the land of Israel, the kings and people thereof, in peace and war, is figurative and ceremonial, and no pattern or precedent for any kingdom or civil state in the world to follow;" and that "God requireth not a uniformity of religion to be enacted and enforced in any civil state," but that "enforced uniformity, sooner or later, is the greatest occasion of civil war, ravishing of conscience, persecution of Christ Jesus in his servants, and of the hypocrisy and destruction of millions of souls."

Mr. John Cotton, an independent minister of ability and influence at Boston, endeavoured to confute the doctrine of unrestricted and universal liberty in religion for which Williams pleaded, confining the toleration which he advocated, as did most of his brethren in England at that time, to those who were "sound in fundamentals." His language was, "We readily grant you liberty of conscience is to be granted to men that fear God indeed, as knowing they will not persist in heresy or turbulent schism, when they are convinced in conscience of the sinfulness thereof. But the question is, whether an heretic, after once or twice admonition, and so after conviction, or any other scandalous and heinous offender, may be tolerated, either in the church without excommunication, or in the commonwealth without such punishment as may preserve others from dangerous and damnable infection."

The arguments of Mr. Cotton in favour of this doctrine and its concomitants, Williams, respectfully and kindly, but, as it appears to us, most triumphantly refutes. He introduces into the discus-

sion, also, an examination of "A Model of Church and Civil Power, composed by Mr. Cotton and the Ministers of New England," in which they maintain, among other propositions, that the magistrate "hath power to forbid all idolatrous and corrupt assemblies, who offer to put themselves under their patronage, and shall attempt to join themselves into a church-estate, and if they shall not hearken, to force them therefrom by the power of the sword; for," they add, "our tolerating many religions in a state in several churches, besides the provoking of God, may in time not only corrupt, leaven, divide, and so destroy the peace of the churches, but also dissolve the continuity of the state, especially ours, whose walls are made of the stones of the churches, it being, also, contrary to the end of our planting in this part of the world, which was not only to enjoy the pure ordinances, but to enjoy them in all purity." All this, with many kindred opinions, such as "the power of the magistrate to compel all men within his grant to hear the word," and "to reform things in the worship of God in a church corrupted, and to establish the pure worship of God, defending the same by the power of the sword against all those who shall attempt to corrupt it," is answered by Williams in a masterly style. We are delighted to find so much consistency in his views, and such developments of noble principles, to which at the present time a large portion of mankind is beginning to show a willingness to hearken, and with which it becomes all who desire to be benefactors to their generation to make themselves familiar.

We cordially thank the editor for his labours, and renew our advice to all who can afford it, if they have not done so already, to enrol themselves among the supporters of the useful society from which this publication emanates.

BRIEF NOTICES.

The Way of Faith; or the Abridged Bible; containing Selections from all the Books of Holy Writ. By Dr. M. Budinger; *translated from the Fifth German Edition by David Asher. Specially sanctioned by the Rev. Dr. Alder, Chief Rabbi of the United Congregations of the British Empire. Intended for the use of Jewish Schools and Families.* London: S. Bagster and Sons. 8vo., pp. xvii., 374.

The compiler of this work observes that the sacred writers have been for a considerable time "sealed up, as it were, to Jewish females;" that if we consider the important functions which woman exercises in human society, as wife, mother, and first and best instructor of her children, we must allow a knowledge of the bible to be necessary for her; and that for the juvenile members of the Jewish community, especially of the female portion, a suitable selection from the sacred volumes *is sufficient. With these views he has compiled an epitome of sacred history, for the most part in the words of scripture, and, for the mere purposes of history and* morals, judiciously executed. It has been translated into the English language at the suggestion of the highest ecclesiastical authority among the Jews of this country, and, issuing from the press under his sanction, may be regarded as a concession to the spirit of the age. But what strikes us as most remarkable in it is, that we cannot find in it a single sentence having reference to "the Hope of Israel." Neither in the text nor in the notes do we find anything to excite or cherish the expectation of a Messiah. There are some sentences which we interpret as having reference to him and his kingdom, but as they are here introduced they would not have suggested the thought of a Deliverer had we not previously entertained it. The hope so long cherished by the descendants of Abraham appears to have faded away. There is something melancholy in the thought; and yet, perhaps, the renunciation of the delusive expectations that have existed may prepare *the way* for the recognition of him whom they *have* pierced and perseveringly rejected, but *who still waits to be gracious to them.*

Curiosities of Animal Life; with the recent Discoveries of the Microscope. London: R. T. S. 16mo., pp. 192. Cloth.

Many remarkable portions of natural history are developed and explained in this volume, which, though illustrated by very numerous woodcuts, is not a book for mere children, but for young persons of fourteen years old and upwards. It treats of the Phenomena of Life, Sponges, Corallines, Anemonies, Corals, Parasites, and Animalcules of various kinds, bringing to view, in the minute works of the Creator, wonderful tokens of his power, wisdom, and goodness.

The Life of Napoleon Buonaparte. London: R. T. S. Monthly Series. pp. 192.

The recent elevation of this man's nephew to the office of President of the French Republic, invests the emperor himself with renewed interest. This publication is, therefore, seasonable. It is written with candour, and it gives in a small compass, a comprehensive view of the warrior's character and achievements.

The Appeal; a Magazine for the People. Vol. I. July to December, 1848. Leeds: 12mo. pp. 72. Price 4½.

This is a small magazine published monthly, at the price of one halfpenny, and intended for distribution among the unconverted. It is conducted by members of our own denomination, and is creditable to their good sense, benevolence, and Christian sentiment. It consists of short pieces, adapted to arrest attention, and point a sinner to the all-sufficient Saviour.

None but Jesus: or, Christ all and in all. By JABEZ BURNS, D.D. *Author of the "Mothers of the Wise and Good;" "Christian Philosophy;" "Sketches and Skeletons of Sermons," &c.* London: Houlston and Stoneman. 32mo., pp. 128.

A plain and interesting exhibition of the first principles of gospel truth, well adapted for general usefulness.

The Protector: a Vindication. By J. H. MERLE D'AUBIGNE, D.D. *Revised and Enlarged.* Edinburgh: 12mo., pp. 310. Price 2s. 6d.

A cheap edition of a work which was commended to the attention of our readers in September, 1847. It is an eloquent vindication of Oliver Cromwell from aspersions by which the wicked followers of the Stuarts, and the adherents of the papacy have blackened that great man's reputation.

Rules to be observed by a Family. London: B. L. Green.

Brief but salutary suggestions, printed on a *small sheet of pasteboard, intended to be hung up in a conspicuous place for the guidance of the household. A cheaper edition is on paper.*

RECENT PUBLICATIONS
Approved.

[It should be understood that insertion in this list is not a mere announcement: it expresses approbation of the works enumerated,—not of course extending to every particular, but an approbation of their general character and tendency.]

The Sunday School Union Magazine. Conducted by the Committee of the Sunday School Union. Vol. V., 1848. *cloth*, 1s. 6d.

The Bible Class Magazine. Vol. I., 1848. *London: S. S. U.* 321 *pp., cloth*, 1s.

Notes on the Scripture Lessons for 1848. By the Committee of the Sunday School Union. 144 *pp., cloth*, 1s. 6d.

The Child's Companion and Juvenile Instructor. New Series, 1848. *R. T. S., cloth*, 1s. 6d.

The Teacher's Offering for 1848. *London: Ward.* 280 *pp.*, 18*mo., cloth*, 1s. 6d.

Daily Manna for Christian Pilgrims. *London: R. T. S.* 128 *pp., cloth, gilt, price* 1s.

The Church. Vol. II., 1848. *Leeds: John Heaton.* 8*vo., pp.* 338.

Green's Illustrated Sheet Almanack for 1849.

The Eclectic Review for December, 1848. *London: Ward and Co.* Contents: I. The Progress, Circumstances, and Character of Crime in England. II. Views in the Indian Archipelago. III. History of the Jews of Spain and Portugal. IV. Our Scotish Clergy. V. Can Religion or Government help Society? VI. The Autobiography of a Working Man. VII. Demerara Martyr. VIII. The English Review and the Anti-State Church Association. &c., &c., &c.

The Christian Treasury for December, 1848. Containing contributions from Ministers of various Evangelical Denominations. *Edinburgh: Johnstone and Co.*

The Herald of Peace, for December, 1848. *London: Ward and Co.*

Bunhill Memorials. An Account of nearly Three Hundred Ministers who are buried in Bunhill Fields, of every denomination. With the Inscriptions on their Tombs and Gravestones, and other historical information respecting them, from authentic sources. Edited by J. A. JONES. Number V., December, 1848. *London: James Paul.*

A Word to a Wesleyan Methodist Elector, on the Evils of the Church Establishment Principle. By Common Sense. 12*mo. London: B. L. Green. pp.* 16.

Addresses to Young Men, by Revs. W. W. Champneys, James Sherman, John Branch, Wm. Arthur, R. W. Dibdin, Dr. Cumming, and Thos. Mortimer. With an Abstract of the Report presented at the Fourth Annual Meeting of the Young Men's Christian Association, Nov. 17th, 1848 *London: B. L. Green.*

Recreations, Physical and Mental, Lawful and Unlawful, A Lecture by THOMAS AVELING. 24MO., *pp.* 59.

INTELLIGENCE.

AMERICA.

SALE OF YOUNG WOMEN.

We take the following from The Christian Watchman and Reflector, published at Boston, November 2, 1848.

"*New York, Oct.* 27, 1848.

"The papers of last Monday morning announced that a public meeting would be held in the evening, at the Broadway Tabernacle, for the purpose of raising funds to redeem from slavery two Christian mulatto girls, who would otherwise in a few days be sold by their present owner, in Virginia, to a southern owner, where their condition would be worse even than that of slavery. The announcement drew a crowd to the Tabernacle. The two girls in question, with four brothers, were of that party of slaves who attempted to escape from the District of Columbia, in the schooner Pearl. They are daughters of an old man by the name of Edmonson, are members of the methodist episcopal church, have attractive manners and persons, and are valued at 2250 dollars.

"Rev. Hen. W. Beecher, of Brooklyn, arose, and with no little emotion addressed the attentive audience in a most forcible and eloquent speech which was received with thunders of applause. It seems some objected to assisting these girls because they had attempted to escape from their owner. Mr. B. replied to the objection in this way: 'Suppose that I had a son. He adventures the sea, is wrecked, enslaved. Suppose that I hear from him, that he pines in his chains, that he is sick at heart, that his cheeks become hollow with grief, that life is a burden. O, then, with my father's feelings shall I not bewail his captivity, shall I not suffer even more than he? But suppose some one should inform me that he was contented and happy, that he grew fat upon it, that he said he had less work to do there than at home, with plenty to eat and drink. What should I as a father say? 'Why, that he was changed in his cradle. He is no son of mine.'

"It had been suggested that this case would be a precedent, and that we should be constantly called on to buy slaves. Mr. B. considered this a peculiar case; he had not heard of a similar, and doubted if a parallel would often occur. A sale by human flesh dealers of Christian girls! I love to repeat the epithet Christian girls, Christian slaves. *After considering these preliminary questions, he came to the case before his audience; and said he,*

"*Fellow-citizens, do you know that all that goes to make a man, except his deathless love of liberty, goes to make him a better slave. The strength of limb, the roundness of muscle, mind, tender affections, sympathy, all this is so much fat laid upon the ribs of slavery. Here, at the north, to be of comely presence is considered a blessing; there, at the south, so much money is made of it in the market. A slave will bring all the more for being such a fine-looking man. I droop to think what abominable use is made of such a recommendation, if the slave chances to be a woman. That which excites among us the profoundest respect goes there to augment her value—not as a wife, not as a sister—but for purposes from the bare idea of which the virtuous soul revolts. In the slave girl, beauty, refinement, is not matter of respect, but of profit. And suppose you add thrift, skill, intelligence. Here, at the north, we take all this as so much added to the man; but there, the more there is of thrift, of skill, of intelligence, of enterprise, the higher price in the market. And then, if in addition to all, he is only docile; if he will be a planning machine, and not a running-away machine, he is the very perfection of a slave. There are great advantages in slavery, but nimble legs are a great drawback upon its profitableness. If a slave has all these excellent properties and no love of liberty, there is nothing else to be desired. Yes, there is. What is it? What else can you desire?—When you bring him on the stand, he goes up to 600 dollars. You describe his physical perfections, he touches 650 dollars. He is intelligent, skilful, docile; he goes up to 700 dollars. Then add, he is a pious member of the methodist episcopal church in good and regular standing, and 800, 900, 1,000 dollars is bid.*

"In the course of his address, Mr. B. introduced the letter of Bruin and Hill, the slave dealers, in which they agree to detain the girls a certain number of days for a certain sum of money paid in hand. After commenting on the letter, Mr. B. says: 'Would to God Shakspeare were still living! Two words of such a letter would have suggested to him the most powerful drama ever written. This Bruin is a man. Satan has entrapped him—not entrapped, such as he walk willingly into his toils—he has been beguiled to say, and put it in writing, that he has purchased a man's daughters and refuses to let their own father have them.'

"*In* concluding his appeal Mr. Beecher said:

"And now, please to imagine your daughters or sisters in bondage. Suppose them so comely

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Approbed.

[It should be understood that insertion in this list is not a mere announcement: it expresses approbation of the works enumerated,—not of course extending to every particular, but an approbation of their general character and tendency.]

The Sunday School Union Magazine. Conducted by the Committee of the Sunday School Union. Vol. V., 1848. *cloth*, 1s. 6d.

The Bible Class Magazine. Vol. I., 1848. *London: S. S. U.* 321 *pp., cloth*, 1s.

Notes on the Scripture Lessons for 1848. By the Committee of the Sunday School Union. 144 *pp., cloth*, 1s. 6d.

The Child's Companion and Juvenile Instructor. New Series, 1848. *R. T. S., cloth*, 1s. 6d.

The Teacher's Offering for 1848. *London: Ward.* 280 *pp.*, 18*mo., cloth*, 1s. 6d.

Daily Manna for Christian Pilgrims. *London: R. T. S.* 128 *pp., cloth, gilt, price* 1s.

The Church. Vol. II., 1848. *Leeds: John Heaton.* 8*vo., pp.* 338.

Green's Illustrated Sheet Almanack for 1849.

The Eclectic Review for December, 1848. *London: Ward and Co.* Contents: I. The Progress, Circumstances, and Character of Crime in England. II. Views in the Indian Archipelago. III. History of the Jews of Spain and Portugal. IV. Our Scotish Clergy. V. Can Religion or Government help Society? VI. The Autobiography of a Working Man. VII. Demerara Martyr. VIII. The English Review and the Anti-State Church Association. &c., &c., &c.

The Christian Treasury for December, 1848. Containing contributions from Ministers of various Evangelical Denominations. *Edinburgh: Johnstone and Co.*

The Herald of Peace, for December, 1848. *London: Ward and Co.*

Bunhill Memorials. An Account of nearly Three Hundred Ministers who are buried in Bunhill Fields, of every denomination. With the Inscriptions on their Tombs and Gravestones, and other historical information respecting them, from authentic sources. Edited by J. A. JONES. Number V., December, 1848. *London: James Paul.*

A Word to a Wesleyan Methodist Elector, on the Evils of the Church Establishment Principle. By Common Sense. 12*mo. London: B. L. Green. pp.* 16.

Addresses to Young Men, by Revs. W. W. Champneys, James Sherman, John Branch, Wm. Arthur, R. W. Dibdin, Dr. Cumming, and Thos. Mortimer. With an Abstract of the Report presented at the Fourth Annual Meeting of the Young Men's Christian Association, Nov. 17th, 1848 *London: B. L. Green.*

Recreations, Physical and Mental, Lawful and Unlawful, A Lecture by THOMAS AVELING. 24mo., *pp.* 59.

INTELLIGENCE.

AMERICA.

SALE OF YOUNG WOMEN.

We take the following from The Christian Watchman and Reflector, published at Boston, November 2, 1848.

"*New York, Oct.* 27, 1848.

"The papers of last Monday morning announced that a public meeting would be held in the evening, at the Broadway Tabernacle, for the purpose of raising funds to redeem from slavery two Christian mulatto girls, who would otherwise in a few days be sold by their present owner, in Virginia, to a southern owner, where their condition would be worse even than that of slavery. The announcement drew a crowd to the Tabernacle. The two girls in question, with four brothers, were of that party of slaves who attempted to escape from the District of Columbia, in the schooner Pearl. They are daughters of an old man by the name of Edmonson, are members of the methodist episcopal church, have attractive manners and persons, and are valued at 2250 dollars.

"Rev. Hen. W. Beecher, of Brooklyn, arose, and with no little emotion addressed the attentive audience in a most forcible and eloquent speech which was received with thunders of applause. It seems some objected to assisting these girls because they had attempted to escape from their owner. Mr. B. replied to the objection in this way: 'Suppose that I had a son. He adventures the sea, is wrecked, enslaved. Suppose that I hear from him, that he pines in his chains, that he is sick at heart, that his cheeks become hollow with grief, that life is a burden. O, then, with my father's feelings shall I not bewail his captivity, shall I not suffer even more than he? But suppose some one should inform me that he was contented and happy, that he grew fat upon it, that he said he had less work to do there than at home, with plenty to eat and drink. What should I as a father say? 'Why, that he was changed in his cradle. He is no son of mine.'

"It had been suggested that this case would be a precedent, and that we should be constantly called on to buy slaves. Mr. B. considered this a peculiar case; he had not heard of a similar, and doubted if a parallel would often occur. A sale by human flesh dealers of Christian girls! I love to repeat the epithet Christian girls, Christian slaves. *After considering these preliminary questions, he came to the case before his audience; and said he,* "*Fellow-citizens, do you know that all that goes to make a man, except his deathless love of liberty, goes to make him a better slave. The strength of limb, the roundness of muscle, mind, tender affections, sympathy, all this is so much fat laid upon the ribs of slavery. Here, at the north, to be of comely presence is considered a blessing; there, at the south, so much money is made of it in the market. A slave will bring all the more for being such a fine-looking man. I droop to think what abominable use is made of such a recommendation, if the slave chances to be a woman. That which excites among us the profoundest respect goes there to augment her value—not as a wife, not as a sister—but for purposes from the bare idea of which the virtuous soul revolts. In the slave girl, beauty, refinement, is not matter of respect, but of profit. And suppose you add thrift, skill, intelligence. Here, at the north, we take all this as so much added to the man; but there, the more there is of thrift, of skill, of intelligence, of enterprise, the higher price in the market. And then, if in addition to all, he is only docile; if he will be a planning machine, and not a running-away machine, he is the very perfection of a slave. There are great advantages in slavery, but nimble legs are a great drawback upon its profitableness. If a slave has all these excellent properties and no love of liberty, there is nothing else to be desired. Yes, there is. What is it? What else can you desire?—When you bring him on the stand, he goes up to 600 dollars. You describe his physical perfections, he touches 650 dollars. He is intelligent, skilful, docile; he goes up to 700 dollars. Then add, he is a pious member of the methodist episcopal church in good and regular standing, and 800, 900, 1,000 dollars is bid.

"In the course of his address, Mr. B. introduced the letter of Bruin and Hill, the slave dealers, in which they agree to detain the girls a certain number of days for a certain sum of money paid in hand. After commenting on the letter, Mr. B. says: 'Would to God Shakspeare were still living! Two words of such a letter would have suggested to him the most powerful drama ever written. This Bruin is a man. Satan has entrapped him—not entrapped, such as he walk willingly into his toils—he has been beguiled to say, and put it in writing, that he has purchased a man's daughters and refuses to let their own father have them.'

"*In* concluding his appeal Mr. Beecher said:

"And now, please to imagine your daughters or sisters in bondage. Suppose them so comely

that no price less than three thousand dollars would purchase them: suppose all this, and act as you would then. Look at this poor old man. His sons are long ago sold as slaves to labour on the southern plantations. His daughters, unless we can do something to detain them, must go too, to a worse fate. But I trust in God, and I trust in you, that it shall not be heard from New York that an appeal like this was made in vain, and that you will make it heard that these girls must not, shall not be slaves—that they shall be free.'

"Other persons besides Mr. B. spoke on this interesting and exciting occasion. The result was that the desired sum was raised, and the two girls are now enjoying their freedom. It is evident that occurrences like this are doing very much to open the eyes of this community to the horrors of slavery, particularly those horrors connected with that fate to which these beautiful mulattoes would have been consigned. The lighter complexion of the female offspring of these girls would have been sure to entail on them a like destiny."

PROSPECTS OF POPERY.

The Catholic Herald makes the following significant acknowledgment with respect to the prospects of obtaining American youth, born and educated under the influence of free institutions, to enter upon the priesthood in that church:—

"We have many colleges scattered through the land, at which hundreds of youth annually finish their education; but how very few of them embrace the ecclesiastical state! Our ecclesiastical seminaries generally contain not more than ten or twelve students. And of this small number, very few, we believe, belong to families long resident in this country. Nearly all of them are young men, who have been led by charity and zeal, (worthy of all praise,) to leave their land and their kindred for the missionary life of our country. But where are the young men of American birth, or at least of American education? They are not to be found, (with but few exceptions,) among those who have devoted themselves to the ecclesiastical state."

BAPTIST CHURCH ORDER.

It affords us pleasure to see in the Christian Watchman the following item from a correspondent at Philadelphia:—

"The subject of church discipline is undergoing some discussion among us, in connexion with the power, ecclesiastical or moral, *of associations of churches*. We have among *us two books of discipline, both in some degree, recognised as authorities*, and each differing considerably from the other; so that it is difficult to act on them, and a growing number of brethren are resolved on setting both aside and persuading the churches with more devotional care to study the New Testament."

HORATIO G. JONES.

The following is from the Philadelphia Christian Chronicle of October 18th.

"Somewhat more than forty years ago, a baptist minister in New Jersey was compelled, by the failure of health, to remove his residence to the vicinity of this city. Devoted to his Master's cause, and enjoying high spirits and loving activity, he looked around him, and began to preach in schoolhouses and cottages. One conversion happily succeeded another, till a dozen baptized believers were constituted into a church; a beautiful house, some sixty feet square, was erected, and the now healthy minister again resumed the office of a Christian bishop. Like Goldsmith's village parson,

'He ne'er has changed, nor wished to change his place.'

"The little church has grown to number some two hundred and fifty members, the house has become well filled with an intelligent and wealthy congregation, and several hundred children every Lord's day meet in its Sunday-schools. It would be difficult to say whether the pastor or the flock bear the most affection to the other. But to the scene we wish to describe.

"On last Lord's day morning, the congregation assembled as usual, and even a stranger might have seen that something more than usual was in progress. At length entered a venerable old gentleman, resting on a long, strong staff, wearing a large blue cloak, and having on his head a silk cap. He slowly walked up the aisle, and presented himself to the people, feeble, attenuated, and having the remains of a fearful wound on his right temple and over his eye. As he quietly seated himself on the sofa under the pulpit, the whole congregation was bathed in tears; and well they might be, for this worthy old man was none other than their beloved pastor. Seven weeks had he been detained from the sanctuary. So long ago was he wounded while travelling in the service of his Master, by a kick from a horse, one hundred and fifty miles from home. The loss of blood, six days' deprivation of reason, and powerful medicines had made sad havoc on his frame; but by the tender mercy of God, he had so far recovered as once more to meet the holy flock. A few moments passed in deep, solemn silence, when a fine, gentlemanly, white-headed old man, who himself had passed through eighty-two years, and who had just

cordially shook the old bishop by the hand, stood up, and read, with sweet and earnest tones, the hymn:

'God moves in a mysterious way,'

which having been sung, the venerable deacon knelt down and solemnly returned thanks to God that he had once more blest them with the sight of their beloved pastor. He rose, and again deep silence prevailed, every eye was fixed on the worthy pastor of the flock. He looked around him, and in tender tremulous tones, which, alas! could not half fill the house, expressed his gratitude to God, who had once more permitted him to look upon them, declared his inability to address them, and spoke of the probability of his no more speaking 'the words of this life.' He closed by introducing to them the preacher for the day.

"The service proceeded, and at the close of the last prayer, the venerable man again rose to announce the preacher of the next sabbath, and to bespeak for him a large and attentive congregation. The benediction was pronounced; and now we beheld a scene which no language can describe. Men, women, and children flocked around him, smiling and weeping, to shake him by the hand, to rejoice in his return, and to pray for his perfect recovery. Never did age, youth, and childhood more heartily unite in any object than in this. Here was the venerable teacher of three successive generations; nor could one form an idea who loved him most, the grandsire who recollected the instructions of forty years ago, or the little grandson just able to utter the pastor's name. None but an affectionate pastor, of forty years' standing, could have excited such feelings,—none but a church well-rooted and grounded in holy instructions, imparted through life, could have felt as they did. May the venerable Horatio G. Jones yet long preach to his affectionate and attached charge at Lower Merion, and at some far distant day rejoice in laying down his charge and his life, amid the tears of his flock, and rise to hear the plaudit of 'Well done, good and faithful servant; enter thou into the joy of thy Lord.'"

SAILING OF MISSIONARIES.

The New York Recorder contains the following interesting letter from Boston, dated October 21st.

"At the sailing of the missionaries last week, Rev. Dr. Poor, who has been a labourer in the missionary field upwards of thirty years, made some interesting remarks, and mentioned some most signal *interpositions of Providence, as connected with his return home. They were suggested by the state of the weather, it being quite rainy at the time* the services were held on board the ship. He regarded the unpropitious circumstances of the occasion as a good omen, and spoke of the fact that *our* wishes were not always best, and that God often disappointed us for our good. He said that on his voyage home, the vessel in which he was returning was becalmed in the Indian Ocean some fifteen days. All on board were impatient at the delay, and anxious to be making progress on their voyage. On their arriving at the Cape of Good Hope, they obtained papers, and the first article that met their eyes gave a most lamentable account of a dreadful storm which had recently occurred on the western coast of Africa, in which quite a number of vessels had been lost or wrecked. By comparing dates, they found that had they not been becalmed, and had they made ordinary progress, they would have been in the midst of that storm, and perhaps have perished. Thus they could see that what they were disposed to complain of, may have been their salvation. After his arrival in England, Dr. P. was anxious to embark for the United States as soon as possible, in order to be here to attend the meeting of the American Board in September. He made, I believe, an effort to leave in the Ocean Monarch, but was unsuccessful, as she had just sailed. All know how that ship was burned, and what a dreadful loss of life was occasioned. And had not the providence of God interposed, this ardent and useful missionary might have been among the number who perished. How should such manifest interposition of the power of God lead us to exercise entire confidence in him, and to bear with resignation the disappointments which we may meet. And how strongly does it teach us, that God's servants are 'immortal till their work is done,' and that His arm will be interposed between them and death, when they seem to be in danger. Sometimes, as in the case of Thomas, and Dr. James, they are removed from earth when they have just reached their place of labour; but this very fact is evidence that their work is done. They have not so much to do, or so long time to labour.

"Quite a large number of missionaries have already set sail for different fields, to reinforce the brethren who are already toiling and struggling there. The American Board, as well as our own Union, have sent out quite a company. Every true friend of missions must rejoice in every acquisition made to the number, as an index of a deeper and stronger interest in the world's conversion to God. May the missionaries of the cross increase a thousand fold, and the means for sustaining them! This must be done before the latter-day glory shall burst upon the world. It is truly affecting to see brethren and sisters take their leave of friends and of their native land, break up time-hallowed associations, and go into the midst of igno-

rance, vice, and superstition, for the sake of Jesus Christ. This is the moral sublime. And to see it done so deliberately, so calmly and so firmly! This it is, that carries with it the conviction that 'the love of Christ constraineth' them. It is delightful to think that our Redeemer hath true, faithful, and self-denying disciples, ready to give themselves to this work; and in the consecration of so many to the missionary cause, we can see an earnest of a blessing for the church at home.

"Religious services were held last sabbath evening with the church in South Boston, at which were present the missionaries who have just sailed, and interesting addresses were made by them, as well as by other brethren. The missionary company consist of Rev. Messrs. H. L. Van Meter, C. C. Moore, and Judson Benjamin, and their wives, together with Mrs. E. W. Brown, of Assam, who returns to her husband and her labours after two years' absence. She leaves a son and a daughter (her only children) in this country, one in the western part of this state, and the other in Charlestown. These brethren and sisters took passage in the ship Cato, Capt. Plummer, for Calcutta, and sailed this morning. A large company assembled on the deck of the Cato, and sung a hymn by Rev. N. Colver, written for the occasion. After which some interesting remarks were made, and prayer was offered by Rev. Dr. Sharp. The parting of the missionaries and their friends was very affecting, especially that of sister Brown and her children. Every spectator of the scene must have felt the greatness of the sacrifice, and the pain which the sundering of so strong ties must create. May she and her husband be richly blessed and rewarded for the self-denial which they have evinced, and find their losses more than made up by sweet assurances of a Saviour's love.

"Bostonians are now anticipating, with a great deal of interest, the celebration of the introduction of Cochituate water into the city. There is going to be a great display, and if pageants are ever justifiable, the expected one of next week certainly is. It is impossible to estimate the benefits of the enterprise whose completion is to be celebrated on the 25th. You, who have for several years enjoyed the luxury of your Croton water, can better appreciate the blessing than we can, until time has given us some experience respecting it. The military, temperance associations, &c., are to turn out in great numbers. All the rail-road companies in every direction are to reduce their fares, and we expect a good share of Massachusetts will be here. Probably Boston has never witnessed a greater occasion than this promises to be. *Political parties are organised, and hard at work in preparation for the contest in November. Meetings, torch-light processions,* &c., are the order of the day. Men seem active and interested in all things save that which is most important. How should the people of God be rebuked, as we behold the evidence that 'the children of this world are wiser in their generation than the children of light!' When shall we serve God with half the zeal that worldly men manifest in their devotion to the gods they worship?"

REV. W. CROWELL.

"Rev. William Crowell, formerly editor of the Christian Watchman, I am informed, has received an invitation to become pastor of the baptist church in Waterville, Maine. Waterville is an important position, and one which he is fully competent to fill. His sound, clear, and discriminating mind eminently fits him for a region of intellectual activity, while his orthodox views of truth afford the assurance that he is qualified to instruct those who might there sit under his ministry."

REV. DR. STOW.

"Before this reaches you, Rev. Dr. Stow will probably have communicated to the Rowe Street church in this city, his acceptance of their call. It is understood that his mind is made up to remain in Boston. There are many ties that bind him here, and it is not strange that he has decided to remain here, where, it is to be hoped, he may continue to be extensively useful."

ASIA.

CHINESE HANDBILL.

At a charitable dispensary in Ningpo, the following curious document was given to Mr. Hudson, the general baptist missionary. It is entitled, "The Vouch and Lamp Discourse," a vouch and a lamp being necessary appendages of the Chinese opium smoker. The reader will peruse it with interest who remembers Mr. Shuck's declaration, "I regard opium as a greater obstacle to the introduction of the gospel into China than the three false religions of China, Confucianism, Taouism, and Buddhism combined. When will Britain awake to her duty in reference to this 'monster evil?'"

"I have heard of that thing opium. As for its advantage it is very little, but its poisonous stream is very deep. Who would have supposed that mankind were so grossly deceivable? Those who are so exceedingly fond of opium, daily and nightly inspire it, and mutually imitate each other till it becomes a custom. Day succeeds day, year succeeds year, then it is extremely irksome to delay the time of smoking; moreover it drags and binds him till death. It is an ex-

travagant waste of money; it throws out of employment; it is not a little injurious; therefore the already strict laws are more stringent still. If the magistrates discover the culprits, they will receive heavy punishments! Oh! how bitter it is to violate the laws, receive punishment and be disgraced. But if the opium dues are not immediately and thoroughly scrutinized, the smoker is only as if escaped out of a broken net. Check yourself and personally inquire, are you not one of those who have broken the laws, and in your heart cannot but be ashamed? Further, it is impossible for the smoker to assure himself of protection from punishment, as long as he lives. This body of mine is the remnant of my parents, therefore I should consider it very precious. The animal spirits of opium smokers will be decayed, their person and appearance will become more and more emaciated, and gradually arrive at extreme lassitude. Alas! alas! the injury is very great. Parents in nourishing their children's bodies expend much of their hearts' blood or anxiety, and are in constant fear that their children's bodies may become diseased, therefore they bear much inquietude. How is it, on the contrary, that mankind hate their own bodies, and themselves impair them? all men have hearts, and if they will but think of their parents' kindness, they will not suffer opium to be chewed by their mouths. I have likewise heard that those who eat raw opium, in a moment lose their lives. Its nature is extremely poisonous. This natural evidence is easily understood; in smoking the dressed opium, although the poison is less, still the breath is daily exhausted. If the breath is unable to produce blood, then the breath is dispersed, and the blood stagnated. This is the reason why such persons are physically degenerated. Everything is injured; they are so innumerable that we cannot introduce all to your notice. The subjects which have been pointed out, are enough for sight, bitter indignation, and tears; ponder over the daily evils of this vicious custom. Where is the limit to its misery? I presumed to lay before you this sheet of writing to call you back from the deceptive path. Those who have never smoked it should oppose the least morsel, and thus hinder its gradual advances. Be careful not to sink into this noxious stream. Those who already smoke it, should arouse their minds and turn their heads. Do not deceive yourself by pursuing the usual circle of uncertain enjoyment. If all men would but observe these inhibitions, the world will be very fortunate! very fortunate! this is a special, extensive announcement. Those who examine it should ruminate upon it, and not contravene it. It *is absolutely necessary to paste this against the wall, that all may see. Respectfully cut. Regard with care, characters and paper.*"

EUROPE.

FRANCE.

The following interesting letter from Mr. Willard, American baptist missionary in France, appears in the American Baptist Missionary Magazine. It is dated Douai, Sep. 4, 1848.

"Since my last of 12th July, Mr. Dujardin has baptized at Athies four persons, the fruits of the labours of our colporteur, Lefevre. Mr. Thieffry has also baptized one person. On the 11th of August, Mr. Thieffry, Mr. Foulon, and myself left Douai together for Chauny, the former expressly invited by Mr. Lepoix, Foulon having business in that region, and desiring also to visit the scene of former labours and persecutions. We left Douai at nine in the evening, and rode all night, arriving at St. Quentin at four in the morning. St. Quentin is distant from Douai sixteen leagues of 4000 kilometres each, on the route from Lille to Paris. At six we left St. Quentin in a little *diligence* for Chauny, seven and a half leagues from St. Quentin, in the direction of south-east by south. We arrived at half-past nine in the morning. We passed the rest of the day with Mr. Lepoix, a considerable portion of it in conversation with a young man well educated and intelligent, whom we found at Lepoix's on a visit; he was an old acquaintance of Mr. Lepoix, a very pious young man, but not baptized. Mr. Lepoix told us he hoped to baptize him the next day. This young man had been connected with the Wesleyans, and was still somewhat imbued with their notions; but as the object was to set him right where it was necessary to do so, in order to avoid all needless discussion he was requested to state his views of different doctrines in common language, laying aside all cant phrases and controversial terms. In this way our exact differences were exposed when there were any, and the New Testament was consulted, —the results of a sound interpretation being admitted. Difficult passages were examined, and things incomprehensible were pointed out.

"This friend was perfectly convinced that the immersion of a believer in the name of the Trinity is the only baptism of the New Testament, and he now desired to manifest his willing and obedient spirit by accomplishing the command to profess his faith publicly in being immersed. Towards night Mr. Besin, who had been to Mayot, several leagues, with brother Hersigny's mule and cart after a poor paralytic, converted two years ago, the aunt of Isidore Plaquet, and who wished to be baptized, arrived with her. As I was the tallest and strongest on the ground, it fell to my lot to take this almost helpless object from the cart in my arms, and carry her into the house. The following

is the substance of the history which Mr. Lepoix furnished me of this poor woman. Her name is Josephine. She was born of poor parents, and enjoyed the use of her limbs till the age of twelve years; when, being one day caught by a shower in the field, she ran so fast to reach the house that her whole body was flooded with perspiration. Immediately on reaching the house she became suddenly entirely purple, the perspiration was arrested and her blood seemed frozen,—all the articulations of her body became disjointed, and her hands crisped. Her fingers now resemble more the empty fingers of a glove than those of a living being. She had lost her father, and being at the mercy of brothers and sisters, her life was embittered by their hard treatment, when Mr. Cretin first saw her eight years ago. At that time her mother was still living, and Mr. Cretin was instrumental of leading that mother to Jesus; she soon after died hopefully converted. Mr. Cretin for various reasons ceased visiting the family, but poor Josephine, who happily can read, gathered together a New Testament and some religious tracts, which she read, and though at the time, and long after, owing to her timidity and habitual silence, the state of her mind was not known, still these produced their fruit. She was some time after visited by Mr. Lefevre, and two years later she was not only converted herself, but had been instrumental of the conversion of her nephew, Isodore Plaquet, and his mother, and had now come several leagues in a cart expressly to accomplish the command of the Saviour. It was arranged that a bath, made for the purpose, should be brought over from Genlis, and that this poor Josephine, with a woman of Chauny, should be baptized at Lepoix's on Sunday evening after our return from Manicamp, where the meeting was to be holden that day. Accordingly, after breakfast on Sunday morning, we started for Manicamp, a league and a half from Chauny,—the heat was suffocating. The friends were coming from two to five leagues, so that an early breakfast and a brisk step were required to bring them to Manicamp in time for the service; yet they came, male and female, old men and maidens.

"Baptismal scene at Manicamp—Good words.

"The meeting began at eleven; at twelve commenced the examination of the eight candidates for baptism, and continued just one hour. I never witnessed any thing of the kind more satisfactory; in many respects it assumed a theological character, Mr. Lepoix, for the advantage of the catholics present, proposing questions whose correct answers could be the result of sound thinking alone. At one we started for the water. The distance was very considerable, but the curé of the village could hardly on St. Hubert's day muster so numerous a procession. We judged that it was composed of at least five hundred persons. The bank of the narrow stream on the side where we were, was mostly covered with saplings and undergrowth; the opposite bank was entirely free; thither there was a continual running together of men, women, and children, many from their labours in the field, some dressed, some with naked arms, some barefoot, and some in *sabots*. Two small skiffs put off into the stream, to enable those in them to take a better view of the ceremony. Mr. Lepoix was obliged to descend several rods to find a suitable depth of water, and the undergrowth on the bank prevented many from seeing. A sober old man, wearing a blouse, stood before me, and appeared anxious to see the performance. I told him to put his arm around my neck, and hang over the bank, while I grasped a sapling with one hand, and made fast to his blouse with the other. Mr. Lepoix baptized one of the candidates,—the old gentleman repeated the words after him,—'*au nom du Père, et du Fils, et du St. Esprit*,—good words,' said he, 'exactly as the priest says.' 'Yes,' I replied, 'no doubt, but the *act* is not the same.' 'No,' said he, 'this is the gospel.' Mr. Lepoix baptized another; the same repetition by the old gentleman, the same remarks, and then he added, 'The only difference between us and you is, that you follow the gospel.' 'Precisely so,' I replied, 'and you do not.' 'That is it,' said he. Mr. Lepoix baptized another. After again repeating the formula, he said, 'That is fine,—that is good,—good words,—just as we say,—that is the gospel. Are you paid as the priests are?' 'No,' I replied, 'we ask no pay, we desire nothing but liberty to preach and practise what we believe.' 'That is nice,' said he. I asked him if he lived at Manicamp, and he told me that he did, and said he was one of those whom I saluted on arriving in the morning. He continued to remark about the baptizing, and owned that the catholics for centuries baptized by immersion, that it was the gospel way, but the catholics had changed it into something else. When the ceremony was ended, he took his arm from my neck, lifted his cap from his head, thanked me, and was going away, when a laughing on the opposite side drew our attention, and we saw a man who had taken another man upon his back, and who walked down to the water where it was very muddy, and apparently made an effort to throw his burden into the stream; but not succeeding, he fell down into the mud, rolled himself upon the other, and began plastering his face with mortar. My old gentleman seemed indignant, and cried out, '*Des libertins! Des vagabonds!*' In a short time the man undergoing the operation of being plastered, extricated himself, ran into the stream pursued by the other, and ascended

the current with a great deal of splashing, and followed by the shouting multitude on the bank till a bend in the stream concealed them. This disorder and laughing, which would have shocked every body in a New England congregation, was nothing thought of; it did not occasion the least apparent derangement, or seem to be thought extraordinary. It is, indeed, of every day occurrence when there is any gathering. The effect of this baptizing was no doubt excellent. Mr. Lepoix required of every one a confession of his faith before immersing him, and after the immersion, still holding the candidate by the hand, he administered a charge or exhortation analogous to the circumstances of the individual or to the relations he sustained. This took much time, but rendered the act unusually impressive. That baptismal scene will never be forgotten. When all were dressed the singing ceased, and after a short prayer we all returned.

" Baptisms at Chauny.

" It was now three o'clock. We dined, and at four, as we were going to the chapel, I hinted that we had got much to do that day; but Mr. Lepoix said the bath was not brought, and Josephine would not be baptized that evening. Mr. Pruvots preached, and Mr. Cretin broke bread. At five we took leave of the friends, and returned slowly to Chauny: the heat was excessive. It was after sunset when we arrived, and we found that Madame Lepoix had procured a bath, and had all in readiness. As soon as we had taken a little réfreshment, we proceeded to the examination of the two candidates, and baptized them. After the baptism the friends sung, conversed, and prayed till ten o'clock, when they separated; Mr. Lepoix having requested those of Chauny to come in next morning at nine o'clock to break bread with Josephine before she returned to her distant village. Soon after breakfast next morning a woman of Genlis, who came to the market for something, called in and wished to be baptized. She had been severely persecuted by her husband; but had decided to obey the Saviour, live or die. She was baptized. One of those baptized the previous evening, said she would call in Miss Delauné, not a seller of purple, but daughter of a physician of Auvergne, residing at Manicamp in the quality of linen-draper. She came and witnessed the baptism,—she was also present the evening previous. While we were yet rejoicing, there came in a woman of Chauny, and said she must be baptized also. She was examined and immersed. Mr. Pruvots then broke bread to us. All this time Miss Delauné was weeping, but she could no longer withstand; she expressed a wish to be examined and *baptized also. It was done.*

" One of the young men baptized the preceding day at Manicamp, was a Savoyard. I told him on Monday that when he returned to Savoy he would be our missionary, and that through his means we would enter Italy. This may yet prove to be no dream.

" We have never passed more joyous days together in France. To form any idea of the rejoicing of these redeemed ones, it would be necessary to see and know them. God's work is manifest here; this is glorious! May it augment a hundred fold.

" I left these friends on Tuesday, 15th of August, and returned home. That same day Mr. Lepoix and his friend, who has often preached, with Mr. Foulon, went to hold a meeting on the mountain of Caillouel, a league and a half from Chauny. It is a lofty hill; they had more than 200 hearers and a joyful time. On coming down from the mountain the friends went to Bethancourt, hard by, and held a prayer meeting, which proved to be a melting time, and rendered the little chapel there a Bethel indeed to them all."

NEW CHAPELS.

BLOOMSBURY STREET, LONDON.

The spacious and elegant structure recently erected by Mr. Peto on a conspicuous site in the immediate neighbourhood of New Oxford Street, was opened for worship on Tuesday, the 5th of December. Before the appointed hour arrived, it was crowded by a respectable congregation which comprised a very large number of baptist and independent ministers. At eleven o'clock, Mr. Brock commenced the service by giving out an appropriate hymn; after which Mr. Hinton prayed, and other praises were sung. Dr. Harris of Cheshunt College then preached impressively from the words, " The kingdom of God is not in word but in power." In the evening, the chapel being again filled, prayers were offered by Dr. Steane, and Dr. Godwin delivered a plain, substantial discourse from the words of our Lord, " Ye shall know the truth, and the truth shall make you free." No collection was made, and this fact, together with the noble style in which dinner had been provided for some hundreds of invited guests in the school-room below, called forth strong expressions of admiration of the munificence displayed by Mr. Peto, and, we believe, many sincere prayers that he and his family might continue to enjoy both temporal and spiritual prosperity. After dinner, no toasts were introduced, or resolutions of any kind; but brief addresses were delivered by Mr. Brock, under whose labours it is hoped that a church may speedily be formed; by Mr. Alexander, independent minister at Norwich, who spoke of the high esteem in which Mr. Brock was held by all good men in that city; by Dr. Price, who had been Mr. Brock's first pastor, and by Dr. Archer, presbyterian minister of a neighbour-

ing chapel, who welcomed Mr. Brock to the vicinity. The cost of the building, independently of the ground, was stated to be £8,700, of which Mr. Peto gives £4,700, reserving a mortgage upon it of £4,000,—a sum which he destines to aid in the erection of another chapel in another part of the metropolis, as soon as the church may find it convenient, by the payment of this amount, to make Bloomsbury chapel its own.

CIRCUS CHAPEL, BRADFORD STREET, BIRMINGHAM.

This building, for many years appropriated to equestrian exhibitions, having been offered for sale at a time when some friends of religion felt the special necessity of a place of worship in the locality, and being considered highly adapted for the purpose, was, some few months ago, purchased for £1050, and has, since that time, been converted into a chapel.

The purchase money has been borrowed on mortgage, but the expense of fitting up, which amounts to something more than £1500, is intended to be raised by subscription, towards which, about £800 have already been contributed, and the whole is now in course of being put in trust for the baptist denomination.

The situation is a most eligible one, being in the centre of a densely populated district, very inadequately provided with schools or places of worship, and contiguous to a large and influential suburban population. This substantial edifice, the dimensions of which are sixty feet by about ninety feet, and containing besides ample room for schools and vestries, was opened for divine worship on the 24th of October, when two impressive and appropriate discourses were delivered, one by the Rev. Dr. Raffles of Liverpool, and the other by the Rev. J. Aldis of London. Since that time the pulpit has been supplied by the Rev. J. Saunders late of Sydney.

On the 31st of the same month, a large and interesting tea meeting was held, the tables being kindly and gratuitously furnished by ladies belonging to various congregations of the town, on which occasion several encouraging addresses were delivered, and collecting cards issued. It is hoped that this effort to advance the cause of the Redeemer will be favoured with manifest tokens of his blessing, and that soon a minister qualified to occupy a post so important will be provided, and it is hardly necessary to add, that those friends who have commenced this work of faith and labour of love, and have already incurred considerable responsibility, feel assured of the hearty co-operation of all their fellow Christians.

RYDE, ISLE OF WIGHT.

The earnest desire of some residents in this increasing town, and much frequented watering place, to take preliminary measures for the formation of a baptist church, has been expressed more than once in our pages. The following is part of a pleasing communication just received from Mr. S. Young of 51, Union Street, Ryde, who is ready to correspond with any friend who wishes to encourage the undertaking.

"Many difficulties," he says, "met us, one of which was the obtaining a suitable place to assemble ourselves together in, but at length the Lord directed us to a place, the most desirable for situation in the whole town, viz., the first floor of a house in the colonnade, which we converted into one room, papered it afresh, and fitted up as a chapel, and on a blank window facing the street, lettered, 'The Baptist Chapel;' this place we opened on the 19th of November. You can conceive our anxiety on the morning of this day; but, blessed be God, our highest anticipations were exceeded, and since that period our sabbath morning attendance has gradually increased, and in the evenings we are full; last sabbath all could not get in. A sabbath school, an adult bible class, and week evening services have been established, all of which are well attended. The ordinance of baptism will (D.V.) be administered on Christmas day to nine candidates, and a church formed on the 2nd of January. Humanly speaking, only two things are wanted to ensure continued success; means to support a stated ministry, and a larger place to worship in. The Lord has sent us a young man to be our minister, who seems every way adapted to raise the cause, and we trust he will send us the means of supporting him in comfort."

NEW SWINDON.

The baptist chapel which has been for some time in the course of erection, in this recently formed town, is now nearly completed. Thursday, the 4th inst., is the day fixed for the opening. The Rev. J. Sherman, London; Rev. J. H. Hinton, London; and the Rev. T. Winter, Bristol; have kindly engaged to preach on the occasion.

The building itself is handsome and commodious, of the Lombardic style, an ornament even to this rising town, where so much architectural taste has been displayed.

Swindon New Town has a population of about 3000 persons, who have come and located themselves here from different parts of the united empire, where they are engaged in the manufactory of steam-engines, carriages, &c., at the general depot of the Great Western Company. These interesting people are, most of them, dissenters from habit, principle, or both, and are much pleased with

the effort now being made to accommodate them with a place in which they may meet to worship the God of their fathers. This undertaking is indeed felt by the few persons who have entered upon it, to be a very weighty affair; still it is sincerely hoped that the friends of the Redeemer will most cordially help them in this labour of love, that an effort so nobly designed, and carried on with such untiring perseverance, may be crowned with that success which is so ardently desired.

ORDINATIONS.

WALGRAVE, NORTHAMPTONSHIRE.

On Tuesday, October 10, Mr. James Cox was publicly recognized as pastor of the baptist church at Walgrave, on which occasion Mr. Robinson of Kettering gave a brief but lucid statement of the nature of a church of Christ, and received Mr. Cox's confession of faith; Mr. York, one of the deacons of the church, gave an account of the steps which led to their invitation of Mr. Cox; Mr. Jenkinson of Kettering offered prayer on behalf of the newly chosen pastor; Mr. Wheeler of Moulton gave the charge; and Mr. Hawkes of Guilsborough preached in the evening.

HIGHGATE.

On Wednesday, November 22nd, recognition services were held in the baptist meeting, Highgate, on occasion of the settlement of the Rev. S. S. Hatch as pastor. After reading and prayer by the Rev. T. Pottenger, Rev. C. Stovel delivered an introductory discourse, Rev. W. Jones of Stepney College asked the questions and offered prayer, and Rev. J. Hoby, D.D., delivered the charge. In the evening, the Rev. — Birch (independent) of Finchley, commenced with reading and prayer, and the Rev. J. H. Hinton preached to the people.

SPALDWICK, HUNTINGDONSHIRE.

Wednesday, December 6th, 1848, the Rev. W. E. Archer, late of Chelsea, was publicly recognized as pastor of the church of Jesus Christ meeting in Spaldwick, Huntingdonshire. The service was introduced by the Rev. H. L. Tuck of Fenstanton, who read the scriptures and prayed. The Rev. Alfred Newth of Oundle (independent) delivered an able and effective discourse on the nature of a Christian church. Mr. Archer then gave a brief statement of his religious history and theological views. The Rev. John Manning, who for more than fifty years sustained the pastorate in this place, and who is just entering on the ninetieth year of his age, offered the recognition prayer with much solemnity and feeling, thanking God that his eyes were permitted to see this day. The Rev. M. H. Crofts of Ramsey addressed in an affectionate manner the pastor and church. The attendance on this occasion was exceedingly good, and all appeared to feel that God was there.

CHURCH STREET, BLACKFRIARS ROAD.

The Rev. John Bigwood of Exeter having received a unanimous invitation to become the pastor of this church, has complied with the request, and intends commencing his pastoral labours on the first sabbath of the new year.

RECENT DEATHS.

MRS. C. PRICE AND MRS. A. CONWAY.

These truly pious and excellent females, born in the town of Abergavenny, were two sisters, daughters of the late Mr. John and Mrs. Elizabeth Harris of Govilon, near the said town. Mrs. Price was the wife of the Rev. Joseph Price, some years ago pastor of the baptist church at Alcester; now of the baptist church at Middleton Cheney, Northamptonshire. Mrs. Conway was the relict of the late Mr. John Conway, tin-plate manufacturer, Pontrhydyrhyn, in the county of Monmouth.

Mrs. Price was the elder sister, and she finished her course on the second day of last May; and Mrs. Conway, the younger, terminated her pilgrimage below on the ninth day of March immediately preceding. They were lovely and pleasant in their lives, and in their death they were not far sundered. On the paternal side they were descended from a long line of ancestors in this county, of staunch nonconforming principles, and of the baptist denomination; persons, in their day, that ranked amongst the more influential and respectable connected with their religious persuasion. Their great-grandfather, Mr. John Harry, was minister of the baptist church at Blaunagwent in Monmouthshire, a very old interest. He died in 1737, aged 63. Their grandfather, Mr. Morgan Harry, the son of John Harry, was also a minister at the Blauna, and died in 1746. He was the father of Mr. John Harris of Govilon, and of a posthumous son named Morgan after his father, which son was called to the work of the ministry, studied at the Bristol academy, and became assistant pastor at Llanwenarth, where he honourably ended his days, both as a Christian and a minister about sixty years since. The elder brother, Mr. John Harris, who changed the family name from Harry to Harris, was a man of great worth, both as a citizen and a follower of the Saviour. He was a member and a deacon of the baptist church in Frogmore Street chapel, Abergavenny, from nearly its commencement to the close of his valuable life in 1819, aged 75

years. Mrs. Harris also, whose praise was in all the churches, and who had been a member of the church at Llanwenarth from her early youth, transferred her communion to the church at Abergavenny, in fellowship with which she happily died in 1825. Her father, the venerable Mr. Caleb Harries, for so spelled he his name, was an assistant preacher, and the highly respectable and revered pastor of the baptist church at Llanwenarth, for about half a century. He died in 1792, aged 77 years.

So paternally and maternally were the two sisters, the subjects of this imperfect and inadequate sketch, descended, and in their day and generation they proved themselves worthy of their parents and progenitors.

Some four or five and forty years ago, the sisters opened a ladies' school at Bristol, when Mrs. Price, then Miss Catharine Harris, was baptized at Broadmead, and became a member of the Broadmead church, at that time under the pastorate of the eminent Dr. Ryland. But in 1809 or 1810, they left Bristol, returned to Abergavenny, their native town, and conducted their seminary there. Miss C. Harris, soon after this change of locality, was dismissed from the Broadmead to the Abergavenny church, with which she continued in full fellowship till her marriage, and consequent removal to Alcester. During that interval her career was one of exemplary piety and usefulness. Every way she could, she was prompt to serve and advance the cause of the Redeemer, then in its infant state. The recollection of her lovely countenance, affable mien, superior understanding, holy life, energetic zeal, and sisterly condescension to her inferiors, is still deeply infixed in the minds of the comparatively small number of her once delighted associates that now survive, to cherish sweetly, and with freshness, the remembrance of her distinguished Christian virtues. Nor did she decline or decay in the vigour, value, and lustre of her character and religious profession, as she accomplished her pilgrimage and went down the declivity of life: but her path being that of the emphatically just, it shone more and more unto the perfect day. Her domestic bereavements she pungently felt, yet meekly and patiently endured, knowing that He whose prerogative it was to give, had likewise an undisputed right to take away. Besides, her own personal afflictions for some years prior to her lamented decease were numerous and severe. But she knew whom she had believed, and was fully persuaded that he was able to keep that which she had committed unto him against that day. She felt perfectly satisfied, that however mysterious and inscrutable many of his ways may appear, they were not only righteous, but also kindly designed and wisely ordered. When her flesh was wasted away, and the voice of the heavenly Bridegroom summoned her to go forth to meet him, she, having her lamp trimmed and her light burning, readily obeyed the call, in perfect peace resigned her spirit into his hands, and thus softly languished into life. But having for the last four and thirty years resided at so great a distance from this neighbourhood, and visiting the place only occasionally, the writer considers himself very incompetent to do justice to her worth.

Mrs. Conway, on the contrary, having been three and thirty years a member of the church over which, from its commencement in April, 1807, he has presided, comes more directly and extensively within the range and sphere of his observation. She, and her excellent partner in life, with seven others, were baptized by him, and received into the church, March 19th, 1815. In August, 1821, Mr. Conway, whose health had for some time been precarious, was rather suddenly called away, leaving seven fatherless children, the eldest about ten years of age, and the youngest a little infant, to the charge of his deeply distressed widow. But she was a woman that, on various grounds, rose much above mediocrity. Her strength of mind and abilities were of a high order, her education liberal and paramount, and her mental culture, which had been her pursuit from the early morning of life, placed her far in advance of the greater portion of her sex. Charitable and expanded in her religious views, yet strictly evangelical, she was prepared to make every allowance for obliquities incidental to the perverse influence of popular opinion, educational prejudice, and human infirmity. Nevertheless, she was not this, that, anything, or everything, which now, alas! seems pretty much to become the fashion amongst those even that are loud and clamorous in their profession of dissenting principles. Their eager aping of comformity in habiliments, architecture, and forms of worship, had no charm in her estimation. Her vast reading had familiarized her with history, both secular and ecclesiastical; and she was a fervid admirer of the illustrious founders of dissent, the puritans and nonconformists, who bravely purchased the precious pearl of British freedom, civil and religious, at the expense of all things terrestrial, dear to mortals, yes, of life itself! and whom nothing, either formidable or seductive, could intimidate or tempt to merge their distinctive sentiments and practice into that semi-conformity and nonconformity, which at present place multitudes of our contemporaries, baptists and independents, in the anomalous position of those of whom it is thus recorded: "Ephraim, he hath mixed himself among the people. Ephraim is a cake not turned. Strangers have devoured his strength; yea, gray hairs are here and there upon him."

Mrs. Conway was too decided and elevated

in her religious and nonconforming principles, to sympathize and symbolize with this unnatural blending, compromise, and degeneracy. Uniform and consistent in principle, profession, and practice, she, as she believed, spoke. In other words, principle was the basis and reason of practice; and practice was the fruit, illustration, and evidence of principle. As willing to give as to take, she duly appreciated the conscientious scruples of those that differed from her in creed, rituals, and observances. But she felt it a commanding duty to be consistent with her own avowed profession.

The following remarks concerning her valuable character and life, presented by the writer to a large assembly in her funeral sermon, may not be incongruously, but befittingly, introduced in this place. Having glanced at the world's fallacious estimate of character, dignity, and worth, and adverted to nature's bountiful gifts in her case, together with her improvement of those bestowments, and her superior literary acquirements, he added, "These, my friends, were not the only—no, not the chief accomplishments of Mrs. Conway. She was a genuine, a thinking, a zealous, a working, a useful, and a hallowed Christian. Not such in name only, not such by education only, but such in deed and in truth. Deep and energetic were her cherished feelings of interest in the advancement of the cause of Christ at home and abroad. When, many years since, the ladies of England adopted measures to raise the character, and meliorate the state, of the oppressed and degraded females of India, by means of female education, she soon joined their ranks, and participated in the toils of their noble enterprize. Beneath her auspices, and through her exertions, a Monmouthshire school for female education was originated and was opened in Bengal, and as long as her health and strength admitted, our excellent friend was its untiring advocate and zealous promoter in her native county. Her pen, her influence, and her personal endeavours, were all made subservient to the praiseworthy object.

"Singular to observe, this very day three and thirty years, I had the privilege to baptize and receive into the church, my highly valued sister, with her alike valued husband; and though residing at the distance of twelve miles from Abergavenny, she continued her membership with us, and generally on ordinance days we enjoyed her truly delighting fellowship.

"Just twenty-one years after she joined us, she became a permanent resident of our neighbourhood; and the last twelve years of her life, and of her sojourn with us, were years of much usefulness, and to numbers, of sweet enjoyment. In her departure, her surviving relatives have indeed lost a friend and a counsellor, the church in this place a pillar, the poor a benefactress, our *British* school, missionary cause, and other interests, a cheerful supporter. But you need not be told the virtues and excellencies of the deceased. You have witnessed them, you have read them in her holy and devoted life.

"She went down to the grave under circumstances of dire bodily sufferings. Once in her conflict with the harbingers of death, she said to the writer, 'I want more faith.' Yet her faith and hope firmly grasped the Rock of ages. And having fought a good fight, finished her course, and kept the faith, whilst her happy spirit has joined the spirits of just men made perfect, her body rests on the soft pillows of the sepulchre, till the Lord her Redeemer descends in the clouds, and bids her come away. O that with her, we may be found on his right hand in the day of doom!"

Thus the two loving and pious sisters, Mrs. Price and Mrs. Conway, ran the Christian race, and reached the goal. "Let me die the death of the righteous, and let my last end be like his!"

MICAH THOMAS.

Abergavenny, Dec. 8, 1848.

MRS. MARY LANG.

Mary, for fifty-four years the beloved wife and affectionate companion of the late John Lang of Liverpool, and for four years his widow, was born, in 1767, at Moffat, in Annandale, Scotland. Her parents, John and Elizabeth Stewart, were pious, excellent people, and trained up their children in the right way. She was brought to a knowledge of divine things at a very early age. When only fourteen she lost her only sister, which made a deep and permanent impression on her mind, and two years after this event she made a public profession of the name of Christ, by joining the "Relief Church" of Scotland. Six years afterwards circumstances led her to England, where she was married, and joined the independent church at Bolton, with her husband. Subsequently, in the providence of God, being brought to Liverpool, they were led in a short time to attend the ministry of the late Rev. Samuel Medley, of whom she says in her diary, "A name that will ever be dear to *me:* he was a faithful and affectionate preacher of the glorious gospel of the blessed God, and was the means, in the hand of the Holy Spirit, of showing me the way of God more perfectly." On the first sabbath in February, 1796, she and her dear partner, with some others, were baptized by Mr. Medley, and united to the church at Byrom Street. After the decease of Mr. Medley, they, with several members of the church and congregation, formed a new interest, at which time, her husband being chosen one of the deacons, she took the office of deaconess, which she sustained in a faithful manner for forty-eight

years, being distinguished for her meek and peaceful character. During her long life her trials were various. She suffered much from domestic bereavements, before her husband's decease, having lost six of her children by death; but she was consoled by the firm belief that they had only preceded her to their heavenly home. Of her love to Christians, especially to Christian ministers, numbers of whom at different times were inmates of her family, much might be said. She loved to talk with them of heavenly things, and truly enjoyed the conversation of the disciples of Christ. To young inquirers she was particularly encouraging, cheering them by her counsels and example. She was truly "a mother in Israel." In the Bible Society she took a most active part, collecting weekly, and when she found any of the poor who could not read, she formed classes, and persevered in teaching them, until they could read the New Testament. To the poor of God's people she was most affectionate in her demeanour, and was beloved by them in return. During health and strength, she took a great interest in the girls' school connected with the church of which she was a member, and with her originated the idea of forming the "Dorcas Society" belonging to the same church. To her dear pastor, the Rev. James Lister, one of her earliest friends, and with whom she preserved an uninterrupted friendship for more than forty-six years, she was particularly attached, and loved him dearly for his faithful ministry. In her diary she frequently mentions him, especially on the Lord's days. Speaking of one of the anniversaries of his ministry, she remarks, "This is the thirty-eighth anniversary of our dear pastor's ministry. This day, 2nd sabbath of March, 1803, he preached his first sermon to us. Since then he has not ceased to declare the *whole* counsel of God. Very few that then heard him will hear his voice to-day. They have entered into their rest, and we are just waiting the summons. 'Be ye also ready.'" The sabbath was her delight. She loved it above all days: an earnest to her soul of the never-ending sabbath on high. But she likewise loved the "assembling of the saints" at all times, and invariably filled her place on the week evenings when health and circumstances permitted, until prevented by extreme debility. Her last attendance on Wednesday evening was about five months previous to her dissolution. She took a very deep interest in the cause, and when her dear old friend and pastor was obliged to resign on account of health, she welcomed his youthful successor as one sent of the Lord, and delighted to encourage him in his work. The glorious doctrines of the gospel, justification by faith alone, Christ's finished work, God's *electing love*, and free grace, were themes on *which she loved to dwell, and often* by her *was repeated the following verse*,

"'Tis like a living spring,
Of waters pure and clear,
There's not an *if* to foul the stream,
Or *peradventure* there."

Foolish and trifling conversation she would gently put down, and introduce some reflection to lead the mind upwards. Worldly company she avoided, at all times showing her decided preference for the society of God's people. Prayer was her delight. She loved communing at the mercy-seat, and in her widowed state always conducted that part of family worship herself until her great weakness prevented her being able to speak much. Early in the summer of this year her strength began rapidly to decline. Taking farewell of a dear friend who resided at some distance, she said, "I am a frail bark, tossed about on the ocean of life, but I shall enter the haven at last." "The pins of the tabernacle," as she expressed it, "were now being taken down," and often she would exclaim, "I wonder *when* my heavenly Father will send for me." Her thoughts and affections were above, and her soul longed for the summons to "depart and be with Christ." She loved his sacred word—the revelation of his will to her below—and she earnestly desired a clearer manifestation in his all-glorious presence. The twenty-third and one hundred and twenty-first psalms she almost daily reverted to. Though most tenderly attached to her children, her affectionate heart could freely surrender *them*, and all earthly objects, and in reference to this she would repeat those lines,

"I'd part with *all* the joys of sense,
To gaze upon *his* face."

Every power of her mind seemed to expand with love to Christ, as her bodily energies grew more enfeebled. She would often say, "I trust the great Head of the church will be with me to-day," and "I would like to lie low at the foot of the cross, and weep for Christ;" and then she would expatiate on the love of the Saviour. As she approached her latter end, her faith became stronger and brighter. She would say, "Give to the winds thy fears" (and with a sweet smile add), "Hope, and be undismayed." On being asked if she were ready to depart, she replied, with her habitual promptness, "*Yes*, this moment." For *her*, death had no terrors; she viewed it calmly, and hailed it as her passport to eternal life. When asked if she had any fear, she answered, "Oh, no; *all* fear is taken away." Within a few hours of her dissolution, one of her children remarked, "You are happy, mother; you are going to your Saviour." She replied, with great emphasis, "Christ *altogether*—farewell!" When she became unable to articulate, she still remained perfectly conscious, and her last parting sign gave token that she knew and felt persuaded that she was going to him in whom

she had believed, even Jesus, the Author and Finisher of her faith. And now the "golden bowl was broken," and "the pitcher broken at the fountain," and the aged saint gained the victory over death; rested for ever from her labours, and entered into the "joy of her Lord." So calm was her dismissal, that those who stood around her hallowed death-bed could not believe all was over.

"One gentle sigh her fetters broke,
We scarce could say she's gone,
Before her happy spirit took
Its station near the throne."

Thus, on the 21st of October, 1848, at the good old age of eighty-one, this honoured disciple passed from earth to heaven.

MISS ELIZABETH THOMAS.

On Wednesday the 22nd of November, departed this life, aged 24 years, Elizabeth, the beloved and youngest daughter of the Rev. Timothy Thomas of Newcastle Emlyn. She was baptized by her father, with four others, on the 21st of August, 1842, and from that time to the day of her dissolution, she lived an ornament to her profession, and a very useful teacher in the Sunday school. During her affliction, which she bore with the greatest resignation and tranquillity, she would often dwell on the honour she had of professing religion so young, and that eternity would not be too long for her to praise and thank the Lord, for the night that she came to the determination to present herself before the church of God. On Monday night previous to her death, she called all the family to her room to bid them adieu, and addressed them very pathetically, saying, that her faith in Christ was very strong, and waving her hand, she cried out, "I have often sung,—

'My Jesus is my God,
My strong and sure hold.'

I really find him to be so to-night; he is very precious; recommend him to all my friends." She pointedly addressed her youngest brother, the only one of eight children who had not put on the Lord Jesus Christ, to beware not to come to eternity, without first taking up the cross, and obey the ordinances of the great head of the church. She again rallied a little, and was easier the following day, but on that night she again requested to see all the family, and beholding them bathed in tears, she desired them not to weep, that she was very happy, and that the struggle would soon be over, and said, "We had a long time to live together, and now I am the first to part, and you will soon follow, when we shall meet in a better world." The following morning, Wednesday, she was told *that her sister had arrived from Cardigan to see her, "Oh, very well," she said, very placid and composed, "you are all here to-day, and I* shall be going home to the purified saints in glory." About one o'clock, P.M., she exclaimed out triumphantly, "Christ is all in all," which were her last words that could be intelligible. She beckoned to her father to come to her, who knelt by her bed-side, but could not understand anything more, when a visible change took place, and she continued to breathe quietly till three, when her immortal spirit took its flight to the mansions of bliss, without a struggle or a groan. This solemn occurrence has overwhelmed the family in sorrow and tears, for the desire of their eyes has been taken away with a stroke, and they are ready to exclaim, "Oh master, she was a borrowed one." It is true she has slept the sleep of death, but she has slept in Jesus, and their loss is her eternal gain, and though they cannot help sorrowing, yet they sorrow not without hope, and wish to be the followers of them who through faith and patience inherit the promises. On Monday the 27th of November, the funeral took place, when the Rev. E. Roberts of Drefach read and prayed at the house, and afterwards a concourse of many hundreds of people followed the corpse to its long-appointed home, to the burial place of the ancient church at Cilfowyr, where the Rev. R. Jones of Trewen read the 23rd Psalm and prayed. The Rev. N. Thomas, minister of the place, delivered a most impressive sermon from 2 Tim. iv. 7, 8. The body was then deposited in the silent tomb, and the Rev. D. Rees of Cardigan delivered a most affecting oration to the weeping multitude, and prayed. We then parted in full and sure hope to meet her again at the glorious resurrection morn.

Caiff cymdo gaeth hen Gilfowyr
Yru eu ceirt a thrin y byd
Gyru r y chain i aredig
Ond hi yn ddis taw ac yn fud.

MRS. VINCE.

Died, on the 8th of September, 1848, Frances, the wife of Mr. J. Vince, deacon of the baptist church, Swaffham, Norfolk, aged fifty-five years, greatly and deservedly respected by all who knew her.

MR. W. SAVAGE.

Died, on Saturday, October 7, 1848, after a long and painful affliction, in the sixty-sixth year of his age, Mr. William Savage, of Swaffham, Norfolk. The deceased was for more than twenty years one of the deacons of the baptist church in this town. His remains are interred in the chapel where he had so long and constantly been an attendant.

MRS. CLARKE.

Ashford, Kent, November 5, died suddenly,

aged sixty-three, Ann, the beloved wife of Thomas Clarke, pastor of the baptist church. She was a Christian distinguished by her symplicity, humility, and love, all of which were pleasingly exemplified in her character as a wife, mother, and friend; whilst to the last she conscientiously and unremittingly discharged her duties as a member of the church of Christ.

REV. J. C. WYKE.

Joseph Caldwell Wyke was in childhood the subject of a tender conscience, and of religious convictions, but the work of grace upon his heart was so gradual in its operations that it was not known at what precise period he was "born again." He was, moreover, of a retired and reserved disposition, with a somewhat melancholic cast of mind. The former trait concealed from his friends his inward emotion, and the latter led him to doubt his personal and saving interest in Christ.

But in process of time it became manifest to all associated with him, that his love to Christ, his people, and his cause, was such as to admit of no question that he was one chosen of God with an effectual calling. He was, therefore, when about eighteen years of age, invited to Christian fellowship. After considerable hesitation, arising from his fears lest he should not walk worthy of the high vocation, he followed his divine Master in the ordinance of baptism; on which occasion, his joy was unspeakable, and he felt almost constrained, then and there, to—

> "Invite the strangers all around,
> His pious march to join."

He was baptized, and received into the communion of the second baptist church, Abergavenny, Monmouthshire, by Mr. Charles Evans, late missionary in Sumatra, and who was then the pastor. His after conduct proved how "holily, and unblameably," and usefully, he maintained his Christian profession.

It was not long before it was discovered that he possessed talents which eminently qualified him to dispense to others what he had himself "tasted, and handled, and felt, of the word of life;" and he was urged by competent and judicious Christians to devote himself entirely to the work of the ministry. Self-diffidence, coupled with a weakly physical constitution, presented a formidable barrier to his making up his mind to this important step; but at length his scruples gave way; he received a regular call from his church to exercise his gifts, and in February, 1833, he entered Horton College, Bradford, then under the presidentship of the late venerable Dr. Steadman, preparatory to his taking the pastoral office.

About the time that the Doctor resigned his official connexion with the college, an application was received by him for a supply with a view to settlement, from the baptist church, Hunmanby, Yorkshire. The result was, that in April, 1836, he received and accepted a call to the pastorate, and on the 22nd of June following, he was ordained. His deservedly esteemed tutor, the Doctor, delivered the charge on this interesting occasion.

Here he laboured for four and a half years honourably and successfully; many, through his instrumentality, were added to the Lord, and the church was edified and quickened. But he had his "thorn in the flesh,"—melancholy and depression of spirits arising from dyspepsy—made him peculiarly sensitive of every little difficulty and discouragement which came across his way in the prosecution of his ministerial engagements. Thus tried, having received an invitation to take the oversight of the church at Shelfanger, Norfolk, and being at the same time strongly recommended by a neighbouring minister to undertake the charge, he accepted the call.

Finding himself, however, not so happily circumstanced in his new sphere as he anticipated, his connexion with the people of God here ceased at the end of twelve months. His next field of labour was at the Heath, near Whitchurch, Shropshire. Here he had the charge of a school, and preached twice every Lord's day, but was exempted from the pastoral care.

For four years he discharged his several duties in this place, with advantage to his young pupils, and with profit to those who were favoured with the ministry of the word from his lips. At the end of this period he was afflicted with a severe nervous attack, which obliged him to give up his engagements, and to leave the neighbourhood. His experience, at this time, resembled that of the pious Cowper in his seasons of melancholy. For about nine months from this time he was unable to engage in public duties excepting very occasionally. Well was it for him that Providence had directed him to the choice of a wife whose temperament was such as fitted her to meet this as well as every other visitation, with fortitude and calm submission; and being also possessed of every essential qualification to constitute a good nurse, under the blessing of God, her kind and judicious treatment served materially to bring about his restoration to health and spirits. He was united in marriage to Miss Savina Clarke, of Diss, Norfolk, the 22nd of May, 1839.

Recovered from his mental depression, he was induced to make, at the request of the Norfolk and Suffolk Home Mission, an attempt to establish a baptist interest at Long Melford. He was engaged for twelve months, but, seeing no prospect of success, he relinquished this department of labour at the end

of six months. During this season he enjoyed a greater share of cheerfulness and vigour than had fallen to his lot for some years.

His next remove was to Chenies, Bucks. In April last he visited this place, and having supplied for four successive sabbaths, his term of probation being ended, the church here gave him a unanimous invitation to become their pastor; he complied, and entered upon his stated labours the second Lord's day in May. He had previously taken a violent cold, which so far debilitated him, that it was with considerable difficulty he completed the engagements of the day.

From this time his health irrecoverably gave way; and, after patiently enduring the will of God, "he fell asleep in Jesus," the fifteenth of November, 1848, in the thirty-eighth year of his age. He was born March 20, 1811. His medical attendant has given the cause of his death to be pulmonary consumption.

In relation to his last illness, his widow penned the following memorandum: "My dear husband during his illness was troubled with doubts and fears respecting his interest in Christ, not being favoured with those consolations the gospel is adapted to impart to the suffering Christian.

"On the 26th of October, when I took him up his dinner, he said he did not intend to have any, as he had been praying hard, and he wished to fast as well as pray; I however prevailed on him to take a little in consideration of his great weakness. He then requested me to let no one go into his room, as he wished to be alone.

"He afterwards told me, that having wrestled hard in prayer, the Saviour appeared to him, and, still praying, he told him that he had had no comfort or consolation to support his mind during his affliction, and that he supposed this was part of the discipline appointed him. The Redeemer then gave him to enjoy what he had been praying for; he availed himself of the privilege granted him, exercised faith upon the Saviour, and realized a sense of pardon with all its accompanying blessings. From this time he was enabled to

'Read his title clear
To mansions in the skies.'

With calm and peaceful acquiescence he said with Job, "All the days of my appointed time will I wait, till my change come;" and at last cheerfully welcomed the messenger death, triumphing in those glimpses of heaven he was favoured to behold, 'ere yet he reached the place.'

"For some time before his death his speech for the most part became unintelligible; yet was he much engaged in prayer, and in endeavours to *represent to those around him what he saw and felt of the glory and happiness upon which he was about to enter.*

"In the frame of his mind, the upward direction of his eyes, and the expressions he gave utterance to, his end was like to that of Stephen, 'He being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.' Thus lived and died this saint of God, affording a noble proof of the credibility of the gospel. 'We have not followed cunningly devised fables,' but "have a more sure word of prophecy whereunto ye do well that ye take heed as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts.'

'This lamp through all the tedious night
Of life shall guide our way;
Till we behold the clearer light
Of an eternal day.'

The funeral of Mr. Wyke took place on Friday the 24th of November, Mr. Lewis, formerly pastor of the church at Chenies, officiated on the occasion. On the following sabbath a funeral sermon was delivered by Mr. Salter, of Amersham, from Gen. v. 24.

REV. W. FISHER.

The Rev. William Fisher, pastor of the baptist church at Padiham, and previously for many years at Bromley, Northumberland, died, November 21st, 1848, in the 58th year of his age.

MR. A. PRICKETT.

On November 25, 1848, died Mr. Abraham Prickett, aged 67, foreman to Mr. John George of Brimscombe Post, Gloucestershire. He was for many years a member of the baptist church, Eastcombs, distinguished for humility, benevolence, and sincerity. His hope, in the hour of nature's dissolution, was fixed upon the blood and righteousness of the Lord Jesus Christ; thus he lived and died, and, doubtless, his liberated spirit is now among the glorified in heaven.

S. P.

MRS. OSBORNE.

Died, at Tregonissey, in St. Austell, Cornwall, November 29th, aged thirty-one, Mary, the beloved wife of J. H. Osborne, baptist minister, Wells Town. She was an humble and devoted follower of the Lord Jesus Christ, and her end was peace. Being asked by a beloved friend a little before she died, if Jesus was precious to her soul, she instantly replied, "Yes, never so precious as now; death has lost its sting—I am sheltering in the bleeding side of my Saviour." Her last words were, "The Spirit and the bride say

Come, and whosoever will let him come, and take of the water of life freely." "Blessed word," she exclaimed, "whosoever will, let him come."

REV. D. DENHAM.

Died, December 8th, 1848, the Rev. David Denham, pastor successively of baptist churches at Margate—Unicorn Yard, London,—and Cheltenham.

MR. H. COLLIER.

At Thrapstone, Northamptonshire, December 15th, aged sixty-three, Mr. Henry Collier, bookseller; thirty-eight years a member, and nineteen years of that time a deacon of the baptist church in that town.

MISCELLANEA.

BAPTIST MISSION.

The Committee of the Young Men's Association has arranged a series of meetings for Parents and Children to be held during the next three months. Those for January are as follows.

Jan. 2nd. New Park Street School Room, Southwark.
4th. Vernon Chapel, Pentonville.
8th. Shouldham Street Chapel, Edgware Road.
9th. Lion Street School Room, New Kent Road.
9th. Devonshire Square School Room, Houndsditch.
10th. Keppel Street Chapel, Russell Square.
11th. Fox and Knot Court School Room, Snow Hill.
17th. Alfred Place Chapel, Old Kent Road.
18th. North London School Room, Calthorpe Terrace, Gray's Inn Road.
22nd. Buttesland Street Chapel, Hoxton.
23rd. Horsley Street School Room, Walworth.
25th. Cotton Street School Room, Poplar.
26th. Islington Green Chapel.
26th. Lewisham Road School Room, Greenwich.

LONDON MATERNAL ASSOCIATION.

The meetings of this association, held on the first Friday of every month, at eleven o'clock, are always open to ladies from the country, and the wives of missionaries. Ladies forming local associations, either in *town or country, are requested* to open a *correspondence with the London* Maternal Association, addressing their communications to Mrs. Reed, Cambridge Heath, Hackney; Mrs Matheson, 1, Barnsbury Street, Islington; Mrs. Meredith, 3, Durham Place, Lambeth. They recommend for adoption to similar societies, the following list of the subjects for conference, that there may, as much as possible, be preserved a unity of spirit with kindred associations.

REGULAR MEETINGS FOR 1849.

Held at the Vestry of New Broad Street Chapel, Bishopsgate.

Subjects for Conference.

Thursday, January 18. Address to children by Rev. W. Jones of Stepney College.

Friday, February 2nd. How may children be brought to feel that divine truth can only be studied with success by dependance on divine aid?

Friday, March 2nd. What are the best means we can adopt to induce habits of reflection and self-examination in young people?

Friday, April 6th. The importance of training children to those habits of self-denial or self-control, which will tend to fit them for the privations of foreign service in the cause of Christ.

Friday, May 4th. How can we account for the indifference to religion manifested by many young persons who have been piously educated?

Friday, June 1st. In what way may the sympathy of children be so drawn to the abounding objects of sin and misery at home and abroad, as will most effectually qualify them to carry out the great purposes of divine love?

Friday, July 6th. Meeting postponed.

Friday, August 3rd. What is to be understood by a Christian education?

Friday, September 7th. How may we inspire our children with proper confidence, and at the same time discourage self-conceit?

Friday, October 5th. What are the best methods of conveying religious instruction to children under six, and from that period till they are fourteen or fifteen years of age?

Friday, November 2nd. What dispositions in a parent or teacher are likely to operate to the permanent disadvantage of a child?

Friday, December 7th. What are the evils arising from unsanctified intellect, and how may they be guarded against?

RESIGNATION.

The Rev. E. Le Fevre of Hail Weston, St. Neot's, Hunts, thinking it probable that he shall resign his pastorate there, requests us to say that he is open to invitation among a pious and devoted people.

COLLECTANEA.

SEPARATE SERVICES FOR CHILDREN.

In the last number of the Evangelical Magazine, there is a paper, written by the editor, which we recommend earnestly to the attention of all who are disposed to hearken to the advice of Mrs. Davids, and others, "*that the practice of taking children to public worship may be entirely abandoned by all parents and in all schools.*" It may be remembered by some of our readers that when the Prize Essay on Sunday Schools by Mrs. Davids was first published, we did not unite in those expressions of approbation with which it was honoured by most of our contemporaries. We then thought, after a careful perusal of the work that some of the opinions advocated by that lady were exceedingly mischievous; and we are glad to find that one of them is now taken in hand by Dr. Morison, and repudiated earnestly and effectively. For the sake of those of our readers who have not opportunity to read the whole article, we will extract three or four paragraphs.

"'What habits,' asks our intelligent and respected friend, Mrs. Davids, 'are really formed by this practice?'—that is, 'the practice of taking little or ignorant children to the public services of the sanctuary?' Mrs. D.'s reply is as follows: 'The habits of sleeping, of inattention, and listlessness, of day-dreaming and vain thoughts, and of dislike and aversion to the sabbath and the sanctuary!' Now we are bold to say that all these phenomena are to be seen, in full perfection, in many adult hearers of the gospel. What preacher has not been afflicted with the sight of them? And what careful observer of facts has not beheld the sleeping, inattentive, listless, day-dreaming, vain-thought stage, issuing in contempt of the sabbath, and neglect of the sanctuary? Yet who ever has ventured to propose that such adult hearers should be encouraged to withdraw from the public ministry of the word, because the habits they are yielding to are so injurious in their tendency? The advice we should rather tender would be that ministers should adopt a more rousing style of preaching, that they should be less dry and consecutive in their modes of instruction, and that they should, by every possible ingenuity, endeavour to fix the wandering thoughts of careless listeners.

"Doubtless there is a certain number of children now attendant upon the sanctuary, belonging to our schools and to the families of members and hearers, who are all that Mrs. D. describes them to be; but is the remedy not rather to be sought in the increased conscientiousness and assiduity of parents and Sunday-school teachers, and *in the better adapted services of the Christian pulpit to the capacities and wants of little children, than in the alarming and hazardous proposal of removing them in mass from the house of God?* After all, and we do not speak in ignorance of facts, there is a large body of children, both in the families of our friends and in our Sunday-schools, deeply interested in the services of the sanctuary, and affording ample proof that they love the pastor, that they listen with deep attention to his discourses, and that they would regard it as nothing short of a calamity, were the plans now in agitation carried into effect. We believe sincerely that this class of children may be almost indefinitely increased, if parents, and Sunday-school teachers, and pastors, will combine to discharge their duty towards them. As far as our observation has extended, the evil complained of so bitterly, and for the removal of which we are to run such tremendous risks, is but of *very partial operation*. Very few children belonging to the regular families in our places of worship, misconduct themselves in the way complained of; while the great majority of them are exemplary in their behaviour, and afford pleasing indications of attention to the word, and tender regard to the pastor. And as it respects any *well-conducted* Sunday-school, the instances of bad behaviour in the house of God are, we thoroughly believe, *the exception* and not *the rule*. We well know that some schools are most disorderly in the Christian sanctuary; but in such cases the remedy wanted is not to be sought in the removal of the children from all the hallowed associations of our Christian pastrocy and assemblies; but in a vastly improved mode of conducting the exercises and discipline of the Sunday-school. Here, in our humble judgment, lies the great and crying evil, the impression of which may be suffered to die away by the adaptation of the plans now under discussion, without the evil itself being in the slightest degree remedied. In well-conducted schools, where there are pious teachers, and a wise and energetic superintendent, instances of bad behaviour, or extreme listlessness in the house of God, are but rare, and are largely confined to a few mischievous children, who ought to be prevented from mingling with their fellows, unless they can be reduced to order and propriety. . . . .

"We fear that other more malign causes than the fact of having frequented a place of worship in early years, must be assigned for the wandering thoughts, distracted attention, and incapacity of attending to preachers complained of by pious people. We should be relieved of many painful impressions, if we could trace them to so innocent a source. We should fear that the cares of life, that a worldly spirit, that a feeble and indistinct sense of religious obligation, that neglect of mental culture and studious habit, and that Satanic temptations had far more to do with the causes of such complaints than the old-

fashioned habit of bringing children to the house of God, hitherto regarded as a virtue, and not as an offence. Instead of reaching the conclusion of our respected friend, that the process of bringing children, when very young, to the house of God, would tend to make them listless and inattentive hearers in after life, we should, from a careful observation of the state of fact, be compelled to yield to the very opposite impression. We have had opportunities of watching the mental developments of two distinct classes of adult hearers,—the one class trained to an early and constant attendance upon our ordinary sabbath services,—the other having scarcely entered the house of God in early life; both classes, it may be, have become equally earnest and devout, but in intelligent hearing, powers of reflectiveness, and wakefulness to the minute lessons of Christian truth, the former class has been immeasurably superior to the latter. The only exception to this rule that we have met with has been where there has been great original power, or superior intellectual culture. With all the drawbacks arising from human infirmity, and bad teaching at home, we should greatly prefer an audience composed of individuals who from childhood had attended the Christian sanctuary, under a faithful ministry, to one made up of persons who, in their early years had not frequented the stated and evangelical ministry of the word. Indeed we do not believe that good preaching is a listless or uninteresting thing even to very young children, as is constantly being proved by every devoted pastor, in the impressions produced by his ministry on the minds and hearts of the beloved children of his friends. We could point to many such cases, of children from seven to ten years of age, who are deeply thoughtful hearers of the word, and who are able to carry home the general outline and illustrations of most discourses to which they listen. . .

"Our doctrinal theory is, that the Sunday-school is an appendage of the church, and that its attendance on the pastor's instructions is the visible symbol of that relationship. Let it be withdrawn from his ministry, and from its present association with the adult portion of our assemblies, and what *palpable* link of connexion between it and the church will remain? The Sunday-school institute will then become an isolated thing, looking, indeed, to the church for pecuniary support, but for little else. We hear teachers constantly pleading, and not without reason, that there ought to be a larger amount of sympathy between the church and the school. Will the removal of the school from the public services of the sanctuary augment or diminish this sympathy? We apprehend it will most sensibly impair it. *The school is now a palpable fact, which cannot be overlooked,—a pleasing spectacle, upon which the wise and the good look with prayerful delight. But remove it from the* weekly observation of the church and congregation, and what may be the disastrous results! . . . .

"Let Sunday-school teachers put forth their full energies in perfecting the sabbath-school system. They have ample field here, without stepping out of their legitimate province. Let them not seek to deprive the pastor of the place which he has hitherto occupied. Let not the great link between him and the Sunday-school be severed. His influence has hitherto been exerted for good, and he will only discharge his duty to the Christian church by resisting the innovation proposed. . .

"Our own course is decided. We shall keep our firm hold of the Sunday-school, and shall do our best, in the future as in the past, to perpetuate and increase the interest which young people feel in our ministrations."

These remarks will not be understood to imply objections to occasional separate services for children, which may be, if discreetly conducted, highly advantageous; but objections to the withdrawal of children from the usual public worship of the sabbath.

LONDON MISSIONARY SOCIETY.

A public valedictory service was held on Monday evening, November 20th, at the Poultry chapel, on occasion of the departure of the Rev. J. J. Freeman, one of the secretaries of the London Missionary Society, as a deputation to South Africa. The objects of his mission were thus sketched in an address delivered by the Rev. Dr. Leifchild on the occasion.

"It is not a tour of pleasure and relaxation that you have to make. The demands upon your time and energies, both of mind and body, will be incessant. You will have to make yourself acquainted with the characters and labours of the missionaries and teachers in different countries, and in different parts of the same country; to investigate facts, to balance evidence. You may have to ascertain the state of missionary institutions, and to consider whether it may not be desirable to substitute, for a general superintendence, district and financial committees in correspondence with the parent society, and to collect such a body of information upon these and kindred subjects from all sources, as shall enable the directors in this country to be, in a manner, present with their agents in those distant lands, so as to give them the most suitable counsels and directions. Where misunderstandings may have arisen, what occasion will there be, on your part, for the exercise of patience, forbearance, impartiality, calm, deliberate judgment, to mediate so as to forfeit the esteem of none, and to obtain an acknowledgment from all of the justice and propriety of your decisions. This is no

slight and easy task; and, with all your tact and experience, you will not be able to perform it without special assistance from above. I cannot forget the manner in which you discharged your delicate embassy to the West, and I advert to it to encourage the pleasing hope that in your present enterprise you will not be less successful. One object, I learn, of your mission will be to reduce as much as possible the expenditure of the society, by urging upon the congregations abroad, and especially those which are made up, in great part, of European residents, the duty of sustaining their own churches, and of helping forward the great missionary cause. It has been a great gratification to my mind that the directors have authorised you to assure Dr. Philip of their sympathy with him in the infirmities brought upon him by the services of the society, and of their readiness to contribute the necessary funds for his support and comfort whether he return to this his own native country or spend the remnant of his days where he now is. I am glad that the directors have not, for fear of a splenetic outcry against the lavish expenditure of the society, indulged here a niggardly parsimony. There are Christians who have been benefited temporally and spiritually by the labours of God's servants, who, in strange contrast to the conduct of men of the world towards those who have toiled for them, would cast them off in old age, and forsake them when their strength faileth. I trust such will never find a justification for their conduct in that of the directors of the London Missionary Society. An opportunity, it may be, will be given for being again near to that island which was the early scene of your labours. You may find some remembrances of your labours there, and of those of your former colleagues. You will seize the occasion, if afforded, of promoting the re-opening of European intercourse with that island, and renewing the work, retarded but not destroyed, for the evangelization of that land. Such a prospect, after what you have suffered in the disappointment of your former hopes, will cheer no heart like your own. We live in times of public embarrassment, and it behoves all institutions to economise their means and expenditure to the utmost of their power, as this society is doing; but even that may be overruled for good. It may lead them to turn their attention more earnestly than ever to the raising up of native teachers among the heathen, and the putting of the congregations formed there upon their own resources."

PRINCE ALBERT.

We find the following *article in the Christian Times:*—

"In answer to a memorial forwarded through Lord Ashley to his royal highness Prince Albert, requesting him to preside at the meeting for the announcement of the adjudicators and the distribution of prizes, offered to working men, for essays written by them on the temporal advantages of the sabbath to the labouring classes, of which there were 1,045 competitors, the following answer has been received through Lord Ashley by the adjudicators: — 'His royal highness Prince Albert has desired me to express his regret that he is unable to comply with the request of the memorialists, and take the chair at the distribution of the prize essays on the sabbath. His royal highness, however, feels a very deep sympathy with the striking and meritorious efforts of the working classes, and he concludes his letter by saying, 'I think that now that more prizes are being collected for the hitherto unsuccessful candidates, I can best contribute towards the object by giving ten of the additional five pound prizes, and asking you to be kind enough to present them to the successful authors in my name.' 'The Pearl of Days has interested and pleased both the queen and myself extremely.'"— (Signed) ASHLEY.

THE POLICY OF POPE PIUS IX.

The policy of the fugitive pontiff is, and has been, truly pontifical. It is proper that whoever occupies the Roman see should "speak lies in hypocrisy," and this Mastai Ferretti has done from the beginning. After his accession, yielding to the necessity of the situation, he made a feint of encouraging political reform, relaxed the severity of government, a severity no longer practicable, gave an amnesty from which formidable criminals, and especially all priests, were carefully excluded, and, at a very cheap cost, purchased the credit of being humane and liberal. A spark, gleaming in so dark a place, did look very brilliant at first. A few trifling police improvements threw the Italians into raptures, but no one thought of demanding that the Roman inquisition should be abolished, and its dungeons emptied. . .

The politics of Italy, in themselves considered, are of little importance to us. The new emperor of Austria may settle his quarrel as he can with the new governments of the peninsula, while we Englishmen may be content in the assurance that the King of nations will overrule all things well, but we cannot, in conscience, refrain from pointing out the policy of the bishop of Rome as contemptibly dishonest. No sentimental sympathy with the frighted priest restrains us from exhibiting his double-dealing as an exact type of the church which still owns him as her head, and listens to his voice, according to the Spanish *Heraldo*, as to *the voice of the living God, whose infallibility, horribile dictu*, has been *confiscated* by Roman demagogues.—*The Christian Times.*

CORRESPONDENCE.

PRIVATIONS OF MINISTERS' FAMILIES.

To the Editor of the Baptist Magazine.

The fact that some ministers are blessed with ample competency is no reason for overlooking the circumstances of others, to whom or to whose families the Saviour might say, as he did to the church in Smyrna, "I know thy works, and tribulation, and poverty; but thou art rich."

In the Baptist Magazine for January, 1848, reference was made to the possibility of lessening the privations of ministers' widows, by a plan suggested in that communication; and the writer, being only a narrator of what others have done, may, without any intention of giving a report of proceedings, state that ten experiments have now proved the utility and acceptableness of the plan. So that there is scope for bidding God-speed to those who, with limited means, have supplied appropriate articles of clothing to the wives, widows, or other female relatives of ministers, while there is good ground for saying to others, "Go and do likewise."

The writer could, if it were needed, give extracts from letter after letter to show that a kindness thought but little of in the quarter from which it emanated, has been welcomed as if it had been the communication of an angel from heaven.

One female whose case was made known by a home missionary, mentions both her surprise and delight in a sentence which she concludes thus, "nothing of the kind having ever taken place before in this county that ever I heard of." She then adds, "Could you have heard the remarks of my little girl, who is eleven years of age, you would have been amused. How did the lady know you wanted that? and then, How did she know that would do for me?" &c.

Two females also, both wives of ministers in one of our large northern counties, write conjointly, and say, "We cannot reward the society for their kindness, but believe that they will be recompensed at the resurrection of the just."

The writer need not mention that when a box is furnished, various items, besides clothing, suggest themselves to the thoughtful; and, in some of the letters, where the appropriation of the particulars is specified, one is reminded of days of privation in former times when Providence wore somewhat of the aspect of a miraculous dispensation.

J. FREEMAN.

Maryland Point, Stratford, Essex,
Dec. 11, 1848.

EDITORIAL POSTSCRIPT.

The Secretary of the Young Men's Missionary Association, in aid of the Baptist Missionary Society, requests us to say that the lecture of the Rev. J. Aldis, on the Connexion of Idolatry with Architecture, which was to have been delivered in the evening of Wednesday, January 17th, is, in consequence of the meeting of the London Association on that evening, postponed to Wednesday, January 24th.

A mistake occurs in our Supplement in reference to the address of a member of several committees, George Stevenson, Esq., which it is desirable to rectify. His present residence is at Blackheath, Kent.

The secession of the Hon. and Rev. Baptist Wriothesley Noel from the Established Church, which was anticipated in our last, has now taken place. On the first Lord's day in December, he took leave of his congregation in St. John's Chapel, Bedford Row, in the presence of crowds who had been attracted by the circumstances. A principal reason, though not the only reason, we believe, for Mr. Noel's withdrawal from the church to which he belonged, is derived from his perception of the unscriptural character and baneful tendency of the union of that church with the state: on this subject he has been engaged for some time in preparing a volume which is now ready. Mr. Noel, as many of our readers are aware, is a man of acknowledged talent, thoroughly evangelical, and an influential speaker both in the pulpit and on the platform. He is a brother of the Earl of Gainsborough, and has been for some time one of her majesty's chaplains. He is now in the fiftieth year of his age; and his connexions and abilities would probably have secured him ere now a seat upon the bench of bishops, had not his ecclesiastical advancement been impeded by his conscientious liberality of opinion. The sacrifice which he has made is very great. May he be guided and prospered in his future course by that gracious Master whom it is obviously his desire to honour!

A new edition of Mr. Hinton's Memoir of Mr. Knibb, whose portrait adorns our present number, is in the press. It is revised, but not abridged, though its price will be reduced to six shillings.

THE MISSIONARY HERALD.

THE "DOVE" LEAVING GRAVESEND.

DEPARTURE OF THE "DOVE" FOR WESTERN AFRICA.

Our readers will see on the other side a view of the "Dove" starting from Gravesend for Fernando Po. It was intended that she should leave about the 1st of December, but through an accident in anchoring at Gravesend she was obliged to put back into dock, where she was detained for a week in order to be repaired. The accident was in her rigging and spars only, and the expense will not fall on the Society.

She left Gravesend on Friday, Dec. 8, having on board Captain and Mrs. Milbourne, Mr. and Mrs. Newbegin, Mrs. Saker, and Mr. and Mrs. Yarnold—the latter going out to Fernando Po as teachers. The presence of these brethren will be warmly hailed by the missionaries who are already in the field; and we trust that the Great Head of the church will give them a speedy and prosperous voyage.

It may interest our friends to know that the "Dove" takes out a new and valuable printing press for Bimbia—a special gift of friends in Scotland and Norfolk, through Mr. Newbegin. She also takes out a small sugar mill, the gift of Mr. Peto. A large quantity of stores and provisions is also sent out for the use of the mission. Two Fernandians and a native of the Eboe country are among the crew.

When our brethren reach the field of their labour the Society will have in Africa, including the wives of missionaries, eleven European agents and eight native preachers and teachers.

Since 1841 the bread fruit tree, the pomegranate, the mango, the avocado pear, and the mammee—productions of great value, and all suitable to the climate, have been introduced by our brethren; garments sufficient to clothe not less than 20,000 persons have been distributed; many hundreds of the natives—it may be said thousands—have received medical assistance; three principal stations have been established; and about eighty persons have been baptized. An Introduction to the Fernandian tongue has been written by our friend Mr. Clarke, and, with specimens of translation, has just been published by him at Berwick. The Gospel of Matthew, the book of Genesis, and Scripture Extracts in Isubu have been published by Mr. Merrick at Bimbia; and Mr. Saker is engaged with the Dewalla at Cameroons.

Judging from these results, and comparing them with the results of the first seven years of labour in India or other fields, we cannot but regard the labours of our brethren in Africa as very encouraging and important.

The expense of the "Dove" for outfit and stores for the year amounts to about £600. We trust our young friends, to whom we have hitherto looked for meeting this expense, will make an additional effort this year to raise the whole amount. It will be impossible to meet it through the ordinary income of the Society, which is already taxed to its utmost limit.

Since the above was written, we learn that the "Dove" has been detained for several days in Ramsgate harbour, where our friends have received much kindness. The thanks of the Committee are especially due to the church meeting in Cavendish Chapel, and to their pastor, from whom we have received the following note, dated Dec. 16th, and to the Rev. Edward Hoare, incumbent of Christchurch.

I just drop you a line to say the "Dove" left our harbour this afternoon between three *and four o'clock, all well on* board. I was on board, and prayed with them just as she was going out. One of the members of our church, who is a seafaring man, and who thoroughly

understands the whole of the English coast, generously offered his services gratuitously to pilot the boat all round the coast to Plymouth. I introduced him to Captain Milbourne, who readily and cheerfully accepted his services, and he is gone off with him. We paid our steam-tug to pull them safe out of the harbour, and our ladies have made and presented the Captain with a new silk flag, with the Dove and olive branch, which was waving in the breeze. I think it right to state that all our friends have manifested a great deal of kindness, and a very deep interest in the mission has been felt. The Rev. Edward Hoare, incumbent of Christchurch in the Vale, called on me last Monday morning, and having expressed his interest in the mission, invited the whole of the friends on board the "Dove" to take tea and spend the evening, with Mrs. Wills and myself, at his house on Tuesday evening, if the "Dove" should remain in the harbour. We accepted his invitation, and all the friends spent a most pleasant and, I hope, profitable meeting. He invited many friends to meet us, and prayer was offered specially for the friends and mission generally. Mr. Newbegin gave us an address on Monday and Wednesday evenings, and we collected after the prayer-meeting £2 12s., to pay harbour dues. Several ladies of Mr. Hoare's church sent to offer beds, or any other accommodation, for our friends while they remained, but the members of my church and congregation had made all necessary provision of every kind. Our ladies began work, and furnished shirts for the three Africans on board, and on Thursday twenty met together to prepare a box of clothing for Africa, and many presents were made. I think there was a kind providence in the "Dove" visiting us.

ASIA.

CALCUTTA.

We have received from Mr. WENGER, under date of October 7, 1848, the following information in reference to his labours.

General Review.

I hope the review of this year may prove somewhat more cheering than that of the last two or three years. We have all been permitted to introduce into the churches rather more new members than usual. As far as I am concerned, I must acknowledge that success is not owing to increased labour, but solely to the sovereign mercy of God, who ordains the seasons of spiritual as well as of temporal blessings.

Translations.

The Sanscrit Old Testament is proceeding. The printing has advanced to Joshua ix. The New Testament, which we are now reprinting, has advanced to the beginning of Mark; a new edition of the Bengali New Testament to the beginning of Luke, and the carefully revised Bengali Old Testament to the 2nd of Judges.

BARISAL AND DACCA.

It is not often that the stations above named are visited by missionaries of other societies than our own. They lie to the north-west of Calcutta, and out of the usual track of travellers. Recently, however, Messrs. Danforth and Stoddard, of the American Baptist Missionary Society, have visited these districts on their way to Assam. Extracts from their journal cannot fail to interest our friends.

We have at length reached our long looked-for home. We started from Calcutta on the 14th of April, in the steamer "Jumsur," passed down the Hoogly until we reached Sauger Island, and then turned into the "Sunderbunds." Here, for the space of a week, were we passing to and fro in every possible direction,—now going north,—now south,—now east, and *again west. Sometimes the river was five or six miles wide,* and then again so narrow as scarcely to admit a boat to pass us. Sometimes we seemed to be in a small lake, then passed into a little inlet, then crossed a large river; thus we continued our way for three or four hundred miles. The banks on either side were covered with a dense jungle. The shrubbery is very low; but so thick as to render it impossible to penetrate it. It is inhabited only by wild beasts. Tigers are so

numerous that it is dangerous for persons to go on shore. They have in a few instances ventured into the river and carried off natives from their boats. This singular place can scarcely be called any thing else than the Bay of Bengal, thickly studded with islands. The land is, probably, nothing more than a deposit, brought from the country above. All the rivers in this region are exceedingly muddy, and ever changing their course. The river may be traced out one year, and the next season will find it completely filled up, and a new channel cut out. Hence the great difficulty of giving the topography of the rivers. Two men, one on each side of the boat, were constantly employed in sounding, from the time we left Calcutta till we reached Gowahatti.

Formerly the Sunderbunds are said to have been inhabited; it is now nothing but a solitary waste. The atmosphere at certain seasons of the year is almost death to the traveller. Farther up we found the country densely populated in some places. The inhabitants are Bengalis.

Revival at Barisal—Dacca; a veteran missionary.

We stopped a few hours at Barisal (a station about 400 miles from Calcutta by river). Went ashore and called on a brother missionary (Mr. Page) residing there. He was sent a short time since from Calcutta, to gather in a harvest of souls, which the Lord had been preparing. About a year since, a revival of religion commenced here among the lowest castes, and 150 souls were hopefully converted. The instrumentality was so very small (there being no missionary on the ground), that all were forced to acknowledge that it was of God. What a field of promise! and yet the only missionary there lies upon a sick bed, unable to do any thing for these precious souls. There is no missionary nearer than Calcutta on one hand, and Dacca on the other. Our hearts were filled with sympathy and sadness. After a season of prayer, we left him to the care of that Being who says, "I will never leave nor forsake you."

Stopped over night at Dacca. Called on brother Robinson, a missionary of the Baptist Missionary Society. Having been in the mission for many years, he was able to give us much useful information. Were much interested in an interview with father Leonard (an Irish missionary associated with brother Robinson). He is seventy-six years of age, but he still preaches: has been in the work forty-four years. How encouraging to see this old veteran, about to lay down his arms and receive a crown of glory. His wife is still living. Dacca was once the capital of Bengal, and though it has lost much of its former greatness, it still contains a large population, together with numerous populous villages around it. Yet there are but two missionaries here. Four or five more could not meet its wants. The Romanists have planted themselves here, and, as in all other places, are very zealous for the mother church.

After passing through many rivers, we at length reached the Brahmaputra. It is a noble river, sometimes five or six miles in width, with a very rapid current. The inhabitants of the populous villages thronged the banks, and gazed on us with wonder. Their degraded, miserable appearance called loudly to us for pity and assistance. But what could we do? Nothing but pass on, and leave them to their destruction. There is not a missionary between Dacca and Gowahatti, a distance of more than 400 miles.

MONGHIR.

A letter has been received from Mr. PARSONS, dated the 8th of September, the following extracts from which will be interesting to our readers.

Barth's Church History in Hindee.

An interval has occurred since my last letter to you longer by two mouths than I usually allow to elapse, I having had, in both instances, hindrances to writing, which I hope will be sufficient to exculpate me from the charge of neglect. A good part of the month of July I was using all the time I could muster from out-door engagements in finishing the translation of "Barth's Church History," which I was privileged to do on the 20th, *with the exception of having to finally correct the manuscript of the "Fourth Period," after revision by an esteemed member of our church,* Mr. John Christian, who is a good Hindee scholar. An edition of 1000 is being printed, 500 of which are the Tract Society's, on consideration of their furnishing paper for the whole, and paying for the binding of their own copies. The responsibility of the rest lies on me, for which I hope (D.V.) I shall be able to provide. And as I have no idea of profit, but my earnest desire is to get the information contained in the work speedily into the possession of the native brethren, and yet experience seems to show that the gratuitous distribution of books is not, at all times, desirable, but it is rather advisable to begin to accustom our native brethren to purchase

books; I therefore propose to sell the books to Europeans at cost price, and to natives at half price. Two Christian friends liberally and spontaneously offered me fifty and twenty-five rupees respectively, altogether £7 10s., towards the printing of the book, which will be a material aid in reducing the price, as above stated, to native purchasers.

Poverty and liberality of the converts in India.

We would gladly endeavour to lead our dear people, as suggested, to think of supporting their pastor, but their situation and resources are not at all equal to any such effort. For the most part, we ever find them most willing to contribute to every good work, in proportion to their income, which is, if I mistake not, very far beyond what is contributed by brethren in England, with few exceptions; but only a few of them enjoy more than a bare supply for their temporal wants, and more, I think, than half the members of our church are in such poor circumstances, as in case of any little extraordinary expense which may fall on them, to be grateful for assistance from others. We pay the salaries of our own native preachers and schoolmasters, the expenses of our own chapels, and a comparatively large sum every month for widows, &c., and make an occasional subscription—usually annual—for the Calcutta Auxiliary and the Translations, besides responding to calls for building and repairs of chapels and other objects, from other stations. Lately, on learning the amount of the Parent Society's debt, some of our friends came forward with contributions amounting to upwards of £17 sterling, on which occasion one dear and esteemed brother's free-will offering amounted to more than two-thirds of his monthly pension. And really I cannot feel at liberty to appeal to them to do more than sustain this rate of liberality. For ourselves, we endeavour to our utmost to practise strict economy, that we may be able, as largely as possible, out of the salary so kindly supplied by the liberality of our esteemed British brethren, to give to him that needeth, and help forward the missionary operations we are carrying on here, for if all believers are stewards for God of the property they possess, then we feel that we must be so in a peculiarly emphatic sense.

Mission Itineracy.

I will now attempt to give you some account of my late tour, in which I was accompanied by our indefatigable and, through grace, excellent native brother, Nainsukh. The district to the north and north-west of us is intersected by several streams, on the banks of which are lines of villages, and as these streams are not far distant *from each other*, there are *but few villages in the intervening country. These streams, beginning from the one which comes from the most northerly quarter, are the Gunduck, the Balan, the* Bya, the old stream of the Ganges, and the Ganges itself. On the Gunduck and the Ganges we have often itinerated; we visited the Balan the year before last, and have been now on the Bya, which, taking its rise in the Upper Gunduck, near Hajeepore, falls into the Ganges about thirty-five or forty miles above Monghir.

Among the thirty-four villages we visited, two—Tegra and Mow—are deserving of the name of towns for their size and the number of inhabitants. I will transcribe a few items from my brief journal.

Some hear, some forbear.

Friday, August 4. Entered the Bya Sota, about one o'clock. About five o'clock we reached the village of Nipaniya, whither we went to speak. We had many round us, among whom were some very noisy disputants, especially an old brahmin and an infidel Vedantist, and for a long time we could get no opportunity to discourse, and eventually went towards our boat, but as the sun had not set, and many people were following us, we stopped, and getting on an elevated spot, began to discourse, Nainsukh reading Matt. vii. 7—23, and speaking of God's judging and dealing with men according to their fruits, after which I read to the end of the chapter, and spoke of the necessity of a firm foundation for eternity, and contrasted the sandy foundation of idolaters with Christ, the only safe rock of hope.

Saturday, 5th. In the morning intended to have gone again into Nipaniya, but the people collected at the boat, and first Nainsukh had a long discussion with the old Brahmin, chiefly on the subject of ca-te, but when he and some others went away, a good many better disposed persons remained, to whom we both preached the gospel, and then proceeded to Barownee, but on account of rain could not go out for some hours, during which many respectable persons came to the boat for books, from Barownee, and also the neighbouring village of Phoolwurees. About three o'clock we went to the latter, a large village, and spoke in four places; first, in the midst of the village, among the power people, who heard well, notwithstanding that some brahmins came to question and discuss. Then, before a zemindar's house, where also we had a large congregation and no opposition. Again, at a rich Pundit's house, whose father had married the daughter of Hingun Misr, the first native convert of Monghir. A large number assembled, but a Mussalman Moonshee and others persisted in discussion, and allowed us no quiet opportunity of preaching. Lastly, in the bazar, where Nainsukh and myself spoke with little interruption to a large congregation of perhaps 150 persons. Returning to the boat, a good number of persons, assembled on the shore, heard respectfully.

Lord's day, 6th. In Barownee, spoke in

three places, in two of which had a pretty good hearing, after which rain fell, when we took shelter under a small shed, which was quite filled with people, who heard for some time, but then became clamorous, and tried to snatch the books from Nainsukh's hands. P.M. Having moved to another ghaut, by about three o'clock a great many people assembled around the boat, to whom Nainsukh and I preached a long time without interruption. Afterwards a loquacious brahmin came, with whom, and with others, conversation and discussion occupied the rest of the evening.

Monday, 7th. In Barownee, having come to a ghaut at the upper end of the village, which is two miles in length and about five miles in circumference, being scattered into many separate hamlets since its removal from its former site, which was washed away by the Ganges; we first sat in a lala's house, who politely gave us a seat, and Nainsukh began to read and expound a tract, but soon such a number assembled, and two brahmins were so noisy that we left the house, one of the noisy brahmins offering to conduct us to a more eligible spot. On the way they seemed to form the plan of conducting us to the outside of the village, and there leaving us. Upon perceiving this, I sat down on a log of wood, and we persisted in staying there, telling the people we would not go at their bidding, but they might all go to their houses if they pleased. They did not go, however, but after a time became quiet while Nainsukh read to them some specimens of the precepts of the gospel from Rom. xii. and Matt. v., and appealed to their judgment as to their purity and benevolence, after which we returned to our boat. At noon much rain fell, and when that abated we came on to Tegra, and went into the bazar, and preached, without interruption, in two places, till the evening.

Tuesday, 8th. A.M. Could not go out, on account of the muddy state of the village from rain during the night. P.M. Spoke in four places, with no opposition, the only interruption being from the boys, who followed and surrounded us in every place, and were often noisy and playful. First, we discoursed in two places in the bazar, on the origin, work, and doctrine of Christ, and the obligation to repent and believe; then were called to a zemindar's verandah, who heard attentively and respectfully, and expressed his approbation of what was said; and, lastly, on our way to the boat we got a large congregation of the poorer class, to whom Nainsukh preached. Many boys followed us to the boat, clamouring for books, whom we could not induce to leave us.

Saturday, 12th. * * Noon. Came to the village of Goodna, where, on the ghaut, we began addressing a few persons, and, in a *short time, a goodly number* assembled, who *heard attentively and without* interruption, *until a heavy storm obliged us* to betake *ourselves to the boat, just* before which a poor woman, before all the assembly, began to confess herself the greatest of sinners, and entreat our aid, but we could not well ascertain whether it was a sense of her spiritual poverty, or some temporal evil, that oppressed her mind. After the storm, about half an hour before sunset, we went out again, and were speedily surrounded by a large congregation of perhaps nearly 200 persons, from this village and one on the other side of the stream, to whom we discoursed without interruption till dark. Their behaviour was very pleasing. A Mahommedan attempted to divert their attention, but failed.

Tuesday, 15th. After our noontide meal we crossed the stream, and about two o'clock landed, intending to go into some villages near, but on reaching them found them very very small. We addressed a small company under a tree, and further on found two or three more persons under a large tree, where was a mound for idol worship, and on it an earthen offering, in the shape of a chariot. Speaking of the impotence of such idols, I was replied to by a man who said, "If the sahib touch it he will be immediately destroyed." When the man persisted in the assertion, I dashed the offering on the ground, and kicked the mound, saying, "Let the devta now punish me." When no harm came to me, the man replied, I should be punished at night. I said, "I am going to Mow; if I remain alive, do not worship this again." But he replied, "We shall continue to worship it, whatever happen." O lamentable blindness! Afterwards, came on about two miles to Mow, and were soon surrounded by a large congregation under a tree on the ghaut, who behaved pretty well, to whom we spoke in succession till evening.

Wednesday, 16th. A.M. In the village of Mow, spoke in two places to attentive assemblies. Afterwards, at the boat, had a conversation with a brahmin and some men of the writer caste. P.M. First we, by turns, continued speaking a long time to the people under the tree on the ghaut, on various topics, and some expressed their decided approbation of what was said. In the village, Nainsukh addressed a few persons at the house of a pundit, who called us; then in the bazar we had a very large congregation, who were attentive a considerable time, but afterwards noisy. At the boat, on our return, many assembled to ask for books, among whom were some very respectable persons, and preaching and conversation continued till after sunset.

Thursday, 17th. A.M. Went into the village, and spoke in three places to small assemblies, until near noon. P.M. Sat under the tree on the ghaut, and discoursed by turns on the miracles of Christ, and his power to dispossess the strong man armed, &c., our hearers being not numerous, but attentive. Afterwards, at the request of a man to whom a book had been given, Nainsukh read and

explained part of the first chapter of Mark for him.

Friday, 18th. A.M. Sent on our boat to the upper end of the village, and we ourselves went through the bazar, and spoke in two places to assemblies neither large nor serious. Again, near the boat, spoke to and conversed with a few poor people, among whom was one man who seemed to get a remarkably clear view of Christ's work in suffering in our stead, and appeared much interested. He said, "I am a sinner, how am I to derive benefit from Christ?" He was disposed to have heard more, but was called away on urgent business. The lame man, who had Mark i. explained to him, was present also, and said he felt his heart much drawn to what was said. P.M. Came on to Bajitpore, which is not a large village, but has a considerable bazar (many of the shopkeepers having their dwelling houses at Mow), and is a large mart for rice and grain, many boats being at the ghaut to receive or discharge cargoes. About four o'clock we went into the bazar, and spoke in three places to good congregations, a good proportion of whom were attentive hearers, from Matt. vii. Rom. x., Luke x. 25—35, &c. The lame man was present in two places, and also the other, who yesterday seemed to get such a clear view of Christ's work, who, we learned, is a boatman named Bhitchhook. He seems indeed much interested, did not scruple to speak for us when the people were turbulent, asked for a book, and after dark in the evening came to the boat, to ask when he could sit with us to learn to read it fluently. As, however, he has to leave to-morrow morning with his boat, I fear we may not have the opportunity of seeing him again. May the Lord lead him to a sincere acceptance of the truth!

Friday, 25th. P.M. Went into Patoree, and spoke a long time to from forty to fifty persons, who paid very respectful attention, and two brahmins took gospels. Then went into the adjoining village of Shapore, but as soon as we stood up to speak, two servants of the Mahommedan proprietor of the village drove the people away; however, we stayed where we were. Presently a Pundit came up, and discussed with Nainsukh a long time, but he was extravagantly false, taking as the ground of his argument, that there is actually no sin and no night. On this the people re-assembled, but they were very noisy, and gave us no quiet opportunity of speaking. However, I was able just to seize time for a hasty statement of the gospel. Afterwards, spoke to a small congregation in the adjacent village of Mukkunpore.

Scriptures distributed.

During our tour we distributed about 200 scriptures and 100 tracts. O may the gracious Lord accept our feeble and faulty efforts, and make them the means of calling some poor heathen to himself!

Through mercy we are in good health, and our beloved fellow labourers are not more unwell than usual. Our united Christian love to yourself and the esteemed brethren of the Committee; with cordial prayers for your direction and support, and all needful aid.

We have received pleasing accounts of the following additions to several of the churches.

AGRA.

On the 6th August the Rev. R. Williams had the pleasure of baptizing two persons, one a European soldier, the other a young woman.

CALCUTTA.

LAL BAZAR.

On the 30th July four believers were baptized, and on the following sabbath received into the church.

CIRCULAR ROAD.

Three young disciples were baptized and added to the church on the first sabbath in August.

SOUTH COLLINGA STREET.

On the same day two native converts were baptized, and added to the church *under Mr. Wenger's care.*

JESSORE.

Mr. PARRY, writing under date of the 7th of August, says, "Yesterday I had the pleasure of baptizing a young disciple. He has been with us from childhood. His parents died when he was quite young: they were both good Christians, and I pray and hope that the Lord will keep him by grace steadfast unto the end."

CUTTACK.

A letter, dated July 25th, supplies the following pleasing information:—

Lord's day, June 1st, two were baptized from our Orphan Asylums, a male and a female; and on Lord's day, July 2nd, two were baptized from the Girls' Orphan Asylum. On Lord's day, July 23rd, an aged female was baptized at Choga, and at this interesting station there are two or three candidates: a few also have recently come out from heathenism, and joined the nominal Christian communion, who promise well.

AKYAB.

The Rev. L. INGALS, writing under date of July 27th, says, "Nine have been baptized within a short time, and between twenty and thirty since I came to this station."

ASSAM.

The following account of labours of our brethren of the American Baptist Missionary Society, in Assam, will be read with interest. It is taken from a letter of Mr. BRONSON'S.

Review of the past year—Baptisms.

The year 1848 opens upon us under circumstances of peculiar encouragement; while at the same time we see enough to moderate our joys and call forth the prayer of the Psalmist: "Show us the way in which we should walk, for unto Thee do we lift up our souls."

You will doubtless have heard from other members of the mission, the interesting season we enjoyed this year at Gowahatti. During the month of our Association, thirteen individuals were baptized, and some of them will, we hope, prove valuable accessions to the cause of God. Six have been added by baptism to this little church. Three of these are members of the Orphan School; one, a promising lad, supported by the Juvenile Missionary Society of the baptist church in Hamilton, who desired him to be named Monroe Weed. Another lad is the son of a man who had been six years a faithful servant in my family. This man had learned many truths at our morning and evening worship. He had severe struggles of mind about breaking caste; but had resolved to do so, and ask for baptism the following sabbath. It pleased the Lord, however, to deny him the privilege; for on the Friday evening previous he was seized with cholera. He immediately sent for me. I went over to his house, but the dreadful disease had plainly marked him for a victim. His sunken and glassy eye, hollow voice, and ghastly look convinced me that his end was near. As soon as he saw me, he called me near to him, and said, "Sahab, I shall die now,—I believe in Jesus Christ,—I intended to be baptized next Sunday,—I am one of your number. Pray for me. I commit my children to your care." He lingered until Sunday, and died. His conduct had been much changed for the better for some months, and I can but hope that he is now with the Saviour.

Another one baptized is a girl thirteen or fourteen years of age, who was found in circumstances of great destitution, standing on the bank of the Kullung, seeking any place where she could obtain food and clothes. She was employed by Mrs. Hill as a servant. Being situated where she heard the scriptures constantly, she became weighed down under a sense of sin. She seized upon every spare moment and learned to read, and can now read and understand very well. Her humility and love of prayer and of the scriptures are very striking. An interesting young man,

who has been with me during the last six years, and who has long been trying to live as a Christian without openly professing Christ in baptism, was brought to feel willing to renounce all for Christ's sake, and follow him into the watery grave. His name is Jurmon. He is of high descent; has many friends, who have spared no pains to dissuade him from the act, and get him to leave me, and have offered to support him if he would return to the villages. I baptized him at Gowahatti; and on his return he was called to endure a great amount of opposition and reproach from his wife and relatives. But the storm of persecution seemed only to make him firmer, and his mind was kept peaceful and happy. I hope that this individual may yet be useful in persuading his countrymen to examine the claims of Christianity. His baptism has made no small stir. Some weep over his course,—some ridicule and revile,—some try argument, and some offer to buy his caste back for him; but he is immovable.

AFRICA.

BIMBIA.

Several interesting letters have been recently received from Africa. In one to Mrs. Hoby, of Henrietta Street, Mr. Merrick writes cheerfully of their labours at Bimbia. After thanking her for various articles which she had sent out, he speaks of his hopes and prospects generally.

I must not despair. My motto is "Jehovah-jireh!" The valuable contents of your bale came not as you packed it up, but mixed up with other things, so that we could not easily tell what things were furnished by the kind friends at Henrietta Street, and what by others. Your letter has, however, assisted us in identifying your presents, and has really made us attach more value to them than we did before.

Garments most welcome.

Be kind enough, dear Mrs. Hoby. to present to the dear Christian friends at Henrietta Street, our thanks for the deep interest they manifest in our welfare. Assure them that their labour is highly beneficial to us, and that I hope they will continue them. I have made many friends, not only at Bimbia, but in the inland districts, by having a few garments to give them and their children.

Brightening.

Our sweet story of the cross is beginning, I hope, to influence a few hearts: high time that it should. They have heard it for more than four years, and for more than than three years in their own tongue. A little servant girl in our house from the "Bo" country far up the Cameroons River, is, I hope, a real Christian. She reads both the English and Isubu scriptures, and I think it may with truth be affirmed, that her delight is in the law of God. A poor slave woman from the Bakum Bum country named "Monidu," is also, I hope, a child of God. Her husband is a sincere inquirer after truth, but very ignorant, and two other females are, I hope, really inquiring the way to Zion. Request the dear sisters at Henrietta Street to help us to pray for them.

Who is to give success?

I have lately been thinking that the first Monday in every month should be a much more solemn season with ministers and missionaries, and indeed all Christians, than it really is. What wrestlings of soul there should be on such occasions for the world which lieth in wickedness, and the heralds of the cross labouring among them. O we do need your prayers! None but those who labour among the perishing heathen can form any adequate conception of the nature of our trials. I speak not of temporal privations—these we can bear—they are really after all nothing when the mind is made up to meet them. Nor do I speak of intellectual difficulties; these are great, and not unfrequently cause the missionary's heart to be cast down within him. Oh, it is no small thing to live among a people perishing for the bread of life without being able to speak a word to them, and to find yourself baffled in a thousand ways in your earnest desires to acquire their language, but these are difficulties which time, patience, and perseverance will be sure to conquer. I speak of moral, spiritual difficulties. How much of the temper of Christ it needs in order to love a people whose every action is unlovely, and who in the midst of filth, wretchedness, poverty, ignorance, and barbarism, treat the missionary and his message not only with indifference, but sometimes

with perfect contempt. Yet we must love them, and *show our love too*, or we cannot do them good. If deep-toned piety is necessary in the minister of Christ at home, I am almost ready to say it is necessary in a tenfold degree in the Christian missionary. Sometimes in the agony of my soul I exclaim, that until God raises up another class of missionaries altogether more devoted than the present, the heathen will never be converted; and I think we must all begin to pray afresh for such a class of missionaries. Oh, who is sufficient for these things! Happy for us that our sufficiency is of God.

WEST INDIES.

JAMAICA.

CALABAR.

We have received an interesting letter from our friend, Rev. JOSHUA TINSON, of Calabar, dated November 3rd, 1848.

At this place we have great cause for unfeigned and unceasing thankfulness. We are all pretty well, and the students are all well; the same domestic peace we had to report last year, we still enjoy. The young men have much to learn, but they work hard, and are making progress, while their piety, I trust, is not declining. Through the generous aid of kind friends on your side of the water, we shall finish the session without debt; and this is a mercy to me, on whom the whole responsibility rests, an unspeakable mercy, and my heart's gratitude daily ascends to God for giving to his servants the disposition to help us. What we shall do in the coming year is among the secrets that time will develop; but he who has helped, may help again, and my hope is in Him. The chances of support from this country are daily lessening, yet we pray and hope for better times, and God can send them, and without Him we can do nothing.

HAITI.

The intelligence contained in the Herald for December must have excited the sympathy of our friends. The effects of the unhappy disturbances in that island on the missionary labours of the various brethren are very trying. There is hope, however, of brighter days. One of our friends writes, under date of August, in the following terms.

You will readily perceive by these statements that every thing of a commercial or religious character has been put a stop to. Indeed business throughout the island is at a stand still, which is to a very great extent the case with all religious movements. At Port au Prince our brethren are almost overwhelmed with despondency and despair. Mr. Bird, the Wesleyan missionary, has suffered to a more alarming extent than any of us. His school has been reduced from upwards of three hundred scholars to about one hundred and fifty, whilst his congregations have been dispersed, some of his members been amongst the slain, and his chapel been closed for some time. To add to his extreme sorrow, he lost just about this time a dear and only infant boy, having previously lost, I believe, five. Mr. Judd, the American baptist missionary, told me when at Port au Prince, that the whole of what he had for a twelvemonth endeavoured to establish, had been, as by a mighty blow, swept away, so that he had entirely to recommence. The Wesleyan missionary at Aux Cayes has been obliged to fly for his life, being a coloured native preacher. Our own school has not so materially suffered, though our congregations have been so diminished that had it not been for the few members of our little church, composed partly of our own family, the mission, humanly speaking, must have fallen to the ground. Often have I preached to about five or ten persons, together with a few children, for so great have been the excitement, the terror, and the alarm that have pervaded the minds of one and all, that none would leave their houses except in cases of extreme necessity. For the last two sabbaths, however, things have assumed a somewhat brighter aspect, as the morning congregation has upon these occasions been tolerably good, whilst that of the evening has both times numbered about eighty. We have, too, been for months

past waiting to baptize, but have not been able to do so. Thus you see that we have been long sowing the seed of the kingdom in tears, and not without hope that ere long we shall reap in joy an abundant harvest. However it may be, Haiti is the land of our fond choice, and as long as we live her sons and daughters shall be the objects of our toil and earnest solicitude. And may we not indulge the expectation that our heavenly Father will hear the prayers you and our beloved friends at home so kindly offer? Oh! yes, and here reposes our confidence. In those prayers we hope long to share, and long to live to enjoy the blessedness of the success which they may be the means of spreading amongst us.

ST. HELENA.

Mr. WADE, an American missionary to Burmah, in his passage to America, for the recovery of his health, visited St. Helena, and there became acquainted with the baptist church, of the existence of which we have had pleasing evidence by a contribution to this Society. In his letter to the Editor of the Baptist Missionary Magazine (American) he gives an account of its origin, which we doubt not will be interesting to our readers. He states that Mr. Bertram, the pastor, had left England with the intention of labouring at the Cape of Good Hope, but that learning there the spiritual destitution of the people at St. Helena, he felt a strong conviction that it was his duty to go there; that when he arrived he knew not a person on the island, but that he soon formed acquaintance, and procured a private house, which he opened for preaching; that the chaplains of the colony reported him to the government as irregular, but that his credentials being produced, the governor declared them to be legal, and dismissed him; that numbers of the most respectable families attending his ministry, another effort was made against him of holding unlawful assemblies. This obliged him to purchase and license a chapel, and shortly after several who gladly received the word were baptized. Mr. WADE found that Mr. Bertram was preaching the gospel with all boldness, and the Holy Ghost was making it the power of God to the conversion of souls. Religious meetings for preaching or prayer were held almost every evening, and about forty had been baptized, one of whom was Mr. Janisch, a young married gentleman of German origin and excellent education, whose father, now dead, was many years Dutch Consul, had educated his son for the army, but that since his conversion he had devoted himself to the ministry of the gospel.

Mr. WADE adds:—

As the Lord was pouring out his Spirit upon the people, we had many delightful meetings, and witnessed many hopeful conversions. About sixty in all were baptized, and some twenty more were expecting to be baptized soon. The greater part of the *native* inhabitants are exceedingly ignorant, having scarcely any knowledge of science, or of the world beyond their own little island, and still less of religious truths beyond what is contained in the Book of Common Prayer. Many are quite as ignorant of God and religion as Burmese or Karens; but we saw there also some of the finest specimens of Christian character, exhibited under the suffering of pain or want, that I have ever seen in any country. One who had been reduced from affluence to poverty, now a widow, old and almost suffocated with *dropsy in the chest, was calmly waiting till her change should come, and blessing God for every thing. Several young ladies had been repeatedly* beaten by their parents or other guardians, to prevent their attending the meetings. Others had been turned out of doors by those on whom they were dependent, because they would follow Christ in baptism; but they remained firm under their sufferings, nor did we hear them complain.

St. Helena is truly missionary ground, but, as in other places, it is mostly among the poor that the gospel finds its way to the heart; and the little baptist church which has been begun there claims the prayers and sympathies of the churches in more favoured lands; and they need a sympathy which extends beyond the mere sound of words. Their chapel is not yet free from debt, their pastor is wholly dependent on them for support, and their means are small. If their chapel were free from incumbrance, they would feel quite happy, but if they lose it they will be again exposed to the annoyances of government.

HOME PROCEEDINGS.

WEEKLY MEETINGS OF THE COMMITTEE.

It may be convenient for our friends who are in the habit of attending the weekly meetings of the Committee of the Baptist Missionary Society occasionally, to know that it is intended to hold them for the next six months, not on Thursday, but on Tuesday, at eleven o'clock.

PRINCIPLES.

Though the Missionary Herald is designed to give missionary intelligence, we deem it important that it should contain now and then the results of the experience of missionaries, and of missionary societies, on what may be called the principles of missions. To treasure up these results for the information of the churches at home is important, and it may often be of service to suggest them to our brethren who may be contemplating the honourable and arduous work of the missionary.

The importance of regarding that work *as for life* is well illustrated in a review of the Life of Mrs. Sarah Lanman Smith, which appeared some time since in the American Biblical Repository.

"*She entered the missionary service for life.*" We have heard missionaries, who acted on this principle, say, that they had already experienced the "hundredfold in this life," according to the promise. All who are supremely devoted to this work, regard enlistment in it for life as essential to the highest happiness as well as to the greatest usefulness. It is a great means of posthumous influence for a missionary to die on the field of his labour. His tomb or headstone in coming years will be moss-grown with hallowed associations. His bones will, in some spiritual sense, be like the bones of Elisha. A missionary who dies on his field, is like a plant that goes to seed on the spot where it grew, and scatters itself upon the wings of the wind. Christians at home associate his name with the martyrs. There is a canonizing disposition in the human mind. The names and memories of the faithful are titular influences to pious feeling and sacred efforts. This law of social influence may be one reason why the death of his saints is precious in the sight of the Lord. We cannot think of the death of a missionary in his field of labour otherwise than as a most appropriate and desirable termination of his course. It gives the friends of missions confidence in their work, adds moral power to appeals, excites respect for the cause in the community, to know and feel that missionaries are missionaries for life. But this is to be viewed rather as a privilege than as a duty. Efforts to recover health and to prolong life by a return to one's native land are obviously desirable and proper, and are not inconsistent with the general principle in question. Let us hear the opinion and feeling of Mrs. Smith upon this point.

"An enlistment for life, as a general thing, is quite essential to the permanence of this great enterprise. If I anticipated returning in seven years, I should be thinking more about that event, I fear, than I ought. Now I try to realize that this is my home for life; that here are all my interests. I do not wish to feel that *I am a foreigner, but a denizen;* and I hope to live, if it please God, to a good *old age, among this people.*"

YOUNG MEN'S MISSIONARY ASSOCIATION.

This Association is proceeding with energy and perseverance. Arrangements are in progress for holding upwards of twenty missionary meetings in various parts of London. They are designed chiefly for the young, and for the parents of Sunday school children, and addresses will be delivered on the claims of the mission. The next lecture will be delivered in the Mission House on Wednesday, the 24th January (not the 17th), by the Rev. JOHN ALDIS, of Maze Pond.

FUNDS.

It is impossible to tell at this time of the year how the Society will stand in relation to funds at its close. The receipts of the following three months are generally larger than during any equal term throughout the year. Thus far there is a falling off in donations to the ordinary purposes of the Society and in the contributions raised by several of the churches. The first deficiency was to be feared, as friends who might have given to the general purposes of the Society, have given towards the liquidation of the debt. But diminution of contributions from the churches is on all accounts to be deplored. We hope it is only apparent and temporary. Every pound of deficient income this year as compared with last, cannot fail to appear at the close of the year as a pound of debt—a result peculiarly discouraging to those friends especially who have so nobly aided in liquidating the present debt. Let us implore the churches who have this year done less than last, to recover their position, and save the Society from what we should deem a catastrophe—incurring through a falling off in the income—a new debt in the very year in which the old one is to be extinguished.

THE LATE MR. THOMAS THOMPSON, OF AFRICA.

The church at Tuthill Stairs, Newcastle upon Tyne, of which Mr. Thompson was a member, have recently contributed to the purchase of a tablet to be placed at Bimbia to his memory. The stone has been sent to the Mission House, and will be forwarded by the first opportunity. The "Dove" was compelled to leave it (and some tons of supplies for our brethren) behind.

DR. HOBY'S MEMOIR OF DR. YATES.

We are happy to hear that the expense of the first edition of this interesting memoir has been met by the sale of part of the edition. The profit of the remaining copies on hand will be devoted as an expression of affectionate esteem to the family of our deceased and honoured brother. The author will be glad to receive any orders.

PRIZE PAINTING OF THE BAPTISM OF CHRIST.

A paragraph that appeared some time ago in the "Times," in reference to this painting, seems to have produced in some quarters the impression that the thousand pounds, to which the prize picture was entitled, was given from the funds of the Baptist Missionary Society. It cannot be necessary in the case of most of our readers to correct this impression; *but lest in* any quarter it should prevail, it may *be stated that the Society have done* nothing beyond allowing two of the *pictures to be placed for a few months in* the library of the Mission House.

FOREIGN LETTERS RECEIVED.

AFRICA	CLARENCE	Merrick, J.	August 1.
AMERICA	MONTREAL	Cramp, J. M.	Nov. 8 and 16.
ASIA	BENARES	Heinig, H.	September 20.
	CALCUTTA	Thomas, J.	October 7.
		Wenger, J.	October 7.
	HOWRAH	Morgan, T.	October 4.
	MONGHIR	Parsons, J.	September 11.
	SERAMPORE	Denham, W. H.	October 2.
BRITTANY	MORLAIX	Jenkins, J.	November 10 and 21.
HAITI	JACMEL	Webley, W. H.	Aug. 16, October 14.
HONDURAS	BELIZE	Kingdon, J.	October 11 and 25.
JAMAICA	BROWN'S TOWN	Clark, J.	September 5.
	CALABAR	Tinson, J.	November 3.
	SALTER'S HILL	Dendy, W.	October 19.
	STACEY VILLE	Gould, T.	October 18.
	STEWART TOWN	Dexter, B. B.	October 18.

It is respectfully requested that where it is practicable the friends in the country ordering Missionary Cards, &c., would at the same time kindly mention the name of a country bookseller, and his London agent, through whom the parcels may be sent, or such other mode of transmission as may most economise the Funds of the Society.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following friends—

Mrs. Meredith, for a parcel of tracts, for *Mrs. Denham, Serampore;*

R. B. Sherring, Esq., Bristol, for a parcel of books, for *Revs. J. Merrick and W. Newbegin, Bimbia;*

Miss Christian's class, Sunday School, John Street, for a box of clothing, for *Mrs. Milbourne, Western Africa;*

Mr. C. W. Williams, for a parcel of prepared boxwood for engraving, for *Africa;*

W. L. Smith, Esq., for a box of clothing, &c., for *Miss Vitou, Clarence;*

Rev. Dr. Hoby, for a parcel of clothing, for *Rev. J. Merrick, Bimbia;*

Rev. S. Brawn, Loughton, for a parcel of clothing, &c., for *Rev. J. Lawrence, Monghir.*

The thanks of the Committee are also presented to Mr. Gladstones, for the plate and several copies of the portrait of Mr. Fuller.

Also to Mrs. Moore, Hackney, for a parcel of books and magazines.

Mr. Newbegin begs thankfully to acknowledge the following donations for *Africa*, from the undermentioned friends:—

Lady Buxton, £2, for school materials;

Miss Gurney, £5, for general purposes;

Sabbath School, &c., Whitchurch, by Mr. Swain, £1, for bibles;

Friends at Necton, for parcel of clothing;

Friends, by Mrs. Brock, Norwich, for ditto;

The Misses Mackie, Norwich, for ditto;

Friends, by the Misses Culley, Norwich, for ditto;

The Misses Barber, Norwich, for ditto.

The respectful thanks of the Committee are presented to Mr. J. C. Dennis, for his kindness *in repairing gratuitously the instruments* of the "Dove."

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, during the month of November, 1848.

	£	s.	d.
Annual Subscriptions.			
Hoby, Rev. Dr.	5	5	0
Thornton, Miss S.	1	1	0
Donations.			
Allen, J. R., Esq.	5	0	0
Anon., by Jos. Sturge, Esq., for *African Schools*	5	0	0
Eothen, for *Java*	0	10	0
Gouldsmith, Mrs., for *Africa*	10	10	0
Harvey, Thomas, Esq., Leeds, for *African Schools*	5	0	0
Hoby, Miss	5	0	0
Jowett, Robt., Esq., Leeds, for *African Schools*	5	0	0
King, Messrs., Bristol, Passage Money of Dr. and Mrs. Prince returned	50	0	0
Meacher, Mrs., for *Debt*	5	0	0
Olney, Mr. Thomas, for *Africa*	1	0	0
Peto, S. M., Esq., M.P., for *Cane Mill for Africa*	10	10	0
Pewtress, Thomas, Esq., for *Debt*	20	0	0
Smith, E., Esq., Sheffield, for *African Schools*	5	0	0
Sturge, Joseph, Esq., for *do.*	10	0	0
London Auxiliaries.			
Albion Chapel, Collection, for *Africa*	13	15	6
Blandford Street—Sunday School	1	2	0
Brixton Hill, Salem Chapel—Sunday School, for *Dove*	1	10	1
Henrietta Street—Proceeds of Lecture	3	7	6
New Park Street—Contributions, by Mr. M. Moore, for *Debt*	4	4	0
Walworth, Lion Street—Sunday School, for *Africa*	2	2	0
Berkshire.			
Reading	76	13	7
Wallingford—			
Collections	10	9	3
Contributions	16	19	10
Do., Sunday School	0	8	4
Cambridgeshire.			
Cambridge—			
Contributions, for *Debt*	55	5	0
Ely—			
Contributions, for *do.*	3	0	0
Devonshire.			
Bovey Tracey—			
Collection	2	2	0
Contributions	3	10	9
Do., Sunday School	0	10	0
Honiton—			
Collection	3	13	9
Contributions	5	18	3
Newton Abbott—			
Collection	1	6	8
Contributions	2	2	0
Torquay—			
Collection	1	14	9
Contributions	3	0	0
Essex.			
Langham—			
Salmon, Mrs., for *Debt*	5	0	0
Loughton—			
Contributions	1	16	6
Saffron Walden—			
Contributions, for *Debt*	20	13	0
Gloucestershire.			
Tewkesbury, on account	20	0	0
Wotton under Edge—			
Collection	4	4	1
Contributions	4	17	7
Hampshire.			
Ashly—			
Contributions, for *Dove*	0	15	2
Brockenhurst—			
Collection	1	10	0
Lymington—			
Collection	5	6	0
Contributions	7	9	8
Do., for *Africa*	3	19	4
Do., Sunday School	7	13	0
Newport, I. W.—			
Collection	10	15	2
Contributions	5	13	4
Wellow, I. W.—			
Collection	1	3	1
Contributions	1	11	2
Yarmouth, I. W.			
Collection	1	10	0
Hertfordshire.			
Bishop Stortford—			
Contributions, for *Debt*	3	2	0
Hemel Hempstead—			
Collection	5	4	5
Contributions	8	16	9
Huntingdonshire.			
Hunts, on account, by Thomas Coote, Esq.	85	0	0
Kent.			
Eynsford—			
Contributions, by Miss E. R. Rogers	5	5	0
Folkstone—			
Collection	2	12	8
Contributions	3	7	4
Tonbridge—			
Thompson, —, Esq., for *Debt*	1	0	0
Tunbridge Wells—			
Collection	8	12	3
Edminson, Mr. J.	1	1	0
Friend, for *Debt*	5	0	0
Sunday School	2	0	1
Lancashire.			
Ashton under Lyne—			
Collections	6	2	6
Chowbent—			
Collection	2	4	6
Contributions	1	3	0
Do., for *Dove*	0	13	7
Colne—			
Collection, &c., 1847, by Rev. John Edwards	6	0	0
Manchester, on account, by T. Bickham, Esq.	250	0	0
Padiham and Sabden—			
Friends, by Mr. Yarnold, for *African Schools*	5	11	0
Leicestershire.			
Leicester, Charles Street—			
Collection	13	14	0
Contributions	19	0	0
Norfolk.			
Diss—			
Contributions, for *Debt*	25	0	0
Norwich—			
Contributions, by Rev. P. J. Saffery, for *Debt*	35	17	6
Ditto, by Messrs. Fletcher and Humphrey, for *African Press*	17	12	6
Gurney, J. H., Esq., for *do.*	10	0	0
Gurney, Anna, Northrepps, for *do.*	5	0	0
Webb, J. B., Esq., for *do.*	5	0	0
Somerleyton—			
A Thank-offering for the Gospel	3	3	0
Northamptonshire.			
Friend	1	8	6
Northampton, College Street, on account	60	0	0
Northumberland.			
Newcastle on Tyne, on account, by Mr. H. Angus	35	0	0
Nottinghamshire.			
Basford, New—			
Collection	5	0	0
Collingham—			
Collections, &c.	32	14	10
Contributions, Sunday School	0	10	2
Do., for *Entally*	5	0	0
Newark—			
Collection	1	5	11
Contributions	3	11	2
Do., Sunday School, for *Dove*	1	11	9
Nottingham—			
George Street—			
Collections	23	0	8
Contributions	32	13	0
Park Street—			
Collection	5	0	0
Southwell—			
Collection	1	7	0
Shropshire.			
Shropshire, on account, by Joshua Sing, Esq.	30	0	0
Wellington	14	10	7

	£	s.	d.
SOMERSETSHIRE.			
Bridgewater—			
Collection	3	13	2
Contributions	3	6	6
Do., Juvenile	4	18	4
Frome—			
Collection, Public Meeting	10	19	6
Contributions	11	19	6
Do., for *Patna Orphan Refuge*	3	1	0
Badcox Lane—			
Collection	5	5	6
Contributions	15	8	10
Do., for *Debt*	0	10	0
Sheppard's Barton—			
Collection	6	10	0
Contributions	11	2	0
	64	16	4
Acknowledged before	60	0	0
	4	16	4
Winscombe	5	0	0
SUFFOLK.			
Beccles	4	7	6
Bury St. Edmunds—			
Contributions, for *Debt*	5	0	0
Eye—			
Contributions, for *Debt*	25	0	0
Ipswich—			
Contributions, for *Debt*	42	17	0
Stoke Ash—			
Collection	2	10	0
SUFFOLK, on account, by Mr. S. H. Cowell	50	0	0
SUSSEX.			
Brighton—			
Friend	10	0	0
WORCESTERSHIRE.			
Bewdley—			
Collection (extra)	6	4	3
Blockley—			
Collections	8	7	0
Contributions	5	0	7
Do., Sunday Schools	3	7	11
Evesham, Mill Street—			
Collection	3	6	3
Contributions	4	16	6
Do., for *Africa*	0	10	0
Tenbury—			
Collection	1	12	8
YORKSHIRE.			
Farsley—			
Collections	5	1	6
Contributions	4	15	6
NORTH WALES.			
MONTGOMERYSHIRE—			
Beulah	0	15	0
Garth	0	13	6
Mochtref	0	11	8
New Chapel	1	14	1
New Well	0	12	7
Rhosypennan	0	8	5
Sarn	1	14	8
Tydnywern	0	14	2
SOUTH WALES.			
BRECKNOCKSHIRE—			
Bontestyll	5	4	4
Builth	2	0	5
Llanvlangel	1	9	2
Ynysyfelin	0	15	6
GLAMORGANSHIRE—			
Aberdare	4	13	8
Cardiff—			
Collection, Public Meeting	6	17	0
Bethany—			
Collection	10	3	11
Contributions	24	5	6
Do., Sun. Schools	0	18	0
	42	4	5
Acknowledged before	30	0	0
	12	4	5
Dinas—			
Collection	2	11	6
Contributions	2	6	6
Do., Sunday School	1	0	0
Lantwit Major	0	12	0
Libanus—			
Collection	0	6	0
Contributions	0	2	6
Merthyr Tydvil—			
Ebenezer and Bethel	4	12	6
Swansea—			
Collection, Public Meeting	6	16	0
Mount Pleasant—			
Collection	5	11	9
Contributions	9	11	6
PEMBROKESHIRE—			
Blaenconyn—			
Collection	1	8	8
Contributions	3	14	6
Do., Sunday School	1	17	4
Blaenllyn—			
Collection	0	14	2
Contributions	6	15	0
Haverfordwest, on account, by W. Rees, Esq	150	0	0
Moleston	1	15	0
Narberth	5	10	4
Tenby—			
Collection	2	11	4
Contributions	2	2	0
	176	8	4
Acknowledged before	20	0	0
	156	8	4
RADNORSHIRE—			
Bwlchysarnau	1	7	6
Dolan	2	0	8
Llanbister	0	6	6
Maesyrhelem	1	5	6
Nantgwyn	0	13	9
Newbridge	2	14	1
Old Abbey	0	16	3
Rhayader	1	7	6
SCOTLAND.			
Braemar—			
Haynes, H., Esq., M.D.	5	0	0
Stirling—			
Blair, Rev. J.	10	0	0
IRELAND.			
Athlone—			
Collection	0	15	6
Contributions	3	10	6
Birr—			
Collection	1	1	6
Do., Banagher	1	3	6
Contributions	0	15	0
Ferbane—			
Collection	0	11	0
Contributions	1	17	6
Moate—			
Collection	1	2	0
Contribution[1]	0	3	6
Nenagh—			
Contributions	3	3	0
Rahue—			
Collection	1	0	0
Contributions	0	17	0

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., M.P., Treasurers, or the Rev. Joseph Angus, M.A., Secretary, at the Mission House, 33, Moorgate Street, LONDON: in EDINBURGH, by the Rev. Christopher Anderson, the Rev. Jonathan Watson and John Macandrew, Esq.; in GLASGOW, by Robert Kettle, Esq.; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq. Contributions can also be paid in at the Bank of England to the account of "W. B. Gurney and others."

IRISH CHRONICLE.

HOPES AND FEARS.

How common to all minds are these at the opening of a new year! Generally it is a season of almost universal congratulation. To thoughtful minds it is a time of very mixed feelings. A large portion of life vanished and gone! How has it been spent? what advance has been made in knowledge and piety? what greater degree of fitness has past experience produced for the labours and trials of the coming period? and how stands the soul in relation to the grand concerns of religion and eternity?—are a few, among many questions of vital importance, which will force themselves upon serious, earnest spirits.

Truly, the past year has been one filled with changes so vast, and which have succeeded each other with so strange and sudden a rapidity, as to baffle the most sagacious intellects in the effort to determine their influence and end. Like the wind, we heard the sound of them, but we could not tell whence they came, or whither they were going! One sentiment, however, seemed uppermost with all classes of persons:—Truly, "this is the Lord's doing, and it is marvellous in our eyes."

Our religious institutions have felt their influence. Our brethren, who have had to bear the chief burden of responsibility in conducting them, have found their duties unusually burdensome and anxious. As they cannot conduct them without funds, and on the regular supply of means, beloved missionaries and other agents are dependent for subsistence, these funds *must* be procured to meet regular demands. To add to the anxiety and sacrifices which agents must necessarily endure, by leaving their means of subsistence to be supplied at uncertain times, or irregular intervals, would be cruel. They need not have any additional burden to press them down. But as officers and committees of voluntary societies have no control over income, and it always fluctuates, and in every case has diminished rather than increased, it will be seen at once how painful their situation has been. It has been a year of continued trial.

Our society has had its full share. Its pecuniary embarrassments have greatly increased. No effort has been spared to lessen them—but in vain. We will not repeat the statements which go to show that the increase of debt has not been owing to incautious expenditure. Gradually diminished income is the cause; and the income has diminished faster than the committee could go on in the path of retrenchment.

Hence, we begin a new year with "hopes and fears." Perhaps the latter predominate. Not, however, in the success of the mission; nor from any doubt of the continued blessing of God on the efforts of the agents. The fears arise rather from an apprehension of the inability of our churches to keep up efficiently so many organizations as are in existence, and the want of a general, zealous, prayerful interest in Ireland's spiritual condition and necessities. But we must learn to put more unreserved confidence in God. If man fails, He never does. "Let the beauty of the Lord our God be upon us. Establish the work of our hands upon us; yea, the work of our hands, establish Thou it."

The letters we have received from Mr. Hamilton, of Ballina, during the month, afford the most *decisive evidences* of the *truth of a sentence in one of them, in which he states that the*

BORDERS ARE STILL ENLARGING.

On Sunday week, Nov. 5th, thirty heads of *families* in the poor-house renounced the *errors of* popery, and gave their names to the *Rev.* George Read, the protestant chaplain. *When his* service was ended, *he* advised

them to stay and hear me, which they did. While I was preaching, a priest came in and interrupted me. He was much agitated, but did nothing except threaten to bring me before the guardians. I complained to the board of the occurrence; and they say such a thing must not occur again.

It is most likely these persons will continue to hear me. But this will make no difference between the chaplain and me. He is a very pious and affectionate man, and only anxious that they should be brought under the sound of the gospel.

NEW TOKENS FOR GOOD.

The Lord continues his blessing. Yesterday, Nov. 26th, I baptized five persons. The conversion of some of these was very striking. One came to hear the word some time ago. Mrs. H. observed her very much affected; her colour changing several times, and manifesting deep attention. Soon after we learned that the gospel had done its work. The others were young lads in my classes, who had been long under instruction, and whose impressions seemed a little while ago to vanish away, and to be renewed again. But one, by reading before he left his home of a morning, the sacred word, and the others by the hearing of the gospel, have been led to give themselves to Jesus. Six more have applied for baptism, and one for restoration.

We mentioned some time ago, that in consequence of inability to send another missionary to the Ballina district, Mr. H. had brought the readers nearer to the town, in order to concentrate their labours on the people.

THE RESULT OF THIS MOVEMENT.

I hope we have got our machinery in better order now. Since R. Moore came to town, I meet the readers *every morning* at half past seven, for conversation and prayer, and to assist them in forming plans for labour. Their exertions seem to tell on the country round.

John Judge has been added to the band of readers here, without his seeking it. Wishing to remove from S——, because several schools had arisen around, by which his sphere was much narrowed, we fixed upon a locality; but when he had removed his furniture, the person to whom the house belonged, unexpectedly returned, and refused to let him have it. As he could get no other there, he came in to us. He has now a class of our adult members, some of whom he has taught to read. I had great pleasure in giving one of these a testament a few days ago.

We have great pleasure in laying Mr. *Eccles's last communication* before our *friends. It contains some* interesting

INTELLIGENCE ABOUT THE CAUSE AT BELFAST.

The week before last I baptized *two* persons, who were received to the fellowship of the church on the following Lord's day. There is another proposal for fellowship at present before the brethren. This is the *sixth* addition to the church since the meetings of the union in Dublin, in August last. Within the last twelve months, the church has *doubled* its numbers, and the congregation increases in proportion.

I have just concluded the Lectures on Baptism. The *eighth,* and last of them, I delivered on last Lord's day evening. In like manner as all the rest, it was attentively and respectfully heard by a numerous auditory. The interest continued unabated throughout the entire series. In order to reach a conclusion, with a view to another appointment, the last two were *necessarily extended to nearly three hours in the delivery;* yet the congregation, the majority of whom were pædobaptists, manifested no symptom of uneasiness.

The effort has, on the whole, been attended with success. This is evident, not only from the baptisms reported, but in the favour with which our distinguishing doctrines are now regarded by those who hitherto had known nothing of them, or who had viewed them with dislike. Let us be thankful for these tokens of divine approbation.

Mr. BERRY again reports encouragingly of the state of things at Abbeyliex. Notwithstanding all disappointments and discouragements, and the condition of Ireland lately has been such as to accumulate them, he observes those marks of success which stimulate to exertion, and inspire hope.

HOUSEHOLD BAPTISM.

I have seldom been more cheered and delighted than I was yesterday, October 29th. I baptized a mother fifty-six years of age, her son thirty-four, together with her daughter and daughter-in-law. Her other son begged to be baptized too, but his request was deferred to meet the wishes of some brethren, not because his piety was doubted, but that a little more time might be given for all to be satisfied. Notwithstanding the rain we had an excellent congregation.

I commenced preaching at the new station at T——. I was grieved to see the dilapidated condition of the house, and the care-worn countenances of the family. They had only one stool; but the neighbours soon brought in others from their cabins, and I had a fine congregation. I was glad to preach the gospel to this poor broken-down family, and their neighbours who came to hear.

VERY PLEASANT.

I have met with a very pleasing instance of liberality. The proprietor of the car which goes to one of my stations, and who is a Romanist, because I go there to preach the gospel, has ordered his man to charge me only half the usual fare! This is a good sign, and indicates the existence of kindly feeling rising above prejudice.

GOOD PROSPECTS.

The opening of the night-schools will be a great benefit to those who are thus assisted by what they receive for their labour, but also those children who would otherwise have no opportunity of improvement.

We have six candidates for baptism in December. I intend at once to institute an inquirers' class for all such persons, to give them more specific instruction than one can in preaching, such classes as those which brother Hamilton has found so useful at Ballina.

THE READER'S REPORT.

With pleasure I state, says P. W., that the last month has afforded much encouragement to us. Four have been added to our little church, and eight more are on the way. The seed which appeared almost dead the last year, is now beginning to spring. The circulation of tracts, especially the one, "Where is Mr. O'Connell?" has done great service at our out-stations, T——, and B——. As a specimen of the change which is going on among the poor people, take the following. A Romanist named D——, who would scarcely listen to the bible, twelve months ago, said to me last week, "Read something from the bible to *comfort us*." He once thought that book would disturb him, but now he knows it will bring comfort. "The entrance of thy words giveth peace."

A short extract from Mr. BATES's letter of December 1st, will give a correct notion of the present state of the cause at Banbridge.

STILL GOING ON.

During the month I have visited several stations and I trust the Lord is smiling upon our efforts. Last night I examined two candidates for baptism, and hope to baptize them next week. Oh that God may favour us with a large out-pouring of his Spirit; then the barren places will sing for joy.

Mr. WILSON continues to labour *among the poor people at Kilcooley Hills, with cheering tokens of the divine blessing.* The gospel is making its way among the people, and one and another, almost each month, is added to the people of the Lord.

I write to inform you, that on Lord's day, November 19th, I baptized a believer in the Lord Jesus. He was an episcopalian. Since his baptism he has been called to suffer the greatest persecution from his friends. He has met all this in the spirit of meekness and patience. The opposition we have to encounter is great. But the good work is on the advance, and the Lord is prospering it in our hands.

PLENTY TO DO.

From the state of the cause here, and the many interesting openings around this neighbourhood, I am quite unable to go to Clonmel often. My time is fully occupied. For example, on Lord's day morning we have a prayer-meeting at Bonlay—public service at Raneghmore, at noon—return to Bonlay and preach at seven o'clock, after which service we have a prayer-meeting.

On Monday evenings I meet a bible class in which there are now fifteen young persons. On Tuesday evenings there is a similar service in brother Haydon's house. On Wednesday I preach at our place of meeting in Bonlay. On Thursday evenings I have arranged to preach in Raneghmore, and then I have only Friday evening for Kildruming—this is a most interesting station, distant nineteen miles.

The work of the Lord is reviving in the Hills, many are inquiring the way to Zion. Opposition is very strong, and the utmost is done to hinder. But the cause will go on, for it is His cause who is God over all.

Mr. BROWN of Coleraine enjoys a continuance of those blessings which animate a devoted missionary to fresh efforts for the spread of the gospel. The church has lost a valuable member by death, a worthy deacon. But if such are removed, when their work is done, others are coming forward to fill up the vacancies.

Since I reported last, things remain much as usual. The congregations keep up remarkably well, considering the state of the weather. The country meetings are reviving. I have felt it to be my duty to bestow increased attention on Cross-gain station, which I now visit every fortnight instead of every month. We have lately lost by death, a worthy deacon in Hugh Young, of Knowhead. He was a very useful member of society, and is much lamented.

Last Lord's day evening the 10th instant, I had the pleasure of baptizing a young man, who gives very satisfactory evidence of conversion to God. His convictions of sin seem to have been very deep, but he has found peace to his wounded conscience in the peace-speaking blood of Jesus. In consequence of living at a great distance from this place he cannot attend with us, but we have very cordially recommended him to the fellowship of the faithful.

POSTSCRIPT.

We have to correct the statement in our last, which intimated that £1000 would be required to relieve the society from its difficulties. It should have been £2000! The sub-committee who had the duty devolved upon them of considering the whole question, have reported that fact, and they would not have done it, if it were not, in their judgment, a fair statement of the case.

We cast our eye from these financial difficulties to the mission. You have now, reader, before you the monthly record of Ballina, Coleraine, Belfast, Banbridge, and Abbeyliex. *Fourteen* have been added by baptism in a month! Thirty heads of families have renounced Popery in the Ballina workhouse! We have no money. That is painful and distressing. But God is giving to our brethren souls for their hire, and seals to their ministry. This is the greater mercy. Let us adore Him for it.

CONTRIBUTIONS TO DECEMBER, 1848.

	£	s.	d.
London—			
Hanson, W. D., Esq.	1	1	0
Brixton Hill, by J. Hanson, Esq.	13	19	5
Camberwell — collection, by W. L. Smith, Esq.	30	8	9
ditto by Miss Watson	1	10	6
Park Street — moiety of collection, by Mr. Gale	8	1	1
Hackleton—collection	1	10	7
Wallingford ditto by Rev. J. Tyso	1	19	8
Loughton—coll. and subs. 10 11 7			
Ditto profits of tea-party... 0 17 1			
	11	8	8
Swaffham—subscriptions	0	12	6
Necton—collection	0	10	0
Yarmouth—collection and subscriptions...	5	5	8
Luton ditto ditto	13	12	7
Ditto, Union Chapel	6	10	0
Nottingham—contributions by Miss Barnett	1	3	8
Ipswich—collections and subscriptions	23	0	3
Horham ditto, by Rev. J. Lord	3	10	9
Eye ditto ditto	3	15	0
Newport, I. of Wight—Mrs. & Miss Cooke	1	11	6
Greenwich—Few friends by Rev. J. Russell	1	3	0
Liverpool—collection, Pembroke Chapel...	16	15	4
Sevenoaks—by Rev. T. Shirley	9	11	0
Downe—Friend	15	0	0
Ramsgate—collection and subscriptions	6	8	5
Margate ditto ditto	6	15	0
Bristol—King Street, collection	8	1	0

	£	s.	d.
Preston, coll. and subs., by Rev. D. Mulhern	3	11	8
Accrington—collections and subscriptions	4	11	9
Plymouth—John Freeman, Esq.	5	0	0
Dublin—John Purser, Esq.	5	0	0
Ashbourne—Mr. Avery	0	5	0
Northampton—collection and subscriptions	14	19	0
Windsor—subscriptions	1	0	0
Kidderminster—ditto, by Mr. Lythall	0	14	6
Leicester, balance by Mr. Bedells	4	15	0
Elgin—the Church, by Mr. Tullock	3	0	0
St. Andrews—Friend, by Rev. T. M'Lean	1	0	0
Norwich—coll. and subs, by Secretary	59	11	9
Ingham—collections and subscriptions	5	10	0
Worstead ditto ditto	6	1	2
Diss ditto ditto	3	18	6
Thrapstone—subs. by Rev. B. C. Young	3	2	0
Shipley—contribs. by Rev. D. Mulhern.	6	2	8
Farsley ditto	1	10	1
Howarth ditto	1	0	0
Bradford ditto	11	16	3
Rawden ditto	1	4	0
Leeds ditto	14	10	0
Lockwood ditto	5	6	0
Salendine Nook ditto	15	5	10
Milne's Bridge ditto	1	15	0
Halifax ditto	6	4	2
Brearley ditto	1	5	0
Hebden Bridge ditto	4	15	6
Rochdale ditto	54	11	6
Blackburn ditto	1	10	0

Thanks to our friends at Canterbury for a parcel of clothing by Mrs. Flint.

Subscriptions and Donations thankfully received by the Treasurer, JOSEPH TRITTON, Esq. Lombard Street; and by the Secretary, Mr. FREDERICK TRESTRAIL, and Rev. JOSEPH ANGUS, at the Mission House, Moorgate Street; and by the pastors of the churches throughout the Kingdom.

COLLECTOR FOR LONDON, REV. C. WOOLLACOTT,

4, COMPTON STREET EAST, BRUNSWICK SQUARE.

QUARTERLY REGISTER

OF THE

BAPTIST HOME MISSIONARY SOCIETY.

It is expected that the chapel in course of erection at Swindon New Town, Great Western Railway, will be opened for divine worship on the 4th of January. The brethren Hinton of London, and Winter of Bristol, have engaged to preach on the occasion; and it is hoped that the assistance of Mr. Sherman will be obtained for the morning service. In a communication just received, Mr. Breeze, whose exertions in collecting for the chapel have been indefatigable, says:—

"The chapel is certainly an excellent piece of architecture; and everything appears very promising at present. Induce as many of your friends as possible to come to the opening. We have obtained nearly £500, about one-half the amount required. It gives me much pleasure to tell you that a few days ago I received a very polite note from the Earl of Radnor, enclosing £20; and many of the gentry in the neighbourhood have subscribed very handsomely."

Through the kindness of the "Boyce Trustees" and a few other friends, the secretary has received a portion of the forty pounds per annum for two years, which he has pledged himself to raise by special effort, towards the support of the ministry at Swindon. As the whole amount, however, even for the first year has not been obtained, he begs to remind the friends of the Society of the claims of this important station.

The generous exertions of our excellent friend, George Gould, Esq., of Loughton, on behalf of the cause at Romford, have been crowned with signal success. Mr. Ebenezer Davis, the minister, writes:—

"We have just held a special meeting in relation to our money affairs. Mr. Gould came over and explained the details of our building fund, when it appeared that a debt of £19 was due to the treasurer, to pay which we raised then and there £22; so that our chapel, which has cost £962 11s. 7d., and which has been opened only sixteen months, is paid for. The old debt on the original place remains; and if we get, as we hope, a loan from the Newman fund, that will be arranged for, and the cause will be emancipated. This is indeed good news, for which we bless the Lord. On the last sabbath in November I baptized four, three of whom have been brought to a knowledge of the truth since the erection of the chapel; the other was my youngest daughter: others are inquiring. We have about 150 children on the books of the British schools recently established, and an average attendance of about 120. Since their commencement, our sabbath school has much increased. On the other hand, we have lost some in consequence of the removal of the factory people from Romford to the Stratford station belonging to the Eastern Counties line."

Our friends will be happy to hear of the extinction of another chapel debt, and of the consequent progress towards self-support, at Belton in Rutlandshire, where a very few years ago even the name of dissent was scarcely known. Our excellent missionary, Mr. Whitlock, writes:—

"Our anniversary was held last Thursday, the 14th inst., and the chapel is in effect out of debt. The previous anniversary left us £50 in debt, for which we were paying interest, and the lawyer's bill, which we had not been able to get settled, and £14 unappropriated. All our efforts to get the lawyer's account have still failed; we paid £2 interest, and determined to raise £38, which, with the twelve in hand, would pay the fifty. At a meeting of our own friends on Tuesday evening, several sums were promised, and by Thursday, £20 were thus raised; the eighteen were obtained at the services, so that all we now want is the trifling amount for the lawyer. We feel thankful to God for his rich mercy towards us, and thankful that the chapel is now our

own. Friends from the neighbouring congregations have been very generous from the beginning.

"The Rev. W. Robinson of Kettering preached in the afternoon. A good number of friends took tea together, gratuitously provided. The evening meeting was addressed by Mr. Robinson and Rev. F. Islip of Kibworth, independent. The services were interesting and profitable. Thus far the Lord has led us by a right way."

The committee have recently had their attention directed to the state of the cause at Neath, near Swansea; and have engaged, notwithstanding their heavy debt, to render assistance. The following letter from Mr. Jones, the minister, but for whose laborious efforts the interest would probably have become extinct, will sufficiently explain the nature of the case.

"The following is a brief account of the condition of the English baptist church at Neath, when I took the oversight of it, and of the success with which it has pleased the Lord to bless my labours.

"This church, owing to a series of painful circumstances, not, I presume, altogether unknown to you, had been reduced almost to nothing. I believe I have already told you that the few who continued to hold public services in the chapel, being unable in any way to meet the current expenses connected with the place, had determined to close the doors: but God, who seeth the end from the beginning, would not have it to be so. He put it into their hearts to communicate their intention to Mr. Evans of Swansea, Mr. Evans came over to consult them as to the best measures to be adopted. He advised them to make *one effort more*, telling them that I had just returned from Brittany, and that he would write to me, which he did.

"At the request of brother Evans I visited the friends at Neath, and supplied them several Sundays. When about to leave, they expressed a wish that I should become their pastor, a proposition which I knew not how to accept, considering the few they were in number, and the many difficulties they had to contend with, till assured by the neighbouring ministers that, should the committee of the Home Mission refuse aid, they would do what they could to assist the friends at Neath, until they might be able to support their own pastor. I removed with my family in April. The first sabbath in May I administered the Lord's supper to sixteen individuals: the number has since increased *to forty-five; twelve have been added by immersion, a few by letter*, and the others are *backsliders restored. Perhaps it would be well to observe, that ten of the twelve baptized are heads of families*; there are in this number, three men and their wives.

"I am happy to tell you that we have very cheering prospects before us. The chapel is well attended; our Sunday school has already become the largest of the English schools in town, and we have several candidates for baptism. The only thing I have now to lament is, that I am obliged to absent myself from them so often, collecting, though not able to do much in that way, the state of trade being so much against me."

The following is from the missionary at Shiffnal, Shropshire.

"I desire to be humbly thankful that I have thus far been sustained in my work, and that the great Master has kindly given me some sources of encouragement. In the preaching of the word he has given me favour in the eyes of the people, and our congregations are increasingly interesting and encouraging. I feared our attendance would have been much thinner when the summer returned, but I am happy to say it has been *better* than in the previous winter. Several persons have taken sittings of late.

"There are hundreds of persons attend the chapel at different periods who are utterly ignorant of the truth. To me it is deeply interesting to see them listen with fixed attention to truths they never hear elsewhere; and I earnestly hope that I shall ere long have to say of them: 'Many believed and turned to the Lord.' There are three young persons who come to me as anxious inquirers; their cases are very interesting. The Lord opened the heart of one of them under a sermon I preached from Ezek. xxxiii. 11. She is, I believe, now 'sitting at the feet of Jesus, clothed, and in her right mind.' We have just added one to our church by letter.

"My bible class continues to be an increasingly interesting department of labour. It is 'quite a new thing' in Shiffnal, and the young people attend it with much interest, and I hope profit. In a note received from one of the class the other day, she says, 'I do indeed feel very thankful to you for the instruction I have at our bible class and other times received from you, and wish it lay in my power to repay you.' One young man who has for some time attended the class, has recently been received as a teacher in the Sunday school. He is an intelligent and hopeful youth. There is a pleasing instance of reformation in the case of a young man that I have visited in his own cottage. He was, when I first saw him, a notorious drunkard, and used to shamefully ill-treat and half-starve his wife and his two children. He has been induced, however, through my conversing with him, to abandon his intemperate habits, and now is, as his wife says to me with

gratitude of heart, 'quite a different man, and their's is now a happy home.' His poor mother has since attended the chapel, and I trust hears and understands the word."

The following communications from the agents in the Wiltshire auxiliary, supply a tolerably fair specimen of the letters from the rural districts generally.

"The season has arrived for sending you a report of the state and prospects of this station; and in doing this, we have to record the faithful care and kindness of the Head of the church. He has led us through another year; and at its close we have again to set up our grateful Ebenezer and say, 'Hitherto the Lord hath helped us.'

"First. The attendance at Gillingham was never so good as at present; and at the three other stations it is very encouraging, namely, at Staur, Fifehead, and Longham. But while we are thankful to witness an increased attendance, we long to see a more striking manifestation of divine power in the conversion of sinners. We have not, indeed, been left without some encouraging tokens of God's presence and blessing. But alas! what numbers still remain hearers only. Eight persons have been added to us during the past year, so that our present number of members is fifty-five.

"Second. As it regards our sabbath school at Gillingham, it has lately been increasing, so that we have now more than ninety children; and how much reason have we to be thankful to God that he has raised up even in this place some pious and efficient teachers to instruct them, and put it into the hearts of our treasurer, and his excellent partner, to send us an ample supply of useful and necessary books. We look forward with hope to a future day when we trust the fruit of these useful and unostentatious labours will appear. The importance of sabbath school instruction in this neighbourhood is very great, so little has been done in past years in the way of imparting truly religious instruction to the rising generation. The number of adults who are unable to read is surprising. In the village of Staur, if a person can read he is regarded as a very learned man. Excepting one family all those who have joined us in that village have, at the time of their conversion, been unable to read. It is indeed a pleasing evidence in connection with others of their love to Christ, and to that word which testifies of him, that they soon began to learn.

"Third. As it regards tract distribution we have thirteen districts, three in Gillingham, three in East Stour, one at *Langham, one at Magiston, one at Ecliff, one at Kington, one at Fifehead, one at West Stour, and one at Stour Provost.* And here again we desire to acknowledge the kindness of our treasurer in supplying us with tracts for so extensive a distribution. And although we have seen some few instances of good from this simple means, sufficient to show that God does own it to gather poor benighted souls to the cross of his dear Son, yet from the nature of the case, it is evident the full amount of good will never be known till the great day.

"*Gillingham.* "J. DUNN."

"It is with feelings of unfeigned gratitude that I again lay before you a brief account of the state of the Home Missionary cause in this neighbourhood. I may commence by saying, that since I last wrote, we have had much to humble and much to encourage us.

"Our church never enjoyed greater harmony than it did at the commencement of the past year; nor were our congregations at any previous time better; yet we were considerably depressed at the want of success. We continued, however, to employ the means. Our hope was in God, and after patiently waiting awhile, the Lord has graciously fulfilled his promise, that 'They who sow in tears shall reap in joy;' and we have been privileged to experience a season of refreshing from the presence of our Redeemer.

"Within the past few months several have been awakened; while some have already come forward, amidst much opposition, to testify their attachment to the cause of Christ.

"It also gives me pleasure to say that many of our friends manifest a spirit of activity, and seek, according to their ability, the advancement of God's glory and the conversion of souls. About twelve young persons, members of our church, are engaged on the sabbath in the tuition of the young, nor have they laboured in vain, as one who lately joined us stated that she received her first impressions while in the sabbath school, and another, who has just been baptized in Bath, bore similar testimony. Several friends are employed in circulating and exchanging tracts, and I have lately heard of one or two cases, in which these silent monitors have been blessed. Three have been baptized and added to the church, together with a young man who had been baptized in London, making an addition of four.

"Some persons whom I visited in affliction, and who have since exchanged time for eternity, afforded us reason to hope in their death.

"*Semley.* "T. KING."

"Our congregation at Berwick continues much the same. There are two or three circumstances which militate against us. The Wesleyans have opened a house in the village for preaching, which did not exist two years ago. Added to this, advantages are held out, and pecuniary aid offered, to induce the destitute poor to attend the parish church, and to deter them from coming to chapel. I fear,

too, apart from these things, that Berwick is sharing in that deadness and indifference to spiritual realities, which alas! prevails throughout our country to a great extent.

"As a church we enjoy uninterrupted peace; and I believe in the hearts of many of its members religion is a growing vital principle. Many and fervent are the prayers they offer for the revival of religion in their own souls, their families, and in the church.

"Religious tracts are circulated at every cottage in the village, and are received with thankfulness. Our sabbath school continues the same as to number. Two of our friends take a lively interest in its welfare, and one of them conducts an evening class, twice in the week, during the winter season. This is a source of much interest to the children, which is evinced by their constant attendance.

"With regard to *Bower Chack*, my other village station, things wear a very encouraging aspect, the attendance is remarkably good. Many are obliged to stand the whole of the service, from the want of better accommodation. The house in which we worship, is much too small, so that many have to remain outside the door. The usual attendance is from eighty to a hundred. The greater part of whom appear to be interested in the solemn realities that are brought before them, and in some we hope serious impressions have been produced.

"*Berwick St. John.* "JOHN ROWE."

The following excellent observations in the Report of the Lancashire Auxiliary, are from the pen of the Rev. J. J. Davies of Bootle:—

It is one of the peculiar glories of the gospel, that it knows nothing of exclusiveness. It is not like the various systems of ancient philosophy which, while they addressed themselves to the higher classes of society, left the common people, always the great mass of the population, in entire ignorance and helplessness. It is not like the Mosaic dispensation, which provided for the religious instruction of the Jews, while it left the Gentile world in the darkness and wretchedness of heathenism. Christianity is the religion of mankind; it bears a benevolent aspect, not towards a few, but towards all; it is adapted to the capacities, suited to the wants, and intended for the benefit of the whole human race; it is emphatically "the grace of God which bringeth salvation unto all men."

As Christianity is distinguished by diffusive benevolence, so it induces catholicity and enlargedness of spirit in those who are brought under its influence. It breaks down the walls of partition which ignorance, prejudice, pride, and selfishness have raised between man and his fellow. It destroys the intense nationality of the Jew, and the exclusive patriotism of the Roman, and induces the universal philanthropy of Jesus. It teaches us to aim, ultimately, at nothing less than the universal good which the gospel is intended and fitted to accomplish.

But it teaches us also to act wisely; to seek the general good in accordance with the laws of our common nature, and with the principles of the divine government. In opposition to the visions of some modern philanthropists, who lose sight of the individual and think only of the community—who would produce universal good, not by the development of personal worth in every member of the community, but, by a certain adjustment of the general interests, from intense individual selfishness—Christianity inculcates the greatness and the importance of the individual; it regards society as man for man, not man for society; and bids us look for the universal prevalence of the empire of truth and righteousness, by the formation of its principles in the heart of successive individuals. In accordance with this principle, the gospel teaches us also to seek immediately the good of our own neighbourhood. It bids us act as Jesus acted, and do as he directed. But by his example we are taught to devote the *first* efforts of our benevolence to the improvement of our own country, and of our own neighbourhood; his unwearied labours and innumerable miracles, were devoted to the good of his brethren, his "kinsmen according to the flesh." The twelve apostles whom he chose, and afterwards the seventy disciples whom he sent forth to preach the kingdom of God—all these were sent to their countrymen and His, to the "lost sheep of the house of Israel." And the line of conduct which he prescribed to the apostles and to their brethren, that "repentance and the remission of sins be preached amongst all nations in his name, beginning at Jerusalem," is based on a principle of universal application, and is therefore binding on his people in every age.

And the consistency of Christian benevolence requires this. Are we moved with compassion for the miseries of the heathen? Is it a sincere desire to alleviate their sorrows and to save their souls, that induces us to contribute to the support of foreign missions; and to pray for the success of those apostolic men who have sacrificed all the endearments of their native land—who have left her with the sanctity of her altars and the comfort of her hearths, and have gone far hence to the heathen, that they might proclaim to those who are perishing for lack of knowledge the unsearchable riches of Christ, and who count not their lives dear unto themselves so that they may finish their course with joy, and the ministry which they have received of the Lord Jesus? Is it indeed the miserable condition of the heathen which thus melts our hearts, and causes the best feelings of our nature to flow out in expressions of tenderness and in deeds of charity? But these miseries abound at home no less than they do abroad; they may be found in our own neighbourhoods no less than on the plains of India, or on the shores of Africa. The evils may vary in form, but in essence they are one. As to its essential elements, human nature is everywhere the same; and the only remedy for its deep-seated disease is, the "gospel of the grace of God."

These remarks do more than vindicate the propriety of the institution.

Donations and Subscriptions will be gratefully received on behalf of the Society, by the Treasurer, J. R. BOUSFIELD, Esq. 126, *Houndsditch; or by the Secretary*,

THE REV. STEPHEN JOSHUA DAVIS, 33, MOORGATE STREET, LONDON.

Much trouble will be saved, both to the Secretary and his correspondents, if in making payments by Post Office orders, they will give his name in full; or, at any rate, advise him of the name they have communicated to the Post office authorities.

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THE

BAPTIST MAGAZINE.

FEBRUARY, 1849.

MEMOIR OF THE LATE MRS. JANE DALLEWELL,

WIDOW OF THE LATE REV. JOHN DALLEWELL, MISSIONARY TO JAMAICA.

As the florist carefully trains the tender plant, watches it with eager interest as the leaves expand, the bud appears, and the blossom begins to unfold, and then removes it to another place where its beauties may be more observed, and its value more correctly estimated—so does God often deal with his people here below. He guards the soul of the young believer from the storms and tempests that beat around him, gradually develops the capabilities of his mind and the affections of his heart, partially unfolds the blossom, and then removes the plant to bloom more fully and more perfectly in heaven.

So has it been in the case of the happy individual whose brief but useful career is here endeavoured to be portrayed.

She was born at Alnwick, Northumberland, in the year 1814. Her childhood *and youth were spent without the occurrence of any unusual incident.* Her mind was from time to time during this period impressed with a sense of religious truth, but became as often free from its control, until God, in his providence and mercy, visited her with severe affliction, and she was brought near to the borders of the grave. His purposes respecting her were, however, not yet fulfilled; she was a chosen vessel to bear the message of salvation to those sitting in darkness; and the sufferings through which she now passed were but to prepare her more fully for her work. She gradually recovered; her affliction induced a serious and thoughtful state of mind, whereby she was the more open to the full reception of the truth as it is in Jesus. It was her happiness now to enjoy the companionship of a dear friend, who afterwards became her sister-in-law, and whose conversation tended to deepen the impressions she already experienced, and was the means of inducing her to yield herself up to the constraining love

of Christ, and become one of his devoted followers. No record is found to indicate the internal process by which this happy and glorious result was attained; but such was her earnestness in the cause of her Redeemer, such her love to his people, such her bright and happy enjoyment of his grace, that the reality of her conversion to God could not be questioned. Her experience of a Saviour's love was too full, too deep, too influential, to remain concealed within her own breast, and her resolution was,—

"Now will I tell to sinners round,
What a dear Saviour I have found."

From the first step in her new course, down to the last which led her to the tomb, decision and devotedness characterized her procedure, whilst composure and cheerfulness marked her spirit.

Not long after her experience of this great change, the providence of God led her for some time to reside with a relative at Sunderland. And she united herself to the baptist church there, openly acknowledging her love to Christ and her separation from the world. This connexion led, in her subsequent career, to very important results. Shortly after this, she became the wife of the late Rev. John Dallewell, and her devotion to the cause of her Redeemer was now brought to its trial. Painful as it is to leave all the endearing ties of kindred, and the sweet charms of home, to travel to a land of strangers, and find a future home amongst the gloom and darkness of heathenism, yet at all this her spirit faltered not; but trusting to the promise of her Saviour's blessing, she gave herself fully to his cause, and with her husband was sent by the Baptist Missionary Society to one of their stations in Jamaica.

The commencement of their voyage was inauspicious; they were in great danger of shipwreck, and the vessel sustained so much damage, as to oblige a return to London for the purpose of refitment, where they were detained for six weeks. This was a great trial of their faith and patience, and produced much anxiety respecting the will of God concerning them. The following lines found in Mrs. Dallewell's portfolio, which were written at the time by a friend of the deceased, indicate the state of mind cherished under this dispensation of Providence.

"Lord, I know not what's thy will,
All appears mysterious still,
But with patience I would stay,
Till I hear my Father say,—
'In this way thy feet shall go;
In this way my love I'll show;
Here my presence I will grant,
And supply thine every want.
Trust in me in every need,
I both soul and body feed,
I thine every need supply,
And will guide thee with mine eye.
Trust me—doubt not promised aid,
But on me do thou be stayed;
I both grace and glory give,
Every good shalt thou receive.'
Thus encouraged by my Lord,
All my hope is in his word.
He my fainting soul can cheer,
Make the path of duty clear.
Yes, on Him I will rely,
Till he calls me up on high;
Every doubt will then subside,
When I'm near my Father's side."

They again embarked from London, and after a favourable passage of seven weeks, they reached Jamaica safely, 12th May, 1841, and entered upon the work assigned them with great delight and ardent zeal. A prospect of much usefulness seemed opening before them, and they rejoiced in the great goodness of God in thus permitting them to become the distributors of the knowledge of his salvation to those ignorant of its blessings. In a letter, written nearly three months after their arrival, Mrs. Dallewell states, "I feel not the slightest regret at leaving my dear native land; and although the Atlantic ocean rolls between us, I feel my affection and love for my dear friends at home increased. The change is very great, and

the heat of a West Indian sun very trying, but the cause is God's and must go on; and as long as he sees fit to use us as his instruments in carrying on this blessed work, our lives will be precious in his sight. And a delightful work it is! Oh, could you see the anxiety of the people to hear the word preached, the distance they will travel, and the large and attentive congregations that assemble long before the hour for worship, your heart would also rejoice. These things are very encouraging to my dear husband. I am becoming quite attached to the sable countenances of the affectionate people. I should like to do more amongst their schools than I am at present able, but the distance is so great, and the heat so scorching, that, until more used to the climate, I cannot expose myself too much to its influence."

Thus their hearts were bound up in the evangelization of Jamaica, and the pleasure of the Lord seemed to be prospering in their hands.

But how mysterious are the ways of God! How is joy, even the joy of the Christian, turned into mourning! How are the brightest hopes of man, and his happiest anticipations blasted by the withering and desolating hand of death!

A few days after the writing of the letter above alluded to, her beloved husband was celebrating, in a series of religious services, the emancipation of the slaves, when he was seized with fever. For three days he sickened, and then died. How pleasingly and appropriately employed, when the summons to another world was come! Commemorating the freedom of the enslaved,—himself then admitted into that glorious liberty wherewith Christ makes his people free, when he breaks the fetters which bind them to earth, and introduces *them to the complete enjoyment of his fellowship in heaven. Thus was she left a widow in a* strange land. But her God, who had in times past imparted strength and fortitude, forsook her not now. She felt her entire dependence on the will of her heavenly Father. By his providence she had been directed to this portion of his vineyard, and ere her work was well begun, the same wise God, by an afflictive dispensation, suddenly closed it. Her feelings, and the gracious manner in which she was supported under this most painful bereavement, are best indicated by the following extract from her papers, written a few days after its occurrence. She adopts for her motto that comforting assurance, "Cast all your care upon him, for he careth for you."

"Oh, what a delightful promise is this to the children of God, when called to pass through the furnace! In removing some one or other of their dearest earthly ties, he does it not in anger, but in love. He takes them out of the present evil world to be partakers of the joys laid up for the righteous at his right hand. Oh, then, how can we mourn for them? Our loss is their unspeakable gain. Let us rather follow them as they followed Christ, and then, ere long, we shall be re-united to them, never more to feel the pain of parting. He has promised to be the 'husband of the widow;' but it is only if they will seek his face, and cast their care upon him. It is thus when faith is exercised, he grants them to feel the influence of his love upon their hearts, and the lifting up of the light of his countenance upon them. 'God is their sun and shield; he will give grace and glory, and no good thing will he withhold from them that walk uprightly.' Oh, my heavenly Father, enable me to lay hold of the precious promise, and whatever be thy future will concerning me *enable* me to cast all my care upon *thee*; do with me as seemeth thee good, *only* let me feel that I have thy appro-

bation and thy smile. I can say with Peter, 'Lord, thou knowest all things, thou knowest that I love thee.'"

Some time after this, her relatives thought her return to England desirable, and although she had, during her brief sojourn in Jamaica, formed many interesting companionships, and felt her heart drawn in tenderest sympathy to the multitudes there, over whose minds still brooded the gloom of heathenism, and though the ashes of her beloved husband slumbered peacefully there, yet believing it to be the will of God that she should leave them all, with her usual decision of character, she broke through every tie, and bade a last farewell to that spot around which would ever cluster many fond and hallowed, though painful, reminiscences.

Arrived in England, she took up her abode in the family of her beloved brother, the Rev. W. B. Landells of Sheffield. The period of her sojourn there, however brief it has proved to be, will ever be one of the most interesting upon which their memory would desire to rest. Here, in a minister's family, she became one of its brightest ornaments, and occupied such a position of usefulness as makes her absence most acutely felt. In the church her zeal, devotion, and perseverance, gained the admiration and the love of all. In the sabbath school her fidelity, patience, and kindness, won much on the hearts of her scholars. Into all the works of faith and labours of love, connected with her brother's church, she entered with that diligence and earnestness which so uniformly distinguished her. One engagement in which she took much delight was the holding of religious services among females in different districts adjoining the chapel, at which meetings she read and expounded the scriptures and prayed; and many are *the blessings of the pious* poor which *rest upon her memory*, and many were the tributes of gratitude paid by those to whom she thus carried the message of salvation.

She held a class of young females in the vestry adjoining the chapel, every Lord's day afternoon; a class to which she was so devoted that no small amount of bodily indisposition would prevent her meeting it. And since her departure, several of this class have been admitted into the church, bearing grateful testimony to the fidelity of her instructions, and giving cheering proofs of the blessing of God upon her labours.

Latterly she had felt much solicitude respecting the distribution of the sacred scriptures, and was engaged in canvassing the neighbourhood in which she lived, when sickness suspended her labours. From this attack she had considerably recovered, when it was thought that a journey to the north, intercourse with her friends there, and the advantages of her native air, might restore her health. But "our thoughts are not as His thoughts." Her anticipations were to see her native home again, and once more interchange with her beloved parents and friends those sympathies and feelings which long absence and important changes had rather strengthened than impaired. This she was not permitted to accomplish. Whilst staying a few days at Sunderland, enjoying the society of her husband's friends, she was seized with cold, which ultimately fixed itself upon her lungs; from this she partially recovered, and danger was not apprehended. But the time of her departure drew near. She conversed freely and cheerfully with some of her friends the night before she died, and appeared composed and happy. The following morning, the relative with whom she was staying, on going to see her as usual, at seven o'clock, found her dying. No struggling appeared to have been experienced, she

was peacefully sleeping in the arms of death; a complacent smile played upon her countenance, the assurance that the terrors of the hour of dissolution were overcome. She never awoke; and in two hours her happy spirit, freed from its frail tenement, ascended to God. Thus did she literally, as well as most blessedly, "fall asleep in Jesus;" and now she partakes of the "fulness of joy" which is reserved for those who fervently love, and perseveringly serve, their Saviour below.

Her's was a chequered life—bright and happy moments were sometimes given, but these were often dimmed and overcast by the clouds of dark and mysterious Providence, for—

> "The brightest ray
> That falls upon the lap of life,
> Is mellowed with a tear."

And now she is gone, we dwell with pleasure on her memory. Humble in heart, devoted in life, zealous in working, patient in suffering, amiable in disposition, holy in feeling, exalted in piety, her memory will ever be fragrant, for—

> "Only the ashes of the just,
> Smell sweet and blossom in the dust."

Her affectionate exhortations, her fervent prayers, will never be forgotten by those privileged young persons who enjoyed the advantages of her teaching. Her kind, cheerful smile kindled friendship and love, whilst her undeviating consistency commanded respect. Her untiring exertions for her Saviour's cause won the esteem, engaged the sympathies, and gained the prayers, of all. But all is past. Her spirit, happy as it was in serving Christ below, is happier in the enjoyment of his presence in heaven. Her sun, though declining early, has set without a cloud. In the brief space of thirty-three years, she was the means of accomplishing much for the best and most momentous interests of her fellow creatures. Yet we would not call her back again; but rather gird ourselves for more devoted labour, follow in her footsteps, "work the work" which is given us to do, and at length with her become partakers of the inheritance of the saints in light.

The following lines, composed by our sweet singer, James Montgomery, and written for a dear friend of the deceased two years ago, were found in her pocket after death: they beautifully portray the leading feature of her character,—submission to the will of God.

> "'Father, thy will, not mine, be done,'
> So prayed on earth thy suffering Son,
> So in his name I pray.
> The spirit fails, the flesh is weak,
> Thy help in agony I seek,
> Oh, take this cup away.
>
> "If such be not thy sovereign will,
> Thy better purpose then fulfil,
> My wishes I resign;
> Into thy hands my soul commend,
> On thee for life or death depend,
> Thy will be done—not mine."

Sheffield. A. A.

REASONS FOR DESIRING A CHARTER FOR THE BAPTIST MISSIONARY SOCIETY.

THE following report has been presented to the Committee of the Baptist Missionary Society by a sub-committee which had been appointed to consider the subject. Its publication does not imply any opinion, either favourable or adverse, on the part of the committee, but it is permitted, that an opportunity may be afforded to the friends of the society at large to consider the arguments which have been advanced on behalf of the project, and it is probable that the free expression of sentiment, sustained by argument, on either side, will assist the committee in forming an opinion, whenever *the matter shall come* before them for decision.

THE proposal to solicit from the crown a charter of incorporation for the Baptist Missionary Society, originated in a feeling of the numerous and grave

inconveniences which are incident to its present position, and is expressive of a desire to escape from them.

It is well known that the society, in common with all similar institutions, is largely interested in landed property. The far greater portion of this consists of chapels, mission residences, school-rooms, and other hereditaments, scattered over the four quarters of the world; some, however,—the mission-house and premises in London, for example—is within the limits of the United Kingdom, and the whole is perpetually on the increase. The simple, secure, and economical tenure of this property is obviously of great importance.

As matters now stand, the society cannot hold property; but all property in which it is interested is conveyed to trustees on its behalf. And this system of trusteeship is pregnant with annoyances.

The sub-committee will refer to it in the first instance, as affecting the tenure of chapels, &c.

A deed conveying property of this kind to trustees on behalf of such a society is a legal document of considerable complexity, and its completeness and correctness are very far from being attainable by good intentions merely. Without sound advice and great care, it is but too probable that, with the best intentions, deeds may be executed, which, by the want of proper clauses, or proper phrases, or proper signature, or proper registration, or some other necessary element, may either fail in part or altogether of their purpose, or give occasion to deplorable litigation and strife. This liability is at its maximum where, as in the case of the society, the deeds conveying property are at once of large number and diversified character, originating in distant parts of the *world, and framed by* parties of dis*similar qualifications* and views. The history of the society supplies examples painfully illustrative of this class of evils.

Supposing, however, that a trust-deed is properly drawn and duly executed, some serious evils attend the administration of property held in this method. However high the class of trustees now referred to may stand, either in real integrity or in general estimation, (and the sub-committee have no wish to underrate the services they have rendered), there is evidently no guarantee against the occasional appearance among them of imprudent and perverse, not to say of bad men. Instances have not been wanting, (and similar occurrences are always possible) in which trustees have become partizans in some unhappy contest, have taken opposite sides, and have officially adopted proceedings, not only unadvisable and mischievous, but illegal. In these cases, the main injury always falls upon the society, which is for the most part the helpless victim of the indiscretions which may have been committed.

It is a further annoyance attending the tenure of property by trustees, that, by reason of death, the deeds require frequent renewal. It is running no hazard to say that this system of renewals, especially where the deeds are numerous, is very troublesome. The necessity of being continually on the watch as to the periods when death may render such renewals desirable or necessary, the improbability of being in all cases promptly informed, and the liability to inconvenience, and even hazard in some cases, through ignorance or inadvertence, are all disagreeable, and more than disagreeable. And the actual renewal of a trust-deed is often much worse. To find gentlemen suited and willing to become trustees, to secure the concurrence of former trustees, and to obtain the signature of all the parties,

scattered as they frequently are, and always may be, over the face of the earth, not without difficulty in a single case, will be a matter of great difficulty when it shall happen ten times every year, or nearly once a month. Now, the deeds conveying property in trust for the society amount to nearly two hundred, and it may be calculated that the whole will require renewal in twenty years.

Besides being very troublesome, the frequent renewal of trust-deeds is very expensive. Estimating the costs at the moderate amount of ten pounds for each deed, the gross sum will be one hundred pounds a year on an average of years. And with this expense the society is practically charged. For although it is clearly natural and just that the parties for whose particular use the property is conveyed to trustees should bear the expense of renewing documents so indispensable to them, yet the fact that the society has an interest in the property seems to be viewed as constituting a general guardianship, the costs of which it has not hitherto been found practicable to devolve upon others.

While the tenure of chapels and similar property is thus embarrassed by trusteeship, that of landed estate intended directly to aid the exertions of the society is still more injuriously affected. Where an interest in landed estate is intended to be given to the society for the promotion of its great object, the society cannot accept it. Again a body of persons necessarily intervenes, who, as trustees, hold in behalf of the society, and all the costliness, vexations, and hazards of the system are repeated without end. Cases have already occurred in which valuable property designed for the society has been not only endangered, but lost.

Such is a brief, and certainly not an exaggerated statement of the practical evils of the trustee system. If it comes upon any members of the committee by surprise, it is not because the evils have not long been felt, but only because the actual pressure of them falls upon the more immediate conductors of the society's affairs. That they are grave enough to be worth escaping from, if escape be possible, hardly admits of a question; and it may with equal certainty be affirmed, that the constitution of the society into a body politic by a charter of incorporation, will effectually remove them.

The intention and effect of a charter of incorporation will be to endow the society, so far as the holding, administering, and disposing of property is concerned, with the attributes of an individual person, and so to abolish the entire system of trusteeship, out of which the inconveniences above stated arise. The society will thenceforth, and *quoad hoc*, be not many, but one; not a shifting multitude of contributors, but a body politic, possessing unity and perpetual succession; itself holding the property in which it is interested, and (within the limits prescribed by the charter) doing and controlling all things relating to its administration without further trouble or expense. That this is a mode of holding property very far preferable to the trustee system, is well known to all persons conversant with the subject, whether professional or commercial, whether lay or ecclesiastical.

The tenure of property, however, although a subject of great importance, does not exhaust the argument in favour of the incorporation of the society.

Framed as it now is, the society has constant occasion, in the transaction of its monetary affairs, to avail itself of the kindness of individuals in assuming on its behalf a personal responsibility, whether on the one hand, in the acceptance of bills drawn on the treasurers by missionaries in various parts of the

world, or on the other, in giving security for sums which the exigencies of the society require from time to time to be borrowed for its service. Fully and gratefully acknowledging the promptness and liberality with which this kindness has always hitherto been rendered, the sub-committee cannot but think that the committee will agree with them in wishing that the affairs of the society could be conducted without the necessity of requiring it, and in a manner which should create a corporate, rather than an individual, responsibility. Its incorporation would happily effect this object also, the society itself, in this case, becoming, in its corporate character, the adequate and solely responsible party, in these as in all its other transactions.

Having thus stated the arguments in favour of the incorporation of the society, the sub-committee will now enter on the question, Whether the solicitation of a charter of incorporation is on any ground objectionable?

They think they may affirm with confidence that there is no legal objection to it. In order that this aspect of the subject might be most thoroughly investigated, a case was early drawn up and submitted to an eminent counsel; and it is quite safe to say that, on every legal point, the opinion given is entirely satisfactory. On one matter of fact only would it remain, should the committee determine to pursue the object, to institute some further inquiry; namely, whether in the British colonial or other territories in which the society has or may acquire an interest in landed estate, local laws or regulations may to any considerable extent exist, incompatible with the operation of the charter.

As to the expediency of the measure, indeed, the consulted counsel is "*disposed to* think that the society would *not find the proposed* incorporation *advantageous.*"

The sub-committee would have attached more weight to this opinion than they now do, if argument had been adduced in its support; but as it stands alone, and absolutely unsupported, and as it was, moreover, given on a very partial statement of facts, it may fairly be taken as meaning no more than this, that counsel does not fully appreciate, either the annoyances that trouble the society, or the advantages they seek to acquire. That they would secure these advantages, counsel does not insinuate a doubt.

To the question, "Are there any disadvantages which occur to counsel as likely to arise from a charter of incorporation?" the following answer is given:—"I think it possible that the usefulness of the society may be affected, because the freedom of its action may be impaired by a charter of incorporation; which, however carefully prepared, may have the effect of restraining the society, in new circumstances, from exercising the wide discretion over their proceedings which they now enjoy."

Weight is due to this suggestion. It is fair, however, to remark, that this is the only disadvantage hinted at as by possibility incident to the incorporation of the society; so that it may be strongly inferred that counsel saw no other. As to the inconvenience suggested, it is no doubt true that the movements of an incorporated society cannot be absolutely unfettered. A certain measure of restriction, or rather of permanence, on the one hand, is the necessary and just correlative of acquired rights and standing on the other. The proper question, however, is, whether that measure of freedom of action which an incorporated society may enjoy, is not sufficient for the purposes which the Baptist Missionary Society contemplates. The great object and framework of the society are surely not so variable as to make an act of incorporation dangerous;

nor can "new circumstances" require anything beyond that adoption of bye-laws to which every body politic is competent. Counsel may be readily excused for not knowing the society better in this respect, and for consequently giving an opinion which fuller information would, doubtless, materially modify.

The sub-committee will now notice an objection which has been expressed by some members of the society itself. To solicit from the crown a charter of incorporation, it has been said, will place us, as a religious society, in a relation to the government at once undesirable and inconsistent.

The sub-committee are not only alive, but very keenly alive, to the consideration which gives all its apparent force to this objection; and they would not on any account contribute to place the society in a position embodying, by the remotest implication, the principle of a connexion between the church and the state. They think, however, that the objection is altogether unfounded. No reason appears to the sub-committee, why a body in the strictest sense religious, should be scandalized at the thought of accepting from the crown a charter of incorporation. The sovereign, in such an act, is the representative, not so much of the state, as of the *law*; and that which is received from the sovereign is neither personal nor official favour, but a modified and more equitable position *in relation to the law*. A *modified* position, be it observed, not a *new* one: for ecclesiastical bodies have already the power of acquiring an interest in property in one manner, and all that is sought by incorporation is the power of acquiring the same interest in another manner. If the one be wrong, it can scarcely be affirmed that the other is right. How can those who object to being constituted *into a body politic for the purpose of holding property directly, consistently hold it under* the statute of uses? Are trouble and expense, the main distinction between the two modes, such powerful reconciling elements in cases of conscience? Or is the principle of separation between church and state to be pushed so far as to require from ecclesiastical bodies a renunciation of their entire civil *status*, and their rights at law? Let the spirit of the objection be carried out, and it would follow, that, in case of the riotous destruction of a chapel, an ecclesiastical body ought not to bring an action against the rioters, or to accept legal compensation for the damage.

If the circumstance that incorporation is to be sought by charter *from the crown* should influence the judgment of any persons, the sub-committee would observe, that it makes no substantial difference whether incorporation is obtained by a royal charter, or by an act of parliament. The committee may carry the matter before parliament, if they prefer it; but if, for greater convenience, they should appeal to the crown, the fair view of the transaction is, that, as they appeal to the crown in a case in which a certain measure of legislative authority is still left to it, so they appeal to it in its legislative capacity alone. In either can they ask the law-maker to modify the law, on a matter—the tenure of property, to wit—admitted on all hands to be within the proper scope of the law.

The sub-committee have in recollection one objection more, which they may not leave wholly unnoticed, because it has been actually adduced. Should a charter be granted, it has been observed, the society will then become a *corporation*; a word so inseparably identified with corrupt and intemperate practices, that its annexation to the society cannot fail to render it hopelessly *infamous*. In reply to this it may be observed, that the society will have undergone no change, either in nature

or in name. It will still be, and be called, the Baptist Missionary Society, although incorporated, and will consist of the same persons, and adopt the same proceedings as now. The objectors, however, do not seem to know, that not only municipal bodies, but banking companies, insurance companies, railway companies, water companies, are all corporations, together with many scientific, charitable, and religious associations. Why the Baptist Missionary Society should be ashamed of occupying the same civil *status* as such bodies, the sub-committee have yet to be informed.

In fine, the sub-committee see nothing in the objections which have been urged at all calculated to diminish the force of the arguments they have adduced, or to deter them from recommending the committee to take such measures as may be best adapted to obtain for the society the rights of a body politic. It is true, the committee of the Baptist Missionary Society will be the first in this experiment, and their success may not be sure; but, should they be successful, they will certainly not be the last. The sub-committee have reason to believe that other societies, groaning, like ourselves, under the vexatious and costly system of trusteeship, and the burdensome assumption of individual responsibility, will watch our proceedings with interest; and, if we are successful, eagerly participate in the results. It cannot be questioned that the power of holding property as bodies politic ought, as a matter of civil right, to be much more extensively and easily attainable in this country than it is,—a point in which the United States have shot far ahead of England; and it will be worthy of the Baptist Missionary Society to lead the way in an enterprize which is at once so useful and so just, and in which, while success will bring advantage to many, defeat will bring no dishonour to ourselves.

DRAUGHT OF A CHARTER.

WHEREAS it hath been represented to us on the petition of [treasurers, and some of the committee]

That on the 2nd day of October, in the year of our Lord 1792, certain ministers of the gospel, of the denomination of particular baptists, associated themselves together as a society for the propagation of the gospel amongst the heathen. And that the said society hath ever since continued in existence and operation, and is now designated, "The Baptist Missionary Society," and its affairs are conducted by a committee of thirty-six persons chosen annually at a general meeting of the members of the said society,—That the said [petitioners]

Are members of the said committee, That the *great object of the said society*, is the diffusion *of the knowledge of the* religion of Jesus Christ *throughout the whole world*, beyond the British isles, by the preaching of the gospel, the translation and publication of the holy scriptures, and the establishment of schools, And, That it would be of great advantage if the said society were incorporated, And they have besought us to grant to them, and to those who are now, or shall hereafter become, members of the same society, our royal charter of incorporation.

Now know ye, That we, of our special grace, certain knowledge, and mere motion, have willed, granted, and declared, and do by these presents, for us, our heirs, and successors, will, grant, and declare, That the said [petitioners]

And such other of our loving subjects as are now members of the said society, or who shall, at any time hereafter, become members thereof, according to such regulations * or bye-laws as

* The regulations of the society to be the same as at present, with the following additions:—The general meeting of members to have full power and authority to frame and make all such rules and regulations, or alterations in the present plan and

are now or shall hereafter be framed or enacted, shall, by virtue of these presents, be members of, and form one body politic and corporate for the purposes aforesaid, by the name of "The Baptist Missionary Society," by which name they shall have perpetual succession, and a common seal, with full power and authority to alter, vary, break, or renew, the same seal at their discretion, and by the same name to sue and be sued, implead and be impleaded, answer and be answered unto, in every court of us, our heirs, and successors, and be for ever able and capable in the law to purchase, receive, possess, and enjoy, to them and their successors, any goods and chattels whatsoever, and also be able and capable in the law [notwithstanding the statutes of mortmain] to take, purchase, possess, hold, and enjoy, to them and their successors, [a house and] any messuages, lands, tenements, or hereditaments whatsoever, the yearly value of which shall not exceed in the whole, at any one time, the sum of £ , computing the same respectively, at the rack rent which might be had or gotten for the same, at the date of these presents, in respect of any lands, tenements, or hereditaments, now held and enjoyed by the said society, and as to any lands, tenements, or hereditaments, hereafter to be purchased by the said society, at the rack rent which might be had or gotten for the same at the time of the purchase or acquisition thereof, And also to sell any lands, tenements, and hereditaments, and to purchase again, other lands, tenements, and hereditaments, not exceeding in the whole, at any one time, the annual value aforesaid, to be estimated as aforesaid, and to act in all the concerns of the said body politic or corporate for the purposes aforesaid, as fully and effectually, to all intents, effects, constructions, and purposes whatsoever, as any other of our liege subjects, or any other body politic or corporate, in our united kingdom of Great Britain and Ireland, not being under any disability, might do in their respective concerns. And we do hereby grant our special licence and authority unto all and every person and persons, bodies politic and corporate, otherwise competent, to grant, sell, alien, and convey in mortmain, unto and to the use of the said society and their successors, any messuages, lands, tenements, or hereditaments, the whole thereof to be held by the said society at any one time, not exceeding such annual value as aforesaid.

regulations of the society, not being repugnant to the laws of the kingdom, or inconsistent with the object of the society, as to them or the major part of them shall from time to time seem expedient, three months notice of the proposed alterations being given to the committee.

ON THE PROSPERITY AND DECLENSION OF CHRISTIAN CHURCHES.

For some years past, and especially within a few months, much attention has been paid to fulfilled and to unfulfilled prophecy. Without giving any opinion on the subject, the writer takes the opportunity of placing before such as are interested in the spiritual condition of Christ's church, two classes of prophecy, the import of which is indisputable and deeply concerns us all.

The first class of predictions refers to teachers. 1 Tim. iv. 1, "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." Acts xx. 29, "For I know this, that *after my departing shall grievous wolves enter in among you, not sparing the flock.*" 2 Peter ii. 1—3, "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not."

The second class refers to church members, and such as profess the Christian name. 2 Tim. iii. 1—5, "This know also, that in the last days perilous times shall come. For men shall be

lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away." Chap. iv. 3, 4, "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."

A spiritual declension at least, if not much more, is in these and similar prophecies clearly stated for our admonition. At present it is generally admitted that amidst the tokens for good, there is a very scanty effusion of the Holy Spirit on the means of grace, and on the instrumentality at home and abroad for missionary purposes. Some attach the blame to the people—some to the ministry. Do not the sacred scriptures teach that both are included when the evil is widely spread? The two are intimately connected and operate reciprocally. An unsound or unconverted minister, when placed in a thriving church, if not detected and removed, will gradually leaven the mass with his errors. A godly man, if called to a worldly and lukewarm people, unless he be supported by a very large amount of personal piety, and be guided by a higher hand, will be in great danger of being lowered by them, instead of elevating them to a higher tone of scriptural faith and practice.

Ministerial qualifications may be arranged under two divisions,—the primary and the secondary. The primary are essential to the Christian minister. The secondary are desirable and acceptable, but may be wanting in whole or in part consistently with the great ends of the office. In a time of declension, the secondary qualifications will be unduly estimated, and the primary will be comparatively overlooked. An acquaintance with facts in the present day will confirm the above statement; and, perhaps, those who are familiar with the evangelical body will not hesitate to own that the evil is increasing.

Let me first state what, I believe, is admitted among serious and pious professors to be fundamental requisites in a good minister.

1. Conversion must be placed as the basis of character to a Christian minister. If scripture be true that the heart of every man is depraved, and so depraved as to be inimical to God, surely no unrenewed man is fit to be a preacher of the gospel. If one great end of the ministry be to invite sinners back to God by repentance for sin, and by believing in the Saviour, how can he who is himself a rebel and under the power of sin, be sincere and earnest in his entreaties and endeavours?

2. Eminent godliness. Conversion, while indispensable, is not sufficient. Without it none, whether young or old, male or female, belongs to the kingdom of Christ; but a large measure of true grace, of sanctification, of holiness, is requisite for the ministry, for its labours and its success. A pastor needs much love to Jesus, much compassion for souls, great spirituality, patience, affection, seriousness, zeal, great activity, wisdom, prudence, and godliness. Unless he be rooted and grounded in the love of Christ, unless heaven and its felicity be uppermost in his affections, unless he possess a deep sense of sin as ruinous to the soul, with an irrepressible desire to rescue men from sin and bring them to the Saviour, unless he himself be living near to God and by the faith of his Son, he cannot be a sound, and faithful, and diligent minister. Emi-

nence in piety is necessary to him who is to be the leader and guide of others in the path to heaven, and to allure erring sinners from the path of misery to that of godliness and peace.

3. Soundness in the faith is indispensable. I need not enlarge on this. By soundness I mean an acquaintance with the great truths of revelation in the Old and New Testaments; and such an acquaintance as only can be acquired by a prayerful study of the word. It is to declare the whole counsel of God, and bring forth stores both new and old. To seek and possess such knowledge, there must be a studious disposition, a love of truth most powerful and active, and a heart to use all subordinate means for the attainment of so high an end. If a candidate for the ministry be not truly a lover of books, if he care not whether he know the original languages in which the books of the sacred scriptures were written, if he have no anxiety to ascertain what great and good men, who have deeply studied the sacred volume, have written for its exposition, he is not fit for leading the service of God's temple. An ardent thirst for every kind of knowledge connected with the study of the inspired records, and decision to employ every means in his power for its attainment is the characteristic of the man who has a call to the ministry.

If a man be not established in the essential doctrines of the gospel, though experimentally acquainted with the way of salvation for his own safety, he is yet a novice, and not authorized to be the instructor of a people.

4. In the qualifications of a pastor the New Testament lays much stress on lovely, consistent, and irreproachable conduct, so as to secure the good report of them who are without. We are referred to the fruits to judge of the tree. See the Epistles to Timothy and Titus. He is to be above all *suspicion of* covetousness, of penuriousness, of selfishness, of dishonesty, of intemperance, of gluttony, of sloth, of worldliness; indeed, distinguished for truth and kindness, for self-denial and activity, for hospitality, for patience, for humility, for serious, rational piety, and love to man.

If his conduct and preaching be not in harmony, his sermons will be neutralized, if not positively injurious. His sincerity will become questionable, and, in time, the very tenets and duties he enforces will be compared with his actions, to the rejection of scripture claims themselves. The value of a holy, consistent life is incalculable in the commendation of the gospel to the congregation on the part of their teacher. Now let us honestly inquire if these primary excellencies are of primary estimation by candidates for the ministry, and by the people themselves. In this inquiry let each examine himself, and each church sit on its own trial, and let us endeavour to ascertain whether we prefer secondary properties, properties very lovely and very attractive, but which are not of the same intrinsic worth as the primary.

Let me now state some of these latter. Great diversity of opinion, as may be expected, is found on these secondary qualities. No fixed standard exists, or is acknowledged, by which they may be tried; and hence, even in small societies, very different estimates of them are to be found.

1. Much stress is placed by some on a superior training at college, especially at a state university. Scholarship is, with them, essential to ministerial fitness, and eminent scholarship is, with them, a substitute for many defects. May the writer offer one consideration on this difficult subject? Erudition is very complex. A profound knowledge of natural philosophy, of chemistry, of mathematics, of astronomy, and other sections

of science, while beneficial to the cultivation of his mental powers, is of little practical use to a gospel preacher. Nor can a profound study of Greek tragedies or Latin poetry be of much service to the solution of difficulties in the original languages of the holy scriptures. But biblical scholarship is of incalculable moment, and he who has no taste for it, no devotedness to it, if within his reach, is very unfit to be a guide to any people.

2. Eloquence commands popularity almost independently of other requisites. It gilds heresy, it veils ignorance, with many, and places a very little knowledge in a most imposing light. It commands an audience from every class, fills pews, and generally secures a respectable income. Is it strange, then, that considerable importance be attached to eloquence? especially when an audience has declined, when a chapel is deep in debt, when a large population furnishes a wide field of operation, and when the honour of Christ and the conversion of men are either subordinated to worldly motives, or are not preferred to them?

3. An address captivating to the young. Whatever be the causes, for many years past, a preponderating attention has been given to youth and to children. And it is not uncommon to find, even in country districts, a large sabbath school liberally supported and well furnished with teachers, though the church be small, and feeble, and poor. Happy is he who, in the present day, possesses the tact of attaching the youth to his tuition, and is honoured to turn the hearts of the children to the fathers, and the disobedient to the wisdom of the just. Many godly and eminent ministers are deficient in this gift.

4. Popular sentiments and doctrines. Among evangelical and pious professors *a particular complexion of doctrine prevails at certain times and in certain countries. About sixty years ago, the* stream ran strong in England in favour of high and systematic Calvinistic preaching. At present, the current shifts in a different direction. What is called moderate Calvinism and Arminianism have approximated on some essential points, and this approximation has led much to practical and expostulatory addresses. Now, with many, that kind of preaching is most acceptable which presents a kind of dead level in doctrine, along with fervent appeals on the great matters of conversion to Christ, and of zeal and activity in professors for his cause—soundness in the faith is almost overlooked by some.

5. I must not enlarge on some other matters which, with serious and thinking men, do not weigh heavily in the scale, while with ministers whose views and motives are much mixed, and with professors deeply immersed in a worldly spirit, they have considerable influence. The following are specimens:—

1. Respectable connexions of a religious description with families, perhaps, with ancestors eminent for piety, or respectable connexions with those of rank, opulence, and influence.

2. Wealth itself possessed by the preacher. To a poor congregation this may be a temptation, as giving a proof that he does not preach for the sake of income.

3. Social disposition and good companionship. Some pastors, distinguished for learning, piety, eloquence, and talent, have, it is well known, avoided social intercourse with their flocks, and confined themselves to the pulpit and to the private labours connected with preparation. Some have prevented themselves from visiting their charge by writing for the press. Other causes might be stated. Hence a social, frank character is highly estimated by many; a minister who will study and learn the joys and sorrows, and states, of the people, will enter their habitations, will joy with the

joyous, weep with the weeping, and feel with all.

I must not enlarge—the field is immense—the subject is of great moment, and intimately connected with the spiritual health of our churches. My heart's desire for them and their ministers is, that they all may be prosperous, and that walking in the fear of the Lord and the comforts of the Holy Ghost, they may be multiplied.

J. L.

CONTINENTAL SCHOLARS AND INFANT BAPTISM.

BY THE REV. FRANCIS CLOWES.

In the Baptist Magazine for November last, the editor quoted from a tract of mine * the remark, that "all the scholars on the continent, evangelical or otherwise, although on the authority of the state church they are practising infant baptism, are agreed that it was unknown in the apostolic age. Hence, I merely express the sentiments of the most learned pædobaptists in saying, that infant baptism is not to be found in the New Testament." It will be observed, that my language refers to scholars of *the present day*, since every one is aware that the reformers in their first emersion from popish darkness, stoutly defended infant baptism and its sacramental efficacy too, as well as a modified form of transubstantiation. In the works of the most eminent modern German theologians to which I have access, my statement is fully borne out; and, as it must interest many readers of the Baptist Magazine to see such weighty testimony to the truth, coming, too, from the land where the name anabaptist (i. e., baptist in modern language) was once more hated than that of papist, I have collected into one view some of the most important of their statements.

Let me, however, first just call attention to the *value* of this testimony. Nothing in the circle of theological controversy has given me greater pain and sorrow than the attempts of pious and learned English dissenters to extract *infant* baptism from the New Testament, and *sprinkling* from the word baptize. Had they, like the learned foreigners I allude to, defended either or both, on some general grounds, such as fitness, church authority, or tradition, it would have shown, as we think, erroneous ecclesiastical principles, but not a tendency to pervert evidence, and documents, and criticism, in favour of a theological opinion. I do not wish to insinuate, even, anything unbrotherly of such writers as Wardlaw, Ewing, and Halley, yet I can but think with some of the great scholars quoted below, that they have tried to adapt the sacred words to a later institution, and would never have thought of seeking it in the New Testament had they not wanted at the same time to renounce tradition, and retain infant baptism.

Many of the best English scholars (Porson is among them *) have declared the baptists right in their interpretation of the Greek word, *baptize*,—

* "*The Importance of Right Views on Baptism. An Appeal to Pious Pædobaptists.*"

* When asked by the late Dr. Newman, his opinion, as a scholar, on the baptist interpretation of the word, he replied immediately, "Oh, the baptists have it—the baptists have it;" and referred *him to* the passage in Pindar, which ought for ever *to* decide the question, as decisive, ἀβάπτιστός *εἰμι φελλὸς ὡς*, &c., — "I'm unbaptizable like a cork," &c.

but few or none of them have had the candour to confess openly, that infant baptism is not to be found in the New Testament. *Now*, however, this point is given up also by the highest pædobaptist court of the present day.

Let plain laymen think of this. *The ablest pædobaptist scholars denying infant baptism a New Testament sanction and origin!* What an *impartial* jury at least! Of course it is easy to account for hundreds of scholars who practised it, finding their opinion where they must wish, above all places, to find it. But how account for so many, and such competent, and decided, witnesses *against* themselves? One competent tory judge on the bench, declaring his conviction that a verdict in favour of a chartist prisoner was a good one, would weigh, with all respectable men, more than half a dozen judges of tory politics pronouncing it a bad one. Let unlearned pædobaptists apply the illustration. A vast number of dissenting pædobaptist scholars in England assert the New Testament to be favourable to their own views. But a number of pædobaptists, almost or quite equal to them, of high reputation too for scholarship, confess, "We can find no verdict in our favour in the New Testament, or in the apostolic age at all!" We affirm, then, that with men of common sense, who think themselves unequal to the controversy, the decision of so many able judges in contrariety to their avowed preference and practice, should be overpowering evidence that that decision is an *unbiassed* one. We are, indeed, persuaded that the time is rapidly coming, when all who renounce tradition as an authority, will also renounce its confessedly early, but still genuine offspring,—infant baptism.

The opinion of Neander, who is considered by all parties the first of living *church historians, is* well known. In his *great work, his* Church History, p. 424, he says of the *post*-apostolic age,—"Baptism was administered at first only to adults, as men were accustomed to conceive baptism and faith as strictly connected. We have all reason for not deriving infant baptism from apostolic institution. And the recognition of it which followed somewhat later as an apostolical tradition, serves to confirm this hypothesis." He refers for fuller proof to his History of the Planting of the Church, where he says:—

(Page 187—193, Ryland's translation.) "In baptism *entrance into communion with Christ* appears to have been the essential point." . . . "The usual form of *submersion* at baptism, practised by the Jews, was transferred to the gentile Christians. Indeed, this form was most suitable to signify that which Christ intended to render an object of contemplation by such a symbol, viz., *the immersion of the whole man* in the spirit of a new life." . . . "Since baptism marked the entrance into communion with Christ, it resulted from *the nature* of the rite, that a *confession of faith* in Jesus as the Redeemer would be made by the person to be baptized; and in the latter part of the *apostolic* age, we may find indications of the existence of such a practice. As baptism was closely connected with a *conscious* entrance on Christian communion, *faith and baptism were always connected;* and thus it is in the highest degree probable that baptism was performed only in the instances when *both could meet* together, and that the practice of *infant baptism was unknown* at this period (the apostolic age). He proceeds to show that nothing in its favour can be gathered from the baptized households; that its recognition in the *third* century as an apostolic *tradition* is evidence rather *against* than *for* its apostolic origin; as in the age itself when Christianity originated, so many elements were favourable to the introduc-

tion of infant baptism. That it *could not* have originated with Christ himself. Nor from the Palestine and Jewish Christians, all of whom held circumcision to be sufficient introduction into the blessings of the covenant. Not with Paul and the gentile Christians; 'how could he have set up baptism against the circumcision that continued to be practised by the Jewish Christians?' That his silence respecting baptism as a substitute for circumcision *in the case of the gentiles*, under the circumstances, must have great weight. That 1 Cor. vii. 14, while it shows that he considered the infants of believers as standing in some relation to the church (the same, *we* observe, as that asserted of the *unbelieving* wife or husband), 'testifies *against the existence of infant baptism*,' since Paul founds their holiness *not* on their having partaken of baptism, 'and this mode of connexion with the church is *rather evidence* against the existence of infant baptism.'" *

Neander was applied to for an article on the subject in Kitto's Biblical Cyclopædia; he employed a trustworthy disciple to write it for him. But as it appeared in the Baptist Magazine for August, 1843, I need not quote it again.

Gieseler, who is accounted, like Neander, an historian who writes from original investigation, *implies* the same view. He says, p. 174, "Baptism was preceded by *instruction*, fasting, and prayer, the baptism of children was *not universal*, and was even occasionally disapproved." He is writing of the *second century*.

Hagenbach, in his History of Doctrines, fully maintains the same views. He says, pp. 190, 193, "Infant baptism had not come into general use prior to the time of Tertullian" (end of second century). And again, "The passages from scripture which are thought to prove that baptism had come into use in the primitive church, are doubtful, and prove nothing, viz., Mark x. 14; Matt. xviii. 4, 6; Acts ii. 38, 39, 41, x. 48; 1 Cor. i. 16; Col. ii. 11, 12. Nor does the earliest passage occurring in the writings of the fathers (Iren. adv. Hær., II. 22, 4), afford any decisive proof, it only expresses the beautiful idea that Jesus was Redeemer *in* every stage of life, and *for* every stage of life; but it does not say that he redeemed children by the *water of baptism*, unless the term *renasci* (to be born again), be interpreted by the most arbitrary *petitio principii* (begging the point in dispute), to refer to baptism." The works hitherto referred to are all translated in Clark's Foreign Theological Library. A series which costs but £1 per annum, and which no minister, who has not the German originals, should be without.

Olshausen (all whose commentaries are well worth translating, by whose recent lamented death the church has lost a learned, deep thinking, and thoroughly devout scholar), although he firmly holds the old Lutheran doctrine of sacramental efficacy, decidedly denies, and more than once, in his commentaries, that infant baptism is a New Testament ordinance. On Matt. xix. 13, 14, and the parallel passages, he observes, "There is *manifestly* no trace of the reference frequently sought for in this narrative, to infant baptism." He remarks, "That the parents did not seek

* I may be permitted to observe that my own view is, that Paul regarded the infant offspring, and the unbelieving husband, or wife, as "sanctified," or "holy," in the believing party, in the usual sense of the word "*consecrated to God*," just as food, in 1 Tim. iv. 5; and the *unbelieving* Jews in their forefathers, Rom. xi. 16. The believing party, in the *divinely* instituted relations of parentage and marriage, consecrated all pertaining to it, by "the word (authority) of God and *prayer*." The wife or children of an unbelieving husband, had no one in or by whom they were consecrated to God." A believer, on the contrary, dealt with his or her whole family, so far as the unbelief of any of them permitted, as consecrated to God. They were used in a holy manner, therefore, *so far* as the believer's intentions, views, and *prayers, were concerned. See* Ezra ix., x., *for opposite directions under the Jewish dispensation.*

for baptism at the hands of Christ, but for a blessing which was effectually granted. That the Redeemer placed the children before the apostles as an emblem of the new birth, and of the simple, childlike feeling which characterizes it." And adds, (we suppose a recent tract by a churchman sprung from Olshausen) "That infant baptism has no connexion with the new birth, except as it is conceived in connexion with the *conscious* act of accepting the gospel, which is represented *by confirmation!*"

To the same purpose he expresses himself on the narrative of Lydia, Acts xvi. 14, 15. "There is here no trace of *teaching* (teaching as distinguished from preaching) before baptism, it followed immediately on her confession of faith in Jesus as the Messiah; and on this very account it is *most highly improbable* that children under age, are to be understood by *her house*. Relations, servants, adult children, were baptized with her, being immediately carried along with her, by the fresh energy of her new life of faith. *We are entirely without any sure passage proving the existence of infant baptism in the apostolic age;* and from the *idea* of baptism *its necessity* cannot be deduced." He goes on to mention, that even the possibility of infant regeneration is not sufficient to authorize infant baptism. That, nevertheless, infant baptism is undoubtedly allowable, and that the *lowered* condition of the church from the third century to the reformation, during which it had sunk down to a *legal* state, and baptism with it to the lower grade of John's baptism, imperatively demanded the baptism of babes. (It will be seen that Olshausen concurs in the view given in my tract, that *infant* baptism has more affinity to the *lower* character of the Jewish rites, than to those of our *spiritual dispensation.*) He concludes, *we may best express it* thus,—"The elements of repentance and the new birth united in (Christian) baptism, and figured by the immersion and emersion, Rom. vi. 3, were separated in the later practice of the church by the use of infant baptism. In *infant baptism* only the former half (repentance) appears, in *confirmation* the latter (regeneration)."

Also on Rom. vi. 3, 4, baptism in its intrinsic nature (innerlichkeit) must much rather be regarded as a spiritual process in the soul; what was accomplished already *objectively* in the person of Christ, is appropriated *subjectively* through faith in him, by man. He experiences the *power* of the sufferings and death, as of the resurrection of the Lord, Philip. iii. 10. Hence, this operation *can only be ascribed to the baptism of adults*, in whom it concurs with the new birth.

Again, on 1 Cor. vii. 14, he says very decidedly, "*Moreover, it is clear* that Paul would not have used such a kind of proof (that the marriage bond was sacred, though one party remained unconverted), had infant baptism been in use at that time." And then repeats his view of infant baptism being rendered a complete ordinance by *confirmation!*

I have quoted the more from this truly excellent writer, because if in any modern scholar of reputation we might have looked for the assertion of the apostolic origin of infant baptism, it would have been in Olshausen.

I think I have noted somewhere a passage in that thorough-going *churchman* Tholuck, in concurrence with these views of his fellow scholars,—if so, I cannot now remember the place.

Professor Hahn says (Theology, p. 556), "Baptism, according to its original design, can be given only to adults who are capable of true knowledge, repentance, and faith; neither in the scripture, nor during the first hundred and fifty years, is a sure example of infant

baptism to be found, and we must concede that the numerous opposers of it cannot be contradicted on gospel grounds."

Professor Lange (Infant Baptism, p. 101), "All attempts to make out infant baptism from the New Testament fail; it is totally opposed to the spirit of the apostolic age, and to the fundamental principles of the New Testament."

Schleiermacher, (quoted below by one of his countrymen, and unquestionably one of the first of modern Germans, and a devout man,) says (Christian Theology, p. 383), "All traces of infant baptism which one will find in the New Testament, must first be put into it."

Augusti (Handbuch der Christlichen Archäologie, vol. ii.) considers infant baptism to rest on apostolical tradition, but states also, that the practice was gradually introduced into the church. In p. 328, he says, "Thus much is certain, that if the expressions of Jesus (Matt. xix. 13, &c., and Luke xviii. 15, &c.) contain no definite command that baptism should be given to children, yet *no prohibition of infant baptism* can be asserted either from these or other passages of the New Testament. When, then, Origen says (Homil. vii., in Levit. Opp. t. vi., p. 137, ed. Oberth.), 'Addi his etiam potest, ut requiratur quid causæ sit, cum baptisma ecclesiæ pro remissione peccatorum detur, *secundum ecclesiæ observantiam etiam parvulis dari baptismum;* cum utique si nihil esset in parvulis quod ad remissionem deberet et indulgentiam pertinere, gratia baptismi superflua videretur'* (compare Hom. xv., in Luc. and Comm. in Matth., lib. v.); or when *Augustine* teaches, 'Infantes baptizandos esse, *universa ecclesia tenet*, nec consiliis institutum, sed semper retentum, *non nisi auctoritate apostolica* traditum credimus,'*—the certainty with which this is assumed, is a pledge of the universality of the tradition, that infant baptism had its foundation in the regulations of the apostolic church" (pp. 328, 329). He afterwards speaks (p. 344) of alterations in the form of baptism, owing to the prevalence of infant baptism. The passage is given almost literally in *Riddle's* Christian Antiquities, pp. 444, 445, the first paragraph under section 2.

Lindner (Dr. F. W.), in a treatise entitled Die Lehre vom Abendmahle nach der Schrift, &c., Leipz., 1831, says, "For whom is baptism appointed? For adults, not for children; for adults of all times, not only of those times. Schleiermacher rightly says (Dogmatik, vol. ii., p. 540), 'Baptism is only then complete and right, when it is performed under the same conditions, *with the same spiritual pre-requisites, and the same influences* as were found in those who were baptized in primitive times (bey den ersten Täuflingen), from religious communities not Christian.' According to this, it follows that there can be no question about any infant baptism, if the Christian church will remain true to the gospel. Neither the baptism of John nor Christian baptism can be fulfilled, in respect to new-born children. The children of Christians are, *by nature*, formed just as those of Jews or heathen. The formula concordiæ, says truly, 'Christiani non nascuntur sed fiunt.'† They need the new birth, just as Jews or heathen do, yet whilst they are infants they are not

* To this we may add also, that it may be asked, what is the cause that since the baptism of the church is given for the remission of sins, *it should, according to the practice of the church, be given also to little children*, since, surely, *if there were nothing in little children which could belong to remission and indulgence, the grace of baptism would seem superfluous.*

* That infants are to be baptized, the universal church holds, and that, not instituted by councils but always retained, we believe to have been handed down *no otherwise than by apostolic authority.*

† Men are not born but become Christians.

capable of it." He goes on to say, that some consider infant baptism an act of initiation, and then concludes thus, "All such views would certainly not be brought forward, if we held fast by the scripture" (pp. 275, 276).

Von Cölln (Dr. D. G. C.), in his "*Biblische Theologie, &c., Von Dr. D. Schulz*," *Leipz.*, 1836, after saying, that baptism is intended as "an outward sign of the inward living conviction which the baptized person has of the most essential doctrines of the new religion to which he goes over," adds, "These convictions pre-suppose, if they are genuine, previous instruction. That Jesus required this, is shown in Mark xvi. 15, where he makes the announcing of doctrine (κηρύσσειν τὸ εὐαγγέλιον) to precede baptism. It is involved in this, that baptism can be fulfilled on those only who are capable of instruction, or only on adults; and that it was certainly not the design of Jesus to introduce infant baptism. Its later introduction into the church was an effect of the erroneous notions which were entertained of the connexion of baptism with salvation" (vol. ii., p. 145).

De Wette, in his "Kurzgefasstes exegetisches Handbuch zum Neuen Testament," on Acts xvi. 15, says, "This passage, as well as verse 33, xviii. 8; 1 Cor. i. 16, has been adduced in proof of the apostolical authority of infant baptism, but there is no evidence here that any, except adults, were baptized. Against infant baptism, see Theol. Stud. and Krit., 1830, p. 671. Neander, i. 204, &c. Meyer, on the passage, Remarks on 1 Cor. vii. 14" (p. 110).

For the last four quotations, I am indebted to my friend Mr. Gotch, classical tutor in Bristol College.

To the above I may add *Gesenius*, who, when a friend of mine, then a student, described to him the views and practice of English baptists, exclaimed, "Why, how exactly like the primitive Christians!"

Should any of my brethren, who may glance at these references, and whose libraries are richer than my own in German works, be able to furnish me with any important additional passages, they will greatly oblige me. Our pædobaptist friends will certainly not find among modern foreign scholars more *competent* investigators, whose connexion, too, with a pædobaptist church guarantees their *impartiality*. May not unlearned pædobaptists as safely receive the verdict of such a jury, viz., "*that infant baptism has only a traditional, and not a New Testament, origin*," as all would have accepted a verdict of *guilty* against O'Connell, from a *jury of repealers*.

BENGALI PROVERBS.

An old servant and old rice are alike to be preferred.

The one as being experienced and attached, the other as mature and easily digestible.

Breaking the cocoa-nut on another's head.

When one aims at his own advantage at another's cost.

'Tis but threshing the chaff.

An expression employed, when exertion is profitless and labour lost.

A blind torch-bearer.

A teacher of religion who does not practise his own counsels.

All can pour oil on the oiled head.

All pay respect to the wealthy and slight the poor.

R.

		SUN RISES & SETS.	FAMILY BIBLE READING.	MEMORANDA.
1	Th	7 41	Job xxxiv.	Moon sets, 19 m. past 1, morning.
		4 47	Luke xii. 49—59, xiii. 1—9.	Venus in west, every clear evening.
2	F	7 40	Job xxxv., xxxvi. 1—21.	Moon sets, 32 m past 2, morning.
		4 49	Luke xiii. 10—35.	1841, Dr. Olinthus Gregory died, aged 67.
3	S	7 38	Job xxxvi. 22—33, xxxvii.	Moon sets, 42 m. past 3, morning.
		4 50	Luke xiv. 1—24.	106, B.C., Cicero born.
4	Ld	7 36	Psalms.	Sunday School Union Lessons,
		4 52	Psalms.	Luke ii. 39—52, 2 Kings xxii.
5	M	7 34	Job xxxviii.	Moon sets, 45 m. past 5, morning.
		4 54	Luke xiv. 25—35, xv. 1—10.	Jupiter rises at sunset.
6	Tu	7 32	Job xxxix, xl. 1—5.	Moon sets, 32 m. past 6, morning.
		4 56	Luke xv. 11—32.	Baptist Irish Committee, 6 evening.
7	W	7 30	Job xl. 6—24, xli.	Full Moon, 16 m. past 11, forenoon.
		4 57	Luke xvi.	Lect. on Sabb. Bloomsbury ch., Dr. Bennett.
8	Th	7 29	Job xlii.	Moon sets, 43 m. past 7, morning.
		4 59	Luke xvii. 1—19.	Moon rises, 37 m. past 6, evening.
9	F	7 27	Genesis xi. 27—32, xii.	1645, Laud beheaded.
		5 0	Luke xvii. 20—37, xviii. 1—14.	Moon rises, 46 m. past 7, evening.
10	S	7 26	Genesis xxix. 1—30.	1840, Queen Victoria married.
		5 2	Luke xviii. 15—34.	Moon rises, 55 m. past 8, evening.
11	Ld	7 24	Psalms.	Sunday School Union Lessons,
		5 4	Psalms.	Luke iii. 1—22, 1 Kings xvii.
12	M	7 22	Genesis xv., xxi.	1555, Lady Jane Grey beheaded.
		5 6	Luke xviii. 35—43, xix. 1—27.	Moon rises, 8 m. past 11, night.
13	Tu	7 20	Genesis xxii. 1—19, xxiii.	Fraternal meeting of Ministers at 4.
		5 8	Luke xix. 28—48.	1800, Dr. Macknight died.
14	W	7 18	Genesis xxiv	Moon rises, 14 m. past 4, morning.
		5 10	Luke xx. —26.	Lect. on Sabbath, Bloomsbury ch , Dr. Cox
15	Th	7 16	Genesis xxvii. 1—40.	Moon's last quarter, 3 m. past 4, morning.
		5 12	Luke xx. 27—47 xxi. 1—4.	Aldebaran south, 46 m. past 6, evening.
16	F	7 14	Genesis xxvii. 41—46, xxviii.	Moon rises, 11 m. past 2, morning.
		5 14	Luke xxi. 5—38.	1497, Melancthon born.
17	S	7 12	Genesis xxix. —30.	Moon rises, 7 m. past 3, morning.
		5 16	Luke xxii. 1—38.	Sirius south, 49 m. past 8, evening.
18	Ld	7 11	Psalms.	Sunday School Union Lessons,
		5 18	Psalms.	Matt. iv. 1—11, Luke iv. 1—13, Gen. iii.
19	M	7 9	Genesis xxxi. 1—29, 43—55.	Moon rises, 47 m. past 4, morning.
		5 19	Luke xxii. 39—65.	1818, John Penny, White's Row, died.
20	Tu	7 7	Genesis xxxii., xxxiii 1—17.	Moon rises, 29 m. past 5, morning.
		5 21	Luke xxii 66—71, xxiii. 1—25.	Baptist Home Mission Committee at 6.
21	W	7 5	Genesis xxxv.	Lect. at Bap. Miss. House, by Mr. Branch
		5 23	Luke xxiii. 26—49.	Lect on Sabb., Bloomsbury ch., Dr. Morison
22	Th	7 3	Genesis xxxvii.	Moon rises, 40 m. past 6, morning.
		5 25	Luke xxiii 50—56, xxiv. 1—13.	Procyon south, 23 m. past. 9, evening.
23	F	7 1	Genesis xxxix., xl	New Moon, 30 m. past 1, morning.
		5 27	Luke xxiv. 13—53.	1848, Louis Philippe abdicated.
24	S	6 59	Genesis xli. 1—52.	1774, Duke of Cambridge born.
		5 29	Acts i.	Moon sets, 25 m. past 7, evening.
25	Ld	6 56	Psalms.	Sunday School Union Lessons,
		5 30	Psalms.	John i. 1—18, Isaiah ix.
26	M	6 54	Genesis xli. 53—57.	1815, Buonaparte left Elba.
		5 32	Acts ii. 1—36.	Moon sets, 55 m. past 9, evening.
27	Tu	6 52	Genesis xlii. 1—28.	1717, Sir J D. Michaelis born.
		5 34	Acts ii. 37—47, iii.	Stepney Committee at 6.
28	W	6 50	Genesis xlii., xliii. 1—14.	Moon's Perigee.
		5 36	Acts iv. 1—31.	Lect. on Sabbath, Bloomsbury ch., Mr. Brock

REVIEWS.

Essay on the Union of Church and State. By Baptist Wriothesley Noel, M.A. *Second Edition, with Corrections.* London: 8vo., pp. xii., 604. Price 12*s*. Cloth.

There are but few of our readers, it is probable, who have not heard enough of this work and of the circumstances under which it has been published, to excite a desire for opportunity to peruse it, or, at least, to see such portions of it as may suffice to give a general insight into its character. The estimation in which the author has long been held, the respectability of his family connexions, the certainty that high ecclesiastical offices were open to him, and the calm dignity with which, at the dictate of conscience, he has renounced his position as one of the established clergy, have caused such a demand for the volume, that all the copies of both editions were disposed of before they were ready for delivery. The intrinsic value of the work would of itself incline us to enrich our pages with quotations from it, but we are the more disposed to present our readers with extracts, as its publishers are not, at the present moment, able to supply the book to hundreds who are eager to purchase it.

The Preface affords a beautiful specimen of the spirit in which Mr. Noel writes, and in which all religious controversy ought to be conducted.

"As in the following work I have frankly attacked the union between the church and state, I feel constrained to bear my humble testimony to the piety and worth of many who uphold it. I have stated without reserve the influence of the system upon prelates; but how many instances occur in which men raised to the most ensnaring honours have successfully resisted their temptations! Of those *prelates with whom I have the* honour to be *acquainted, some I admire* for their simplicity, benevolence, and liberality, and others still more for eminent piety. Most wisely in many instances, and most conscientiously I doubt not in all, have the present government administered their ecclesiastical patronage.

"Still more anxious am I to do justice to my beloved and honoured brethren, the evangelical ministers of the establishment. Having acted with them for many years, I can speak of their principles with confidence. Numbers of them, whose names I should rejoice to mention here with honour, are as sincere in adhering to the establishment as I am in quitting it. Of many of them I am convinced that they surpass me in devotedness to Christ. Worthy successors of Romaine and John Venn, of Newton, Cecil, and Thomas Scott, of Robinson and of Simeon, and, remaining conscientiously in the establishment, they will, as I hope, have the respect and affection of all good men. May they enjoy increasing comfort and usefulness to the end of their ministry! While I condemn a state prelacy, I honour each pious prelate; while I mourn the relations of godly pastors to the state, I no less rejoice in their godliness. The reasons for separation appear to me clear; but I do not expect others to think as I do. In claiming my own liberty of judgment, I learn to respect theirs. To remain in the establishment with my views would be criminal; with theirs it is a duty.

"If, by any of my expressions, I have unnecessarily wounded the feelings of any Christian brother, I ask him to forgive me. If I have unconsciously fallen into any exaggeration, I deeply deplore it. Throughout the work I have made a clear distinction between evangelical and unevangelical clergymen; between those who preach the gospel and those who do not preach it. No spurious liberality, no fear of censure, should obliterate the distinction; yet many, doubtless, who are not ranked among the evangelical party, who do not support their institutions, and who do not usually act with them, may be converted and faithful ministers of Christ." pp. v.—vii.

In the Introduction, after showing that the Lawfulness of the Union between Church and State must be determined by reference to the word of God, Mr. Noel defines the terms Church, State, and Union. In the following

passage, on the word church, he expresses our own views exactly:—

"The word 'church' is commonly used in the following senses:—

"1. The place where a Christian congregation assembles,—a building used for public worship; *e. g.*, 'the parish church.'

"2. Something indefinite, as when an expression being quoted from the prayer-book, it is said to be what the church teaches.

"3. The clergy paid by the state: *e. g.*, when a young man joins the national clergy in England or Scotland, he is said to 'go into the church.'

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"All these six meanings of the word are contrary to the original meaning, and are wholly unscriptural. It is not once used in scripture in any of these senses.

"Besides these, it has three other meanings.

"1. It was originally used to express an assembly of the citizens in the Greek republics. When the legislative assembly was summoned by the town-crier, it was called an ἐκκλησία, a church. In this sense the word is frequently used by Thucydides, Xenophon, Demosthenes, and other writers. And in this sense it is used in the 19th chapter of the Acts of the Apostles. A crowd having assembled in the theatre at Ephesus to maintain their idolatry against the doctrine of St. Paul, it is said by the historian, that *the ἐκκλησία, or church, was confused*; upon which the town-clerk urged them to restore order, declaring that every matter might be *determined in a lawful ἐκκλησία, or church*; with which words he dismissed that riotous ἐκκλησία, or church.

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General considerations which condemn the union between church and state are then adduced. In showing that it is condemned by history, Mr. Noel says,—

"The Greek legislators, wishing to secure for the republic the greatest military force by means of the most complete social unity, forbade dissent from the popular superstition. A man who disbelieved the power of fictitious and corrupt deities was thought to be a bad citizen, and was as such condemned. Draco punished dissent with death; Plato would have it denounced to the magistrates as a crime; Aristotle allowed but one established worship; and Socrates was sentenced to death as a nonconformist. In the Greek republics, the union between the state and the religion was so complete that the rights of conscience were wholly disregarded. Men did not inquire what was true, but what was politic. The republic must be a great unity for attack or defence, and the religious independence which would break that unity must be exterminated.

"Heathen princes had yet more powerful motives than republican magistrates to unite themselves strictly with the priesthood. Despotic rulers have ever sought to extort from their subjects all possible advantages for themselves, and for this end to retain them in the most complete servitude. They have chiefly depended on their armies; but the fears and the hopes excited by superstition have been too obvious a support not to be largely employed. Well paid soldiers have been their first instrument of power; their second has been a well-paid priesthood. Priests have lent to despots, in aid of their selfish designs, the portents and the predictions of superstition; and despots have, in return, invested the superstition with

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"Heathen princes had yet more powerful motives than republican magistrates to unite themselves strictly with the priesthood. Despotic rulers have ever sought to extort from their subjects all possible advantages for themselves, and for this end to retain them in the most complete servitude. They have chiefly depended on their armies; but the fears and the hopes excited by superstition have been too obvious a support not to be largely employed. Well paid soldiers have been their first instrument of power; their second has been a well-paid priesthood. Priests have lent to despots, in aid of their selfish designs, the portents and the predictions of superstition; and despots have, in return, invested the superstition with

splendour, and punished nonconformity with death. Heathenism presented no obstacle to this union. The superstition being a corrupt invention offered nothing which was disagreeable to corrupt rulers; and the vices of rulers were not uncongenial to an equally corrupt priesthood. Nebuchadnezzar exalted himself when he compelled his subjects of every creed to bow down to his golden idol; Belshazzar, amidst his revels, felt no objection to 'praise the gods of gold and silver;' and it seemed to Darius excellent policy to establish a royal statute that no prayers should be offered to any god but himself for thirty days. The infamous Tarquin could, without any inconvenient restraint upon his passions, build temples to Jupiter; Caligula and Nero felt no remorse at their wickedness excited by the fulfilment of their functions of supreme pontiffs; and, on the other hand, the Brahmins of India found nothing in their vedas and puraunas which made them blush at the vices and the tyranny of the rajahs by whom they were enriched. By the aid of the superstition the despot fortified his tyranny, and by the aid of the despotism the priest gave currency to his falsehoods. Thus the union of the state and the priesthood was an alliance of force and fraud. Neither party was strong enough to rule alone. But when the priest preached for the despot, and the despot governed for the priest, both the more easily kept their feet upon the necks of the people; and made the universal degradation subservient to their greatness.

"When the churches began to be corrupted by the increasing wealth of their ministers, this pagan union of the state with the priesthood was extended to them; and emperors with the Christian name sought the aid of a corrupt Christian priesthood, as heathen emperors had sought the aid of augurs and of heathen priests. Constantine, who first openly protected the Christian churches, can scarcely be supposed to have done so from religious feeling. The progress of Christianity had been very considerable. If, before this reign, the Christians did not amount to more than one twentieth part of the population, as asserted by Gibbon, still this number of avowed Christians, at a time when the profession of faith in Christ exposed them to martyrdom, indicates that a much larger number were secretly convinced of its truth. Licinius, the rival of Constantine, could not, by his heathen zeal, raise any popular enthusiasm in his support; and if we had no other proof of the numerical extension of professed believers, we may infer it with certainty from the recorded habits of the clergy. 'During the third century,' says Mosheim, 'the bishops assumed in many places a princely authority; they appropriated to their evangelical function the splendid ensigns of imperial majesty. A throne surrounded with ministers exalted above his equals the servant of the meek and humble Jesus; and sumptuous garments dazzled the eyes and the minds of the multitude into an ignorant veneration for their arrogated authority. The example of the bishops was ambitiously imitated by the presbyters, who, neglecting the sacred duties of their station, advanced themselves to the indolence and delicacy of an effeminate and luxurious life. The deacons beholding the presbyters deserting thus their functions boldly usurped their rights; and the effects of a corrupt ambition were spread through every rank of the sacred order.' The splendour and ambition of the clergy manifest clearly that the Christians were become a powerful body, whom Constantine would desire to attach to his cause, and their number renders it very probable that policy was the earliest ground of his Christian profession. 'His conduct to the Christians was strictly in accordance with his interests; and it is very probable that the protection with which he distinguished them may, in the first instance, have originated in his policy.' But if it began in policy, political considerations would still more powerfully urge him to continue it. He had learned, no doubt, from the disturbances continually excited by Licinius, that neither himself nor the empire could enjoy a fixed state of tranquillity as long as the ancient superstitions subsisted; and, therefore, from this period, he openly opposed the sacred rights of paganism as a religion detrimental to the interests of the state. On the other hand, it is too plain that he was an irreligious man. It was in the year 313 that he published the edict of Milan, by which he proclaimed universal toleration, and secured to the Christians their civil and religious rights. But, in the year 325, he ordered his rival, Licinius, to be strangled; and the same year in which he convened the Council of Nice, was polluted by the execution, or rather murder, of his eldest son. 'It is not disputed that his career was marked by the usual excesses of intemperate and worldly ambition: and the general propriety of his moral conduct cannot with any justice be maintained.' After his conversion to Christianity, he still continued, as supreme pontiff, to be the head of the religion of heathen Rome, and thus continued to be invested with more absolute authority over the religion he had deserted, than over that which he professed. But, as he had been the head of the heathen priesthood, it seemed to him right that he should make

himself equally the head of the Christian priesthood. He, therefore, assumed a supreme jurisdiction over the clergy.

"One of the earliest objects of his policy was to diminish the independence of the church. For which purpose he received it into strict alliance with the state; and combined in his own person the highest ecclesiastical with the highest civil authority. The entire control of the external administration of the church he assumed to himself. He regulated everything respecting its outward discipline; the final decision of religious controversies was subjected to the discretion of judges appointed by him; and no general council could be called except by his authority. Though he permitted the church to remain a body politic distinct from that of the state, yet he assumed to himself the supreme power over this sacred body, and the right of modelling and of governing it in such a manner as should be most conducive to the public good. Thus he exercised at once a supremacy over the heathen and the Christian priesthoods. He was the chief pontiff of heathenism, and the chief bishop of the Christian church. And this state episcopate he exercised many years before he was baptized, and long before he was a member of the church he was its *summus episcopus*, and only a few days before his death received from Eusebius, bishop of Nicomedia, the ceremony of baptism.

"The consequence of this union between an irreligious prince and the clergy, who were already much corrupted, was lamentable. At the conclusion of this century there remained no more than a mere shadow of the ancient government of the church. Many of the privileges which had formerly belonged to the presbyters and the people were usurped by the bishops; and many of the rights which had been formerly vested in the universal church were transferred to the emperors and to subordinate magistrates. The additions made by the emperors and others to the wealth, honours, and advantages of the clergy, were followed with a proportionable augmentation of vices and luxury, particularly amongst those of that sacred order who lived in great and opulent cities. The bishops, on the one hand, contended with each other in the most scandalous manner concerning the extent of their respective jurisdiction; while, on the other, they trampled upon the rights of the people, violated the privileges of the inferior ministers, and emulated, in their conduct and in their manner of living, the arrogance, voluptuousness, and luxury of magistrates and princes. This pernicious example was soon followed by the several ecclesiastical orders. The presbyters, in many places, assumed an equality with the bishops in point of rank and authority. We find also many complaints made of the vanity and effeminacy of the deacons. An enormous train of superstitions were gradually substituted for genuine piety. Frequent pilgrimages were undertaken to Palestine and to the tombs of martyrs. Absurd notions and idle ceremonies multiplied every day; dust and earth brought from Palestine were sold and bought everywhere at enormous prices, as the most powerful remedies against the violence of wicked spirits. Pagan processions were adopted into Christian worship, and the virtues which had formerly been ascribed by the heathen to their temples, their lustrations, and the statues of their gods, were now attributed by the baptized to their churches, their holy water, and the images of saints. Rumours were spread abroad of prodigies and miracles; robbers were converted into martyrs: many of the monks dealt in fictitious relics, and ludicrous combats with evil spirits were exhibited. 'A whole volume would be requisite to contain an enumeration of the various frauds which artful knaves practised with success to delude the ignorant, when true religion was almost superseded by horrid superstition.' The number of immoral and unworthy persons bearing the Christian name began so to increase that examples of real piety became extremely rare. When the terrors of persecution were dispelled,—when the churches enjoyed the sweets of prosperity, — when most of the bishops exhibited to their flocks the contagious examples of arrogance, luxury, effeminacy, hatred, and strife, with other vices too numerous to mention,—when the inferior clergy fell into sloth and vain wranglings, and when multitudes were drawn into the profession of Christianity, not by the power of argument, but by the prospect of gain and the fear of punishment,—then it was, indeed, no wonder that the churches were contaminated with shoals of profligates, and that the virtuous few were overwhelmed with the numbers of the wicked and licentious. The age was sinking daily from one degree of corruption to another; and the churches were thus prepared for that fatal heresy which, at one time, seemed to threaten the extermination of evangelical doctrine throughout Christendom.

"After the death of Constantine, his son Constantius succeeded to the government of the eastern provinces, and eventually became the sovereign of the whole empire. And as he, his empress, and his whole court, were Arians, he forthwith used all his influence, as the head of the church to exterminate, as far as possible,

evangelical doctrine; and the whole world groaned and wondered, says St. Jerome, to find itself Arian. The tyranny of Theodosius restored the orthodoxy of the churches, but could not revive their piety; and from that time, in union with the state, they continued to be so corrupt, that at length the profligacy, covetousness, fraud, and arrogance of the clergy generally, from the pope to the obscurest monk, so revolted the conscience and the common sense of Europe, that in the sixteenth century it burst from this oppressive and degrading yoke." pp. 34—43.

Though Mr. Noel has evidently desired to confine himself to his avowed subject, The Union of Church and State, yet, in discussing the principles of that union, he has occasionally made observations which afford some insight into his sentiments on kindred topics. It appears to us, that he perceives the unscriptural character of diocesan episcopacy, and that he also sees that the baptism of infants accords more fully with the system which he is abandoning than with the genius of New Testament Christianity. Without expressing himself positively against the baptism of all children, he indicates hesitation respecting the propriety of baptizing any, while he condemns pointedly the general practice of pædobaptists. Thus he says,—

"Since the law of God requires that the churches have godly pastors, that no one be baptized without a credible profession of repentance and faith, that the gospel be preached to every creature, that all Christians should act as brethren, and that Christ should be supreme in his own house,—if the state ordain that parishes should receive ungodly pastors, prohibit Christ's ministers from preaching the gospel in parishes wherein the ministers are ungodly, compel by legal penalties parochial ministers to admit improper persons to the sacraments, and demand for the crown a supremacy which is inconsistent with the supremacy of Christ, then the churches must render to God the things which are God's, and refuse obedience to the state. To avoid which collision, the churches should be separate from the state; and, while paying to it all secular *obedience, should be free to accomplish*, without *its control, the whole law of Christ*." p. 144.

And again:—

'The churches being thus appointed by Christ to exercise self-government, which is essential to their fidelity, purity, and vigour, have received also divine instructions respecting the discipline which they are to exercise. Here let us notice only two main points, the admission and the exclusion of members. Respecting the first, they are instructed by our Lord and his apostles, to admit no one into church-fellowship by baptism except upon a credible profession of repentance and faith.

"It is, therefore, the will of Christ that none but believers shall be baptized, that the churches may be associations of 'saints and faithful brethren.' And if any infants are to be baptized, they must be the infants of saints and faithful brethren who heartily dedicate them to God through Christ, and will train them up for him." p. 190.

The "IF" in the preceding paragraph is expressive; and we are inclined to think that it is inserted rather for the sake of others than as indicative of his own views; for our author says again,—

"A church ought to be an association of saints and faithful brethren, and all admitted into the association ought to afford, by their conduct and profession, reason to hope that they are so too. None, therefore, are to be baptized but those who profess to repent and believe in Christ. Such is Christ's order; but the church has received another order, by canon 68, which is as follows:—'No minister shall refuse or delay to christen any child . . . that is brought to the church to him on Sundays or holydays to be christened; . . . and if he shall refuse to christen, . . . he shall be suspended by the bishop of the diocese from his ministry by the space of three months.' This canon, passed by a synod of dignitaries and proctors, would not bind the pastors of churches unless it had been confirmed by the crown; but the assent of the crown has made it law, and it has thus changed the church from an assembly of 'saints and faithful brethren' into a congeries of the whole population of each district. Swarming myriads from Marylebone, St. Pancras, Shoreditch, and St. Luke's, bring their myriads of children to be christened without the remotest idea of dedicating them to God, or of training them for God. These become members of the church, till the church becomes not merely the world, but comprises the most disreputable part of the world; its members living without worship, without the bible, with-

out pastoral superintendence, without any appearance of religion, and, perhaps, without common morality. And the churches of Christ and his ministers are the state's agents in thus violating Christ's commands." pp. 194, 195.

In the following passage our readers will find that Mr. Noel perceives clearly the tendency of infant baptism to introduce into the churches of Christ persons "ignorant of the gospel and unconcerned about their salvation, and to confound believers and unbelievers in one undistinguishable mass:"—"a fatal amalgamation," which he laments that evangelical ministers, as well as others, are agents in accomplishing.

"The Lord Jesus Christ having claimed from all believers to express their faith in him before the world, without which confession their cowardice would prove them to be no believers, required them to be baptized, baptism being the appointed mode of professing their faith. Repentance and faith are, therefore, the essential prerequisites to baptism: and if the infants of believers are to be baptized, as is generally believed, it must be on the supposition that God accepts them as penitent believers, through the faith and the prayer of their parents. But the practice of the establishment is to baptize all the children of the several parishes without any inquiry into the faith of the parents, or any rational prospect that they will receive a religious education. By the sixty-eighth canon, a minister who refuses to baptize any child who is brought to him to the church for that purpose, is liable to suspension for three months. Thus, though parents and sponsors are alike ungodly, and general experience proves that their children will grow up ungodly too, the Anglican minister must baptize them, and thank God that he has regenerated them with his Holy Spirit. Through this church law the conditions of baptism are generally violated, the ends of it are frustrated, and the nature of it is forgotten. The baptized millions of England having made no profession of faith, for they were baptized without their consent, baptized atheists, deists, and profligates, dishonour the Christian name; and the churches of Christ which ought to be composed of saints and faithful brethren, as the churches of Rome and Corinth, of Thessalonica, Philippi, and Colosse, were, are churches of persons ignorant of the gospel, and unconcerned about their salvation. *They ought to be separate from the world; but they are the world: converted persons and unconverted, believers and unbelievers, are confounded in one undistinguishable mass;* and evangelical ministers are agents in accomplishing the fatal amalgamation.

"Next comes the ceremony of confirmation. At the baptism of an infant the minister, by order of the state, directs sponsors to bring the child to be confirmed 'so soon as he can say the creed, the Lord's prayer, and the ten commandments, in the vulgar tongue, and is further instructed in the church catechism.' Those conditions being fulfilled, the minister must forward all the children of the parish to the bishop, with his certificate of fitness for the rite. And being thus certified by the minister that the child can say the creed, &c., the bishop is ordered by the state to say of the whole crowd of children who there and then profess to take upon themselves the baptismal vows, that God has 'vouchsafed to regenerate them by water and the Holy Ghost, and has given unto them forgiveness of their sins.'

"After confirmation, each person not convicted of heresy or immorality has a legal right to attend the Lord's supper at his parish church. By 1 Edward VI., cap. 1, 'The minister shall not, without a lawful cause, deny the same (the sacrament) to any person that will devoutly and humbly desire it.' To have been at a card party on the previous Monday, at a ball on Tuesday, at the race-course on Wednesday, and at the theatre on Thursday, to have spent Friday in talking scandal, and to have devoted Saturday to some irreligious novel, would be no legal disqualification for the reception of the Lord's supper on the following Sunday. No proofs of a worldly temper, no indolent self-indulgence, and no neglect of prayer, would affect the parishioner's statutory right to force his way to the Lord's table. The minister is obliged by law to administer to him the ordinance, the church is forced by law to receive him into communion with them. None but believers are invited by our Lord to his table, and the churches are commanded to separate themselves from evil men: but the statute interposes, and both the minister and the church must admit all who will to the sacred feast." pp. 461—464.

The contrast between the characteristics and tendencies of that baptism which is inculcated by the English established church, and that which the New Testament prescribes, is one of the topics on which Mr. Noel is most full and explicit. Again and again he reminds his readers, that in the New

for baptism at the hands of Christ, but for a blessing which was effectually granted. That the Redeemer placed the children before the apostles as an emblem of the new birth, and of the simple, childlike feeling which characterizes it." And adds, (we suppose a recent tract by a churchman sprung from Olshausen) "That infant baptism has no connexion with the new birth, except as it is conceived in connexion with the *conscious* act of accepting the gospel, which is represented *by confirmation!*"

To the same purpose he expresses himself on the narrative of Lydia, Acts xvi. 14, 15. "There is here no trace of *teaching* (teaching as distinguished from preaching) before baptism, it followed immediately on her confession of faith in Jesus as the Messiah; and on this very account it is *most highly improbable* that children under age, are to be understood by *her house*. Relations, servants, adult children, were baptized with her, being immediately carried along with her, by the fresh energy of her new life of faith. *We are entirely without any sure passage proving the existence of infant baptism in the apostolic age;* and from the *idea* of baptism *its necessity* cannot be deduced." He goes on to mention, that even the possibility of infant regeneration is not sufficient to authorize infant baptism. That, nevertheless, infant baptism is undoubtedly allowable, and that the *lowered* condition of the church from the third century to the reformation, during which it had sunk down to a *legal* state, and baptism with it to the lower grade of John's baptism, imperatively demanded the baptism of babes. (It will be seen that Olshausen concurs in the view given in my tract, that *infant* baptism has more affinity to the *lower* character of *the Jewish* rites, than to those of our *spiritual dispensation.)* He concludes, *we may best express it* thus,—"The elements of repentance and the new birth united in (Christian) baptism, and figured by the immersion and emersion, Rom. vi. 3, were separated in the later practice of the church by the use of infant baptism. In *infant baptism* only the former half (repentance) appears, in *confirmation* the latter (regeneration)."

Also on Rom. vi. 3, 4, baptism in its intrinsic nature (innerlichkeit) must much rather be regarded as a spiritual process in the soul; what was accomplished already *objectively* in the person of Christ, is appropriated *subjectively* through faith in him, by man. He experiences the *power* of the sufferings and death, as of the resurrection of the Lord, Philip. iii. 10. Hence, this operation *can only be ascribed to the baptism of adults*, in whom it concurs with the new birth.

Again, on 1 Cor. vii. 14, he says very decidedly, "*Moreover, it is clear* that Paul would not have used such a kind of proof (that the marriage bond was sacred, though one party remained unconverted), had infant baptism been in use at that time." And then repeats his view of infant baptism being rendered a complete ordinance by *confirmation!*

I have quoted the more from this truly excellent writer, because if in any modern scholar of reputation we might have looked for the assertion of the apostolic origin of infant baptism, it would have been in Olshausen.

I think I have noted somewhere a passage in that thorough-going *churchman* Tholuck, in concurrence with these views of his fellow scholars,—if so, I cannot now remember the place.

Professor Hahn says (Theology, p. 556), "Baptism, according to its original design, can be given only to adults who are capable of true knowledge, repentance, and faith; neither in the scripture, nor during the first hundred and fifty years, is a sure example of infant

baptism to be found, and we must concede that the numerous opposers of it cannot be contradicted on gospel grounds."

Professor Lange (Infant Baptism, p. 101), "All attempts to make out infant baptism from the New Testament fail; it is totally opposed to the spirit of the apostolic age, and to the fundamental principles of the New Testament."

Schleiermacher, (quoted below by one of his countrymen, and unquestionably one of the first of modern Germans, and a devout man,) says (Christian Theology, p. 383), "All traces of infant baptism which one will find in the New Testament, must first be put into it."

Augusti (Handbuch der Christlichen Archäologie, vol. ii.) considers infant baptism to rest on apostolical tradition, but states also, that the practice was gradually introduced into the church. In p. 328, he says, "Thus much is certain, that if the expressions of Jesus (Matt. xix. 13, &c., and Luke xviii. 15, &c.) contain no definite command that baptism should be given to children, yet *no prohibition of infant baptism* can be asserted either from these or other passages of the New Testament. When, then, Origen says (Homil. vii., in Levit. Opp. t. vi., p. 137, ed. Oberth.), 'Addi his etiam potest, ut requiratur quid causæ sit, cum baptisma ecclesiæ pro remissione peccatorum detur, *secundum ecclesiæ observantiam etiam parvulis dari baptismum;* cum utique si nihil esset in parvulis quod ad remissionem deberet et indulgentiam pertinere, gratia baptismi superflua videretur'* (compare Hom. xv., in Luc. and Comm. in Matth., lib. v.); or when *Augustine* teaches, 'Infantes baptizandos esse, *universa ecclesia tenet*, nec consilliis institutum, sed semper retentum, *non nisi auctoritate apostolica* traditum credimus,'*—the certainty with which this is assumed, is a pledge of the universality of the tradition, that infant baptism had its foundation in the regulations of the apostolic church" (pp. 328, 329). He afterwards speaks (p. 344) of alterations in the form of baptism, owing to the prevalence of infant baptism. The passage is given almost literally in *Riddle's* Christian Antiquities, pp. 444, 445, the first paragraph under section 2.

Lindner (Dr. F. W.), in a treatise entitled Die Lehre vom Abendmahle nach der Schrift, &c., Leipz., 1831, says, "For whom is baptism appointed? For adults, not for children; for adults of all times, not only of those times. Schleiermacher rightly says (Dogmatik, vol. ii., p. 540), 'Baptism is only then complete and right, when it is performed under the same conditions, *with the same spiritual pre-requisites, and the same influences* as were found in those who were baptized in primitive times (bey den ersten Täuflingen), from religious communities not Christian.' According to this, it follows that there can be no question about any infant baptism, if the Christian church will remain true to the gospel. Neither the baptism of John nor Christian baptism can be fulfilled, in respect to new-born children. The children of Christians are, *by nature*, formed just as those of Jews or heathen. The formula concordiæ, says truly, 'Christiani non nascuntur sed fiunt.'† They need the new birth, just as Jews or heathen do, yet whilst they are infants they are not

* To this we may add also, that it may be asked, what is the cause that since the baptism of the church is given for the remission of sins, *it should, according to the practice of the church, be given also to Little children*, since, surely, if there were *nothing* in little children *which could belong to remission and indulgence, the grace of baptism would seem superfluous.*

* That infants are to be baptized, the universal church holds, and that, not instituted by councils but always retained, we believe to have been handed down *no otherwise than* by apostolic authority.

† Men are not born but become Christians.

capable of it." He goes on to say, that some consider infant baptism an act of initiation, and then concludes thus, "All such views would certainly not be brought forward, if we held fast by the scripture" (pp. 275, 276).

Von Cölln (Dr. D. G. C.), in his "*Biblische Theologie, &c., Von Dr. D. Schulz*," *Leipz.*, 1836, after saying, that baptism is intended as "an outward sign of the inward living conviction which the baptized person has of the most essential doctrines of the new religion to which he goes over," adds, "These convictions pre-suppose, if they are genuine, previous instruction. That Jesus required this, is shown in Mark xvi. 15, where he makes the announcing of doctrine (κηρύσσειν τὸ εὐαγγέλιον) to precede baptism. It is involved in this, that baptism can be fulfilled on those only who are capable of instruction, or only on adults; and that it was certainly not the design of Jesus to introduce infant baptism. Its later introduction into the church was an effect of the erroneous notions which were entertained of the connexion of baptism with salvation" (vol. ii., p. 145).

De Wette, in his "Kurzgefasstes exegetisches Handbuch zum Neuen Testament," on Acts xvi. 15, says, "This passage, as well as verse 33, xviii. 8; 1 Cor. i. 16, has been adduced in proof of the apostolical authority of infant baptism, but there is no evidence here that any, except adults, were baptized. Against infant baptism, see Theol. Stud. and Krit., 1830, p. 671. Neander, i. 204, &c. Meyer, on the passage, Remarks on 1 Cor. vii. 14" (p. 110).

For the last four quotations, I am indebted to my friend Mr. Gotch, classical tutor in Bristol College.

To the above I may add *Gesenius*, who, when a friend of mine, then a student, described to him the views and practice of English baptists, exclaimed, "Why, how exactly like the primitive Christians!"

Should any of my brethren, who may glance at these references, and whose libraries are richer than my own in German works, be able to furnish me with any important additional passages, they will greatly oblige me. Our pædobaptist friends will certainly not find among modern foreign scholars more *competent* investigators, whose connexion, too, with a pædobaptist church guarantees their *impartiality*. May not unlearned pædobaptists as safely receive the verdict of such a jury, viz., "*that infant baptism has only a traditional, and not a New Testament, origin*," as all would have accepted a verdict of *guilty* against O'Connell, from a *jury of repealers*.

BENGALI PROVERBS.

An old servant and old rice are alike to be preferred.

The one as being experienced and attached, the other as mature and easily digestible.

Breaking the cocoa-nut on another's head.

When one aims at his own advantage at another's cost.

'Tis but threshing the chaff.

An expression employed, when exertion is profitless and labour lost.

A blind torch-bearer.

A teacher of religion who does not practise his own counsels.

All can pour oil on the oiled head.

All pay respect to the wealthy and slight the poor.

B.

CHRONOLOGICAL PAGE FOR FEBRUARY, 1849.

		SUN RISES & SETS.	FAMILY BIBLE READING.	MEMORANDA.
1	Th	7 41	Job xxxiv.	Moon sets, 19 m. past 1, morning.
		4 47	Luke xii. 49—59, xiii. 1—9.	Venus in west, every clear evening.
2	F	7 40	Job xxxv., xxxvi. 1—21.	Moon sets, 32 m. past 2, morning.
		4 49	Luke xiii. 10—35.	1841, Dr. Olinthus Gregory died, aged 67.
3	S	7 38	Job xxxvi. 22—33, xxxvii.	Moon sets, 42 m. past 3, morning.
		4 50	Luke xiv. 1—24.	106, B.C., Cicero born.
4	Lᴅ	7 36	Psalms.	Sunday School Union Lessons,
		4 52	Psalms.	Luke ii. 39—52, 2 Kings xxii.
5	M	7 34	Job xxxviii.	Moon sets, 45 m. past 5, morning.
		4 54	Luke xiv. 25—35, xv. 1—10.	Jupiter rises at sunset.
6	Tu	7 32	Job xxxix, xl. 1—5.	Moon sets, 32 m. past 6, morning.
		4 56	Luke xv. 11—32.	Baptist Irish Committee, 6 evening.
7	W	7 30	Job xl. 6—24, xli.	Full Moon, 16 m. past 11, forenoon.
		4 57	Luke xvi.	Lect. on Sabb. Bloomsbury ch., Dr. Bennett.
8	Th	7 29	Job xlii.	Moon sets, 43 m. past 7, morning.
		4 59	Luke xvii. 1—19.	Moon rises, 37 m. past 6, evening.
9	F	7 27	Genesis xi. 27—32, xii.	1645, Laud beheaded.
		5 0	Luke xvii. 20—37, xviii. 1—14.	Moon rises, 46 m. past 7, evening.
10	S	7 26	Genesis xxix. 1—30.	1840, Queen Victoria married.
		5 2	Luke xviii. 15—34.	Moon rises, 55 m. past 8, evening.
11	Lᴅ	7 24	Psalms.	Sunday School Union Lessons,
		5 4	Psalms.	Luke iii. 1—22, 1 Kings xvii.
12	M	7 22	Genesis xv., xxi.	1555, Lady Jane Grey beheaded.
		5 6	Luke xviii. 35—43, xix. 1—27.	Moon rises, 8 m. past 11, night.
13	Tu	7 20	Genesis xxii. 1—19, xxiii.	Fraternal meeting of Ministers at 4.
		5 8	Luke xix. 28—48.	1800, Dr. Macknight died.
14	W	7 18	Genesis xxiv.	Moon rises, 14 m. past 4, morning.
		5 10	Luke xx. 1—26.	Lect. on Sabbath, Bloomsbury ch., Dr. Cox
15	Th	7 16	Genesis xxvii. 1—40.	Moon's last quarter, 3 m. past 4, morning.
		5 12	Luke xx. 27—47, xxi. 1—4.	Aldebaran south, 46 m. past 6, evening.
16	F	7 14	Genesis xxvii. 41—46, xxviii.	Moon rises, 11 m. past 2, morning.
		5 14	Luke xxi. 5—38.	1497, Melancthon born.
17	S	7 12	Genesis xxix. 1—30.	Moon rises, 7 m. past 3, morning.
		5 16	Luke xxii. 1—38.	Sirius south, 49 m. past 8, evening.
18	Lᴅ	7 11	Psalms.	Sunday School Union Lessons,
		5 18	Psalms.	Matt. iv. 1—11, Luke iv. 1—13, Gen. iii.
19	M	7 9	Genesis xxxi. 1—29, 43—55.	Moon rises, 47 m. past 4, morning.
		5 19	Luke xxii. 39—65.	1818, John Penny, White's Row, died.
20	Tu	7 7	Genesis xxxii., xxxiii 1—17.	Moon rises, 29 m. past 5, morning.
		5 21	Luke xxii. 66—71, xxiii. 1—25.	Baptist Home Mission Committee at 6.
21	W	7 5	Genesis xxxv.	Lect. at Bap. Miss. House, by Mr. Branch
		5 23	Luke xxiii. 26—49.	Lect on Sabb., Bloomsbury ch., Dr. Morison
22	Th	7 3	Genesis xxxvii.	Moon rises, 40 m. past 6, morning.
		5 25	Luke xxiii. 50—56, xxiv. 1—13.	Procyon south, 23 m past 9, evening.
23	F	7 1	Genesis xxxix., xl.	New Moon, 30 m. past 1, morning.
		5 27	Luke xxiv. 13—53.	1848, Louis Philippe abdicated.
24	S	6 59	Genesis xli. 1—52.	1774, Duke of Cambridge born.
		5 29	Acts i.	Moon sets, 25 m. past 7, evening.
25	Lᴅ	6 56	Psalms.	Sunday School Union Lessons,
		5 30	Psalms.	John i. 1—18, Isaiah ix.
26	M	6 54	Genesis xli. 53—57.	1815, Buonaparte left Elba.
		5 32	Acts ii. 1—36.	Moon sets, 55 m. past 9, evening.
27	Tu	6 52	Genesis xlii. 1—28.	1717, Sir J. D. Michaelis born.
		5 34	*Acts ii. 37—47, iii.*	Stepney Committee at 6.
28	W	*6 50*	*Genesis xlii., xliii. 1—14.*	Moon's Perigee.
		5 36	*Acts iv. 1—31.*	Lect on Sabbath, Bloomsbury ch., Mr. Brock.

REVIEWS.

Essay on the Union of Church and State. By Baptist Wriothesley Noel, M.A. *Second Edition, with Corrections.* London: 8vo., pp. xii., 604. Price 12*s*. Cloth.

There are but few of our readers, it is probable, who have not heard enough of this work and of the circumstances under which it has been published, to excite a desire for opportunity to peruse it, or, at least, to see such portions of it as may suffice to give a general insight into its character. The estimation in which the author has long been held, the respectability of his family connexions, the certainty that high ecclesiastical offices were open to him, and the calm dignity with which, at the dictate of conscience, he has renounced his position as one of the established clergy, have caused such a demand for the volume, that all the copies of both editions were disposed of before they were ready for delivery. The intrinsic value of the work would of itself incline us to enrich our pages with quotations from it, but we are the more disposed to present our readers with extracts, as its publishers are not, at the present moment, able to supply the book to hundreds who are eager to purchase it.

The Preface affords a beautiful specimen of the spirit in which Mr. Noel writes, and in which all religious controversy ought to be conducted.

"As in the following work I have frankly attacked the union between the church and state, I feel constrained to bear my humble testimony to the piety and worth of many who uphold it. I have stated without reserve the influence of the system upon prelates; but how many instances occur in which men raised to the most ensnaring honours have successfully resisted their temptations! Of those prelates with whom I have the honour to be acquainted, some I admire for their simplicity, benevolence, and liberality, and others still more for eminent piety. Most wisely in many instances, and most conscientiously I doubt not in all, have the present government administered their ecclesiastical patronage.

"Still more anxious am I to do justice to my beloved and honoured brethren, the evangelical ministers of the establishment. Having acted with them for many years, I can speak of their principles with confidence. Numbers of them, whose names I should rejoice to mention here with honour, are as sincere in adhering to the establishment as I am in quitting it. Of many of them I am convinced that they surpass me in devotedness to Christ. Worthy successors of Romaine and John Venn, of Newton, Cecil, and Thomas Scott, of Robinson and of Simeon, and, remaining conscientiously in the establishment, they will, as I hope, have the respect and affection of all good men. May they enjoy increasing comfort and usefulness to the end of their ministry! While I condemn a state prelacy, I honour each pious prelate; while I mourn the relations of godly pastors to the state, I no less rejoice in their godliness. The reasons for separation appear to me clear; but I do not expect others to think as I do. In claiming my own liberty of judgment, I learn to respect theirs. To remain in the establishment with my views would be criminal; with theirs it is a duty.

"If, by any of my expressions, I have unnecessarily wounded the feelings of any Christian brother, I ask him to forgive me. If I have unconsciously fallen into any exaggeration, I deeply deplore it. Throughout the work I have made a clear distinction between evangelical and unevangelical clergymen; between those who preach the gospel and those who do not preach it. No spurious liberality, no fear of censure, should obliterate the distinction; yet many, doubtless, who are not ranked among the evangelical party, who do not support their institutions, and who do not usually act with them, may be converted and faithful ministers of Christ." pp. v.—vii.

In the Introduction, after showing that the Lawfulness of the Union between Church and State must be determined by reference to the word of God, Mr. Noel defines the terms Church, State, and Union. In the following

passage, on the word church, he expresses our own views exactly:—

"The word 'church' is commonly used in the following senses:—

"1. The place where a Christian congregation assembles,—a building used for public worship; *e. g.*, 'the parish church.'

"2. Something indefinite, as when an expression being quoted from the prayer-book, it is said to be what the church teaches.

"3. The clergy paid by the state: *e. g.*, when a young man joins the national clergy in England or Scotland, he is said to 'go into the church.'

"4. All persons baptized by the national clergy, and connected with their ministry; *e. g.*, 'the church of England,' 'the church of Scotland.'

"5. All the congregations throughout the world acknowledging a particular ecclesiastical discipline; *e. g.*, 'The Roman catholic church,' 'the Greek church,' 'the Armenian church,' 'the presbyterian church.'

"6. All persons throughout the world baptized in the name of Christ; *e. g*, 'the visible church catholic.'

"All these six meanings of the word are contrary to the original meaning, and are wholly unscriptural. It is not once used in scripture in any of these senses.

"Besides these, it has three other meanings.

"1. It was originally used to express an assembly of the citizens in the Greek republics. When the legislative assembly was summoned by the town-crier, it was called an ἐκκλησία, a church. In this sense the word is frequently used by Thucydides, Xenophon, Demosthenes, and other writers. And in this sense it is used in the 19th chapter of the Acts of the Apostles. A crowd having assembled in the theatre at Ephesus to maintain their idolatry against the doctrine of St. Paul, it is said by the historian, that *the ἐκκλησία, or church, was confused;* upon which the town-clerk urged them to restore order, declaring that every matter might be *determined in a lawful ἐκκλησία, or church;* with which words he dismissed that riotous ἐκκλησία, or church.

"2. It being the word commonly used to express an assembly of citizens, it was thence adopted by the apostles to express an assembly of Christians; the Christian sense of the word growing naturally out of its civil sense. Each Christian congregation is, therefore, in the New Testament called an ἐκκλησία,—an assembly, a church. The congregation *of poor persons at Philippi was called the church, or assembly, of that place. The poor congregation at Thessalonica* was so termed. A small congregation which met in Cenchræa, the port of Corinth, was called the church, or assembly, of Cenchræa. A small assembly which met beneath the roof of Priscilla and Aquila in or near Rome, was called the church in their house. Philemon had a church in his house; and when Paul spoke of the Christian congregations scattered over a country, he always termed them the churches, or assemblies, of that territory. Thus we read of the churches of Judea, the churches of Galatia, and the churches of Macedonia; but never of the church of Judea, the church of Galatia, the church of Macedonia; because the Christians of a single town formed one assembly, but the Christians of a country many assemblies." pp. 6—8.

General considerations which condemn the union between church and state are then adduced. In showing that it is condemned by history, Mr. Noel says,—

"The Greek legislators, wishing to secure for the republic the greatest military force by means of the most complete social unity, forbade dissent from the popular superstition. A man who disbelieved the power of fictitious and corrupt deities was thought to be a bad citizen, and was as such condemned. Draco punished dissent with death; Plato would have it denounced to the magistrates as a crime; Aristotle allowed but one established worship; and Socrates was sentenced to death as a nonconformist. In the Greek republics, the union between the state and the religion was so complete that the rights of conscience were wholly disregarded. Men did not inquire what was true, but what was politic. The republic must be a great unity for attack or defence, and the religious independence which would break that unity must be exterminated.

"Heathen princes had yet more powerful motives than republican magistrates to unite themselves strictly with the priesthood. Despotic rulers have ever sought to extort from their subjects all possible advantages for themselves, and for this end to retain them in the most complete servitude. They have chiefly depended on their armies; but the fears and the hopes excited by superstition have been too obvious a support not to be largely employed. Well paid soldiers have been their first instrument of power; their second has been a well-paid priesthood. Priests have lent to despots, in aid of their selfish designs, the portents and the predictions of superstition; and despots have, in return, invested the superstition with

splendour, and punished nonconformity with death. Heathenism presented no obstacle to this union. The superstition being a corrupt invention offered nothing which was disagreeable to corrupt rulers; and the vices of rulers were not uncongenial to an equally corrupt priesthood. Nebuchadnezzar exalted himself when he compelled his subjects of every creed to bow down to his golden idol; Belshazzar, amidst his revels, felt no objection to 'praise the gods of gold and silver;' and it seemed to Darius excellent policy to establish a royal statute that no prayers should be offered to any god but himself for thirty days. The infamous Tarquin could, without any inconvenient restraint upon his passions, build temples to Jupiter; Caligula and Nero felt no remorse at their wickedness excited by the fulfilment of their functions of supreme pontiffs; and, on the other hand, the Brahmins of India found nothing in their vedas and purannas which made them blush at the vices and the tyranny of the rajahs by whom they were enriched. By the aid of the superstition the despot fortified his tyranny, and by the aid of the despotism the priest gave currency to his falsehoods. Thus the union of the state and the priesthood was an alliance of force and fraud. Neither party was strong enough to rule alone. But when the priest preached for the despot, and the despot governed for the priest, both the more easily kept their feet upon the necks of the people; and made the universal degradation subservient to their greatness.

"When the churches began to be corrupted by the increasing wealth of their ministers, this pagan union of the state with the priesthood was extended to them; and emperors with the Christian name sought the aid of a corrupt Christian priesthood, as heathen emperors had sought the aid of augurs and of heathen priests. Constantine, who first openly protected the Christian churches, can scarcely be supposed to have done so from religious feeling. The progress of Christianity had been very considerable. If, before this reign, the Christians did not amount to more than one twentieth part of the population, as asserted by Gibbon, still this number of avowed Christians, at a time when the profession of faith in Christ exposed them to martyrdom, indicates that a much larger number were secretly convinced of its truth. Licinius, the rival of Constantine, could not, by his heathen zeal, raise any popular enthusiasm in his support; and if we had no other proof of the numerical extension of professed believers, we may infer it with certainty *from the recorded habits of* the clergy. '*During the third century*,' says Mosheim, 'the bishops assumed in many places a princely authority; they appropriated to their evangelical function the splendid ensigns of imperial majesty. A throne surrounded with ministers exalted above his equals the servant of the meek and humble Jesus; and sumptuous garment dazzled the eyes and the minds of the multitude into an ignorant veneration for their arrogated authority. The example of the bishops was ambitiously imitated by the presbyters, who, neglecting the sacred duties of their station, advanced themselves to the indolence and delicacy of an effeminate and luxurious life. The deacons beholding the presbyter deserting thus their functions boldly usurped their rights; and the effects of a corrupt ambition were spread through every rank of the sacred order.' The splendour and ambition of the clergy manifest clearly that the Christians were become a powerful body, whom Constantine would desire to attach to his cause and their number renders it very probable that policy was the earliest ground of his Christian profession. 'His conduct to the Christians was strictly in accordance with his interests and it is very probable that the protection with which he distinguished them may, in the first instance, have originated in his policy.' But if it began in policy, political consideration would still more powerfully urge him to continue it. He had learned, no doubt, from the disturbances continually excited by Licinius that neither himself nor the empire could enjoy a fixed state of tranquillity as long as the ancient superstitions subsisted; and, therefore, from this period, he openly opposed the sacred rights of paganism as a religion detrimental to the interests of the state. On the other hand, it is too plain that he was an irreligious man. It was in the year 313 that he published the edict of Milan by which he proclaimed universal toleration and secured to the Christians their civil and religious rights. But, in the year 325, he ordered his rival, Licinius, to be strangled; and the same year in which he convened the Council of Nice, was polluted by the execution, or rather murder, of his eldest son. 'It is not disputed that his career was marked by the usual excesses of intemperate and worldly ambition and the general propriety of his moral conduct cannot with any justice be maintained.' After his conversion to Christianity, he still continued, as supreme pontiff, to be the head of the religion of heathen Rome, and thus continued to be invested with more absolute authority over the religion he had deserted than over that which he professed. But, as he had been the head of the heathen priesthood it seemed to him right that he should make

himself equally the head of the Christian priesthood. He, therefore, assumed a supreme jurisdiction over the clergy.

"One of the earliest objects of his policy was to diminish the independence of the church. For which purpose he received it into strict alliance with the state; and combined in his own person the highest ecclesiastical with the highest civil authority. The entire control of the external administration of the church he assumed to himself. He regulated everything respecting its outward discipline; the final decision of religious controversies was subjected to the discretion of judges appointed by him; and no general council could be called except by his authority. Though he permitted the church to remain a body politic distinct from that of the state, yet he assumed to himself the supreme power over this sacred body, and the right of modelling and of governing it in such a manner as should be most conducive to the public good. Thus he exercised at once a supremacy over the heathen and the Christian priesthoods. He was the chief pontiff of heathenism, and the chief bishop of the Christian church. And this state episcopate he exercised many years before he was baptized, and long before he was a member of the church he was its *summus episcopus*, and only a few days before his death received from Eusebius, bishop of Nicomedia, the ceremony of baptism.

"The consequence of this union between an irreligious prince and the clergy, who were already much corrupted, was lamentable. At the conclusion of this century there remained no more than a mere shadow of the ancient government of the church. Many of the privileges which had formerly belonged to the presbyters and the people were usurped by the bishops; and many of the rights which had been formerly vested in the universal church were transferred to the emperors and to subordinate magistrates. The additions made by the emperors and others to the wealth, honours, and advantages of the clergy, were followed with a proportionable augmentation of vices and luxury, particularly amongst those of that sacred order who lived in great and opulent cities. The bishops, on the one hand, contended with each other in the most scandalous manner concerning the extent of their respective jurisdiction; while, on the other, they trampled upon the rights of the people, violated the privileges of the inferior ministers, and emulated, in their conduct and in their manner of living, the arrogance, voluptuousness, and luxury of magistrates and princes. This pernicious example *was soon followed by the several ecclesiastical orders. The presbyters,* in many places, assumed an equality with the bishops in point of rank and authority. We find also many complaints made of the vanity and effeminacy of the deacons. An enormous train of superstitions were gradually substituted for genuine piety. Frequent pilgrimages were undertaken to Palestine and to the tombs of martyrs. Absurd notions and idle ceremonies multiplied every day; dust and earth brought from Palestine were sold and bought everywhere at enormous prices, as the most powerful remedies against the violence of wicked spirits. Pagan processions were adopted into Christian worship, and the virtues which had formerly been ascribed by the heathen to their temples, their lustrations, and the statues of their gods, were now attributed by the baptized to their churches, their holy water, and the images of saints. Rumours were spread abroad of prodigies and miracles; robbers were converted into martyrs: many of the monks dealt in fictitious relics, and ludicrous combats with evil spirits were exhibited. 'A whole volume would be requisite to contain an enumeration of the various frauds which artful knaves practised with success to delude the ignorant, when true religion was almost superseded by horrid superstition.' The number of immoral and unworthy persons bearing the Christian name began so to increase that examples of real piety became extremely rare. When the terrors of persecution were dispelled,—when the churches enjoyed the sweets of prosperity, — when most of the bishops exhibited to their flocks the contagious examples of arrogance, luxury, effeminacy, hatred, and strife, with other vices too numerous to mention,—when the inferior clergy fell into sloth and vain wranglings, and when multitudes were drawn into the profession of Christianity, not by the power of argument, but by the prospect of gain and the fear of punishment,—then it was, indeed, no wonder that the churches were contaminated with shoals of profligates, and that the virtuous few were overwhelmed with the numbers of the wicked and licentious. The age was sinking daily from one degree of corruption to another; and the churches were thus prepared for that fatal heresy which, at one time, seemed to threaten the extermination of evangelical doctrine throughout Christendom.

"After the death of Constantine, his son Constantius succeeded to the government of the eastern provinces, and eventually became the sovereign of the whole empire. And as he, his empress, and his whole court, were Arians, he forthwith used all his influence, as the head of the church to exterminate, as far as possible,

evangelical doctrine; and the whole world groaned and wondered, says St. Jerome, to find itself Arian. The tyranny of Theodosius restored the orthodoxy of the churches, but could not revive their piety; and from that time, in union with the state, they continued to be so corrupt, that at length the profligacy, covetousness, fraud, and arrogance of the clergy generally, from the pope to the obscurest monk, so revolted the conscience and the common sense of Europe, that in the sixteenth century it burst from this oppressive and degrading yoke." pp. 34—43.

Though Mr. Noel has evidently desired to confine himself to his avowed subject, The Union of Church and State, yet, in discussing the principles of that union, he has occasionally made observations which afford some insight into his sentiments on kindred topics. It appears to us, that he perceives the unscriptural character of diocesan episcopacy, and that he also sees that the baptism of infants accords more fully with the system which he is abandoning than with the genius of New Testament Christianity. Without expressing himself positively against the baptism of all children, he indicates hesitation respecting the propriety of baptizing any, while he condemns pointedly the general practice of pædobaptists. Thus he says,—

"Since the law of God requires that the churches have godly pastors, that no one be baptized without a credible profession of repentance and faith, that the gospel be preached to every creature, that all Christians should act as brethren, and that Christ should be supreme in his own house,—if the state ordain that parishes should receive ungodly pastors, prohibit Christ's ministers from preaching the gospel in parishes wherein the ministers are ungodly, compel by legal penalties parochial ministers to admit improper persons to the sacraments, and demand for the crown a supremacy which is inconsistent with the supremacy of Christ, then the churches must render to God the things which are God's, and refuse obedience to the state. To avoid which collision, the churches should be separate from *the state;* and, while paying to it all secular *obedience, should be free to accomplish,* without *its control, the whole law of* Christ." p. 144.

And again :—

'The churches being thus appointed by Christ to exercise self-government, which is essential to their fidelity, purity, and vigour, have received also divine instructions respecting the discipline which they are to exercise. Here let us notice only two main points, the admission and the exclusion of members. Respecting the first, they are instructed by our Lord and his apostles, to admit no one into church-fellowship by baptism except upon a credible profession of repentance and faith.

"It is, therefore, the will of Christ that none but believers shall be baptized, that the churches may be associations of 'saints and faithful brethren.' And if any infants are to be baptized, they must be the infants of saints and faithful brethren who heartily dedicate them to God through Christ, and will train them up for him." p. 190.

The "If" in the preceding paragraph is expressive; and we are inclined to think that it is inserted rather for the sake of others than as indicative of his own views; for our author says again,—

"A church ought to be an association of saints and faithful brethren, and all admitted into the association ought to afford, by their conduct and profession, reason to hope that they are so too. None, therefore, are to be baptized but those who profess to repent and believe in Christ. Such is Christ's order; but the church has received another order, by canon 68, which is as follows:—'No minister shall refuse or delay to christen any child . . . that is brought to the church to him on Sundays or holydays to be christened; . . . and if he shall refuse to christen, . . . he shall be suspended by the bishop of the diocese from his ministry by the space of three months.' This canon, passed by a synod of dignitaries and proctors, would not bind the pastors of churches unless it had been confirmed by the crown; but the assent of the crown has made it law, and it has thus changed the church from an assembly of 'saints and faithful brethren' into a congeries of the whole population of each district. Swarming myriads from Marylebone, St. Pancras, Shoreditch, and St. Luke's, bring their myriads of children to be christened without the remotest idea of dedicating them to God, or of training them for God. These become members of the church, till the church becomes not merely the world, but comprises the most disreputable part of the world; its members living without worship, without the bible, with-

out pastoral superintendence, without any appearance of religion, and, perhaps, without common morality. And the churches of Christ and his ministers are the state's agents in thus violating Christ's commands." pp. 194, 195.

In the following passage our readers will find that Mr. Noel perceives clearly the tendency of infant baptism to introduce into the churches of Christ persons "ignorant of the gospel and unconcerned about their salvation, and to confound believers and unbelievers in one undistinguishable mass;"—"a fatal amalgamation," which he laments that evangelical ministers, as well as others, are agents in accomplishing.

"The Lord Jesus Christ having claimed from all believers to express their faith in him before the world, without which confession their cowardice would prove them to be no believers, required them to be baptized, baptism being the appointed mode of professing their faith. Repentance and faith are, therefore, the essential prerequisites to baptism: and if the infants of believers are to be baptized, as is generally believed, it must be on the supposition that God accepts them as penitent believers, through the faith and the prayer of their parents. But the practice of the establishment is to baptize all the children of the several parishes without any inquiry into the faith of the parents, or any rational prospect that they will receive a religious education. By the sixty-eighth canon, a minister who refuses to baptize any child who is brought to him to the church for that purpose, is liable to suspension for three months. Thus, though parents and sponsors are alike ungodly, and general experience proves that their children will grow up ungodly too, the Anglican minister must baptize them, and thank God that he has regenerated them with his Holy Spirit. Through this church law the conditions of baptism are generally violated, the ends of it are frustrated, and the nature of it is forgotten. The baptized millions of England having made no profession of faith, for they were baptized without their consent, baptized atheists, deists, and profligates, dishonour the Christian name; and the churches of Christ which ought to be composed of saints and faithful brethren, as the churches of Rome and Corinth, of Thessalonica, Philippi, and Colosse, were, are churches of persons ignorant of the gospel, and *unconcerned about their salvation. They ought to be separate from the world; but they are the world: converted persons and unconverted, believers and unbelievers, are confounded in one undistinguishable mass;* and evangelical ministers are agents in accomplishing the fatal amalgamation.

"Next comes the ceremony of confirmation. At the baptism of an infant the minister, by order of the state, directs sponsors to bring the child to be confirmed 'so soon as he can say the creed, the Lord's prayer, and the ten commandments, in the vulgar tongue, and is further instructed in the church catechism.' Those conditions being fulfilled, the minister must forward all the children of the parish to the bishop, with his certificate of fitness for the rite. And being thus certified by the minister that the child can say the creed, &c., the bishop is ordered by the state to say of the whole crowd of children who there and then profess to take upon themselves the baptismal vows, that God has 'vouchsafed to regenerate them by water and the Holy Ghost, and has given unto them forgiveness of their sins.'

"After confirmation, each person not convicted of heresy or immorality has a legal right to attend the Lord's supper at his parish church. By 1 Edward VI., cap. 1, 'The minister shall not, without a lawful cause, deny the same (the sacrament) to any person that will devoutly and humbly desire it.' To have been at a card party on the previous Monday, at a ball on Tuesday, at the race-course on Wednesday, and at the theatre on Thursday, to have spent Friday in talking scandal, and to have devoted Saturday to some irreligious novel, would be no legal disqualification for the reception of the Lord's supper on the following Sunday. No proofs of a worldly temper, no indolent self-indulgence, and no neglect of prayer, would affect the parishioner's statutory right to force his way to the Lord's table. The minister is obliged by law to administer to him the ordinance, the church is forced by law to receive him into communion with them. None but believers are invited by our Lord to his table, and the churches are commanded to separate themselves from evil men: but the statute interposes, and both the minister and the church must admit all who will to the sacred feast." pp. 461—464.

The contrast between the characteristics and tendencies of that baptism which is inculcated by the English established church, and that which the New Testament prescribes, is one of the topics on which Mr. Noel is most full and explicit. Again and again he reminds his readers, that in the New

Testament "baptism is a profession of faith in Christ;"—that "repentance and faith were always in the apostolic churches required in those who were admitted to baptism;"—that "by faith they became disciples of Christ, and then by baptism professed to be his disciples, and were united to his churches;"—that "baptism was always administered to those who were believed to be regenerate, never to the unregenerate with a view to their regeneration: it was the uniform of Christ put upon those who had enlisted as his soldiers." On the other hand, he now sees clearly and maintains boldly that "the prayer-book teaches that baptism regenerates; and requiring the Anglican ministers to baptize all the children of the country, declares of these millions of children baptized in all the parishes of England and Wales, that they are regenerated by the Holy Spirit." We have often viewed with astonishment and pity the efforts of pious ministers of the church of England to persuade themselves that the formularies of their church will bear some other interpretation than that which the anti-evangelical portion of the clergy contend is their true meaning, and which seems to us to be taught by the phraseology employed, as clearly as words can teach it. Mr. Noel candidly adverts to his own painful experience on this subject, and to the predicament in which many conscientious men still remain.

"I once laboured hard to convince myself that our reformers did not and could not mean that infants are regenerated by baptism, but no reasoning avails. This language is too plain. Although the catechism declares that repentance and faith are prerequisites to baptism, yet the prayer-book assumes clearly, that both adults and infants come to the font unregenerate and leave it regenerate; that worthy recipients of baptism are not regenerate before baptism, but come to be regenerated; that they *are unpardoned* up to the moment of baptism, *that they are pardoned the moment* after. This *unscriptural doctrine of the* prayer-book, as its other errors, each evangelical minister of the church of England is compelled, by the thirty-sixth canon, to pronounce not contrary to the word of God; and, by the Act of Uniformity, he must make himself a party to all this delusive instruction, every time that he baptises an infant or an adult, teaches the children of his parish the church catechism, or buries the corpse of an ungodly parishioner.

"The foregoing errors are thus perpetuated in the Anglican churches: for no man can remain a minister of the establishment, without maintaining that every statement of the prayer-book is agreeable to the word of God.

"Whatever errors there may be in the prayer-book or the articles, each Anglican minister has the greatest possible temptations to persuade himself and others that they are truths. His peace, his income, his position in society, his friendships, and the maintenance of his family, all depend on his avowing his belief that the prayer-book contains in it nothing repugnant to the scriptures, and that there is nothing in any one of the thirty-nine articles which is erroneous." pp. 418—421.

"When any pastor finds out the errors of the prayer-book, or the unscriptural character of the duties imposed upon him, he may withdraw from the establishment; but by that step he would necessarily expose himself and his family to great suffering. According to the maxim of the ecclesiastical law, 'Once a priest, always a priest.' He may be prosecuted in the Court of Arches for officiating in any diocese without the license of the bishop, even after he has seceded—as Mr. Shore has recently been under these circumstances prosecuted by the bishop of Exeter. But if he be spared this persecution, it is only to be esteemed by many of his former friends a schismatic, to be shunned as an apostate, to become a bye-word and a proverb, to lose his position in society, to be reduced to penury, to be without employment and without prospects.

"Few men have the courage to plunge into such an abyss of trouble, *and, therefore they must adjust their belief to their circumstances as best they may.* To expose the errors of the prayer-book, or to renounce unscriptural practices, is out of the question. In either case, a minister would be at once suspended or deprived. What must he then do? First, he may make desperate efforts, by exclusively reading on one side, and, by living solely with ardent conformists, to persuade himself that all the statements of the prayer-book are true, and all the requirements of the state are scriptural. Should this effort fail, and should the errors of the prayer-book force themselves upon him, his next attempt must be to conceal his dis-

sentient opinions by absolute silence on the subject. But this is a fearful course for a minister of Christ. Was he not placed by Christ in the church as a witness for the truth? Is not concealment of the truth at once an infidelity to Christ, and a wrong to the world? His silence prevents the overthrow of error, and confirms others in mischievous delusion. Besides, in his circumstances concealment is falsehood; for he has subscribed to the truth of the prayer-book, and only on that condition is he allowed to retain his living: so that the effect of his silence is to induce the people, the clergy, and the bishop, to think that he maintains the prayer-book to be wholly consonant to scripture. Silence, too, is almost impossible. Occasions must arise when to say nothing would be equivalent to an avowal of dissent from the prayer-book; and in such an emergency he would be strongly tempted to defend himself from the suspicions of zealous conformists by professions not entirely sincere. To avoid this pain, however, there is another course which the pious Anglican pastor may take. He may exaggerate the importance of the union, extol 'the church' as the purest and best in the world, persuade himself that it is the chief bulwark of protestantism; he may fill up his time and thoughts with the duties of his ministry, and may resolve not to read, speak, or think on those disputed topics. Thus he may strive to hide out the errors of the prayer-book, and avoid every conclusion respecting the legal fetters of his ministry, shielding himself under the thought that many excellent men do all that he is called to do; and that matters so trifling ought not to endanger an institution so venerable and so necessary.

"Symptoms of this state of mind are, I think, common." pp. 281—283.

"The evangelical minister of an Anglican church is thus placed in a miserable position. He must not preach Christ in private houses, nor enter into any neighbouring parish where an ungodly minister is leading the people to destruction; he must baptize the infants of ungodly persons; he must teach his parishioners, against all observation, that these infants are members of Christ, children of God, and inheritors of the kingdom of heaven; he must take unregenerate young persons at the age of fifteen or sixteen to be pronounced regenerate by the bishop; he must admit all sorts of persons to the Lord's table, though they are not invited by Christ; and must finally, when they die, express his thanks to God that *they are taken to glory, when he has every reason to think that they are lost for ever.*

"Although the ministers of proprietary chapels are not placed under this legal compulsion to desecrate Christ's ordinances, yet, by adhering to the establishment, they sanction and support the whole system; and must be responsible for that corrupt union of the church and the world through which Christ is dishonoured and souls are ruined." pp. 468, 469.

The awful responsibility of evangelical men who remain in the establishment as upholding a system by which multitudes are led to perdition, and the spread of true religion is impeded, is set forth impressively. "The union of the church with the state," it is shown, "authorizes the blind to lead the blind, the dead to be bishops of the dead;" and the question is solemnly asked, "Ought they who see the enormous evil to perpetuate it by remaining within the establishment?" "The union checks the progress of religion in the country by placing the Anglican churches under the ecclesiastical government of worldly politicians assembled in parliament, including Roman catholics and unitarians, who control them in spiritual things, determine the mode in which their pastors are to be chosen, perpetuate their false doctrine, and prevent the exercise of discipline;"—"by giving undefined and arbitrary power over the churches to prelates, who, being the nominees of politicians, must be often as worldly as their patrons;"—"by giving to worldly patrons the right of naming the pastors of the churches;"—"by investing these worldly nominees of worldly patrons with exclusive spiritual jurisdiction, under the bishops in their respective parishes;"—"by leading to a common belief that Anglican pastors are mercenary;"—"by checking the activity of the Anglican churches;"—and "by perpetuating schism." "Those," says Mr. Noel, "who uphold this corrupt and paralysing system, beneath which worldliness must luxuriate and spirituality

must die, by which the churches are corrupted and the whole nation injured, are answerable for the consequences."

It is nothing worthy to be called an abstract of the work which we have now presented to our readers, but merely specimens of its more prominent parts. The volume is one which all who have opportunity to do so will find it advantageous to obtain and study, as its intrinsic qualities, independently of the interesting circumstances under which it appears, entitle it to respectful attention. This it will receive, we doubt not, from many in the higher circles who have never before considered the subject with any seriousness. The style in which it is written is admirably adapted to promote its efficiency. It is so calm, so dignified, so simple, so devoid of everything likely to excite prejudice, so suitable to the character of a man of God announcing his conscientious convictions on a subject of paramount importance, that instead of offering any critical remarks we are prompted to present our humble thanksgivings to Him who is the source of all spiritual good, for enabling his servant to discharge so well the onerous duty which had devolved upon him. May that heavenly Patron on whom he has had the courage to cast himself—his only patron now—watch over his course, direct his steps, and strengthen his heart! The determination of Mr. Noel to spend some time in retirement before he enters on public engagements is one which commends itself to our judgment. In that retirement may heavenly illumination be imparted, to preserve him from every error which would be detrimental to his future usefulness, and to prepare him to render many eminent services to that comprehensive church of which he has long been, and of which he still is, an esteemed member!

BRIEF NOTICES.

The Congregational Year-Book, for 1848, *with a Calendar for* 1849; *containing the Proceedings of the Congregational Union of England and Wales, and its Confederate Societies for that year. Together with Supplementary Information, respecting the Associations, Ministers, New Chapels, Schools, and Publications, of the Congregational Body throughout the United Kingdom.* London: Published for the Congregational Union, by Jackson and Walford, 18, St. Paul's Churchyard. 8vo., pp. xxvi., 270.

In the Report of the Congregational Union adopted at its annual meeting last May, it was stated that experience did not seem to sanction the continued publication of two yearly manuals—both a Calendar and a Year-Book. "The sale of the former," it was said, "always insufficient to cover its cost, has this last year been most seriously lessened by competition; and that of the latter being much less than the *committee had hoped to realize*; while the *extent of the book, in proportion* to its price, is *so great, that only a very extensive sale could bring it near to self-support.* Yet both books are very valuable and useful; and altogether to discontinue either would be most undesirable. It has, therefore, seemed best to the committee, under these circumstances, for the future to combine both books, publishing all the strictly denominational intelligence hitherto given in the Calendar for current reference, and in the Year-Book for permanent record in one manual." The intention thus announced is now realized, and a highly respectable compendium of congregational statistics is the result. It includes matter of the same character as that contained in our own Baptist Manual, with much information of a cast similar to that given every December in the Supplement to the Baptist Magazine, and in addition, articles not to be found in either of our publications, such as addresses delivered and papers read at the public meetings of the Congregational Union. Our independent brethren are, in some respects, wiser than their baptist neighbours: they do not starve their union, and their union is, therefore, able to give to their workmen the hire of which they are worthy. The secretaries having salaries amounting to two hundred a year, with some assistance from a clerk, they

are enabled to present their friends in return with a valuable collection of well edited documents, such as it would be vain to expect gratuitous secretaries to furnish.

Sermons for Sabbath Evenings, by Ministers of the Free Church of Scotland. With Introductory Remarks by HUGH MILLER. Edinburgh and London: J. Johnstone. pp. 352.

Why these should be described as sermons for sabbath evenings, is not apparent. Their subjects are varied, and are as seasonable at one period of the week or day as at another. As specimens of the ordinary pulpit efforts of some of the most eminent men in the Free Church of Scotland, and we may add, of some of the most popular preachers of the present day, they are peculiarly interesting. The introduction by Hugh Miller is a well written essay on the importance of preaching, the superiority of its claims to those of all other ministerial duties, and the necessity of much previous study in order that it may be generally effective.

Congratulations and Counsels. A Book for Birthdays. By JOHN COX, *Author of "Our Great High-Priest," &c.* London: Ward and Co, 24mo., pp. vi., 101. Cloth, gilt edges.

The piety, good sense, and ingenuity, displayed in this small production, combined with its neat appearance, render it an eligible present for any person of any class.

Palestine and Part of Egypt, with the Countries adjacent, the Route of the Israelites through the Wilderness, and the Division of Canaan among the Tribes, and the Holy Land in the time of our Saviour, being a Geographical Illustration of the Sacred Scriptures for the Use of Schools and Families. By WILLIAM MARTIN. London: Darton and Clark.

This sheet, the size of which is three feet two inches by two feet, contains first, a large clear map of Palestine and Egypt, adapted to the Old Testament scriptures, and referring at every place to the principal events which occurred there; and secondly, two maps on a very much smaller scale, one of Palestine in New Testament days, and the other of the lands mentioned in the book of Acts and the Epistles. Exhibiting so much on one sheet, it is very convenient for suspension in a study or breakfast parlour.

RECENT PUBLICATIONS

Approved.

[It should be understood that insertion in this list is not a mere announcement: it expresses approbation of the works enumerated,—not of course extending to every particular, but an approbation of their general character and tendency.]

The Closet and the Church. A Book for Ministers, by T. BINNEY. *London: Jackson*, 18mo., *pp.* 60.

The Service of Song in the House of the Lord, by T. Binney. Third Thousand. London: 18mo., pp. 62. Price 2s.

Recreations, Physical and Mental, Lawful and Unlawful. A Lecture by the Rev. THOMAS AVELING. *London: Snow.* 24mo, *pp.* 59.

Memoir of Isabel Hood, by the late Rev. JOHN MACDONALD, of the Free Church Mission, Calcutta. With an Introductory Notice, by HUGH MILLER. *London: Johnstone.* 18mo., *pp.* 104.

A Memoir of Annie McDonald Christie, a Self-taught Cottager. Chiefly in her own words, with Extracts from her Letters and Meditations; to which is now added, a Brief Notice of her Grandsons, John and Alexander Bethune, by the Rev. J. BRODIE, Manimail. *London: Johnstone.* 16mo., *pp.* 160.

The History of a Family; or, Religion our best Support. With an Illustration by John Absolon. 18mo., *pp.* 156. *London: Grant and Griffith.*

Sceptical Doubts Examined. A Series of Dialogues, adapted to the Juvenile and Popular Mind, by A Medical Practitioner. *Edinburgh: Oliphant.* 16mo., *pp.* 160.

A Summary of the Principal Evidences for the Truth and Divine Origin of the Christian Revelation. Designed chiefly for the Use of Young Persons, by BEILBY PORTEUS, D.D., late Bishop of London. *London: Johnstone.* 32mo., *pp.* 132.

The Heir of Glory, by RANDALL H. BALLANTYNE, Author of "Child's Ark," &c. *London: Johnstone.* 32mo., *pp.* 31.

Gleanings from Many Fields. *London: Johnstone.* 32mo., *pp.* 222. *Cloth, gilt.*

Prize Essay. The Claims of the Sabbath on the Working Classes, by JAMES CRAIG. With an Introductory Notice, by Rev. Professor SYMINGTON, D.D. *London: Houlston and Stoneman.* 18mo., *pp.* 36.

School Music, comprehending "The Child's Own Tune-Book," for Sunday Schools. Arranged for Three Voices, by GEORGE HOGARTH, Esq., author of the "History of Music," &c, and Edited by JOHN CURWEN. *London: Ward and Co.*

School Songs, Sacred, Moral, and Descriptive; Designed to aid Instruction in Schools and Families, and connected with Appropriate Tunes, which are published separately, in "School Music," 1s, and "Children's School Music," 4d., Edited by JOHN CURWEN. *London: Ward and Co.*

The Eclectic Review for January, 1849. *London: Ward and Co.* Contents: I. Macauley's History of England. II. Somerville's Tracts,—The Siege of Paris III. The Literature of Gothic Architecture. IV. Mary Barton, a Tale of Manchester Life. V. The Island of Sardinia. VI. Davidson's Introduction to the New Testament. VII. The Fairfax Correspondence. VIII. The West Riding Election, &c., &c., &c.

The Christian Treasury for January, 1849. Containing contributions from Ministers and Members of various Evangelical Denominations. *London: Johnstone.*

Bunhill Memorials. No. VI., January, 1849. *London: James Paul.* Price 3d.

The Herald of Peace, for January, 1849. London: *Ward and Co.*

INTELLIGENCE.

NEW CHURCH.

DESBORO, NORTHAMPTONSHIRE.

Seven persons recently baptized by the Rev. T. Clements, with nine others, were formed into a Christian church on the 6th of November, 1848. At half-past four o'clock, about eighty persons sat down to tea, the whole of the trays being provided gratuitously, the profits being devoted to defray the expense of repairing and cleansing the chapel. At six o'clock, a public service commenced by Mr. R. Baker of Thrapstone giving out a hymn; when George Cane, Esq., of Grenden Hall, read the scriptures and prayed; after which, the Rev. W. Robinson of Kettering delivered an appropriate discourse on the nature and duties of a Christian church; Mr. Clements then prayed. Mr. Robinson said a few words to the persons entering into fellowship; after which, an appropriate hymn was sung, and the ordinance of the Lord's supper was administered to the church and other Christian friends. The formation of a Christian church had not been known in Desboro before. This interest was commenced by the county mission of the particular baptist denomination, and is still chiefly supported by them. A full congregation has been gathered, and there is a good sabbath school.

ORDINATIONS.

SWAVESEY, CAMBRIDGESHIRE.

Wednesday, December 11, 1848, Mr. J. C. Wooster, a member of the baptist church at Spencer Place, London, was ordained pastor of the second baptist church at Swavesey; when the Rev. W. Green of Cottenham began the morning service with reading the scriptures and prayer; the Rev. J. Aldis, Maze Pond, London, stated the nature of a gospel church and asked the usual questions; the Rev. G. Bailey of Haddenham prayed the ordination prayer; after which the Rev. J. Peacock, Mr. Wooster's pastor, gave the charge, and closed the service. Met again at three o'clock, when the Rev. J. H. Millard of Huntingdon read and prayed, and the Rev. R. Roff of Cambridge addressed the church. In the evening at six, the Rev. E. Davis of St. Ives prayed, and the Rev. J. Aldis preached an impressive sermon. The services were all much crowded, and Mr. Wooster's prospects are very encouraging.

BECKINGTON, SOMERSET.

On Lord's day, December 31, 1848, the new school room adjoining the baptist chapel, Beckington, was opened. Sermons suitable to the occasion were preached by Messrs. Manning and Middleditch of Frome, and by Mr. John Hinton, who is recently chosen pastor of the above church; and on the following Tuesday, a tea meeting, given by twenty of the friends, was held, the proceeds of which, upwards of £14, went towards liquidating the debt incurred by the church in the erection of the new building; the cost of which is estimated at £270; £40 towards this have been raised by the exertions of the sabbath school teachers.

After the tea, Mr. Hinton was recognised as pastor of the church; some statistics relative to the school and church were read by Mr. Joyce, and the meeting was ably addressed by the Revs. Manning and Middleditch, and Messrs. Skurray, Coombs, and Parsons; E. Hancock, Esq., of Bath, being appointed to the chair. A piece, or an anthem, was sung between each address, and the meeting closed under expressions of satisfaction from a crowded audience.

BLAENYWAUN, NEAR CARDIGAN.

The Rev. John Philips Williams of Pantycelyn, Breconshire, having accepted a unanimous invitation from the church at Blaenywaun, Pembrokeshire, near Cardigan Town, commenced his pastoral labours there on the first sabbath of the present year.

BISHOP BURTON, YORKSHIRE.

Mr. J. Jefferson of Accrington College, will commence his labours as pastor of the baptist church, Bishop Burton, the first sabbath in February.

RECENT DEATHS.

REV. W. FISHER.

The following account of this estimable man is given in a letter from his early friend, the Rev. R. Pengilly:—

"My first acquaintance with him was in his coming, in 1816, a solitary traveller from Carlisle to my house at Newcastle, to present his request for Christian baptism. He had been for some time associated with the independents of that city, but being thoroughly

dissatisfied with the practice of infant baptism, and the unscriptural arguments by which that practice was defended, he hesitated not to avow his conviction, and to seek to join himself with those who maintained the practice of the apostles. On hearing the account he gave of himself, and his views and principles, I delayed not to comply with his request. The occasion was exceedingly pleasing. Finding him prepared to defend our practice, I requested him to deliver an address at the water-side. The spot is endeared to many of our friends, for there I often baptized in the early years of my ministry—at Paradise, on the margin of the Tyne, a little above Newcastle—the birth-place of the lamented Thomas Thompson, late missionary to Africa, and where in a small chapel I long statedly preached, and not without success.

Brother Fisher being baptized, and discovering gifts for the ministry, was patronized by the managers of the Baptist Fund, and placed with me for two years to pursue a course of English study, preparatory to the sacred office. During that period he regularly supplied the church at Rowley and Hindley, and afterwards was unanimously invited to take the oversight of them in the Lord. Here, and in the wide vicinity, he laboured with untiring zeal for nearly thirty years. Within this period four chapels were built in four villages, all within the field of his ministry, and in them all he regularly preached at stated times, blest with a larger measure of success than any minister that had preceded him.

Within the last few years of his labours in this quarter, the church amicably became two churches, and two chapels were assigned to each. Mr. Fisher took the pastorate of Broomley and Broomhaugh, generally called Tyne-side; another pastor, now our excellent brother, Mr. James Fyfe, occupying the other two chapels at Rowley and Shotley-field.

As a preacher my beloved brother Fisher was strictly evangelical, exceedingly earnest and affectionate in his addresses both to saints and sinners. In his public prayers, humility and fervour were breathed in every sentence. If he had a fault in these sacred exercises, prolixity or diffusiveness was that fault; but never to be charged with tameness or dulness. In his natural temper he was one of the most amiable men I ever knew. In friendship and affection I have no expectation of meeting with his equal this side eternity. He had his weaknesses, but his virtues were much more apparent: long will he be affectionately remembered in the wide field to which I have referred, and by none more tenderly than by myself and my family, with whom he was some time an inmate, and thenceforth a most welcome visitor to the day of our final parting.

With his labours after he left the banks of the Tyne, which was but a short *period* before they were terminated in the grave, I am not acquainted.

His dying experience, according to the account I have received, may be expressed in the beautiful language of Dr. Watts:—

> "The gospel bears my spirits up;
> A faithful and unchanging God
> Lays the foundation for my hope,
> In oaths, and promises, and blood;"

And in the verse adopted by the memorable Dr. Carey, for his tombstone at Serampore:—

> "A guilty, weak, and helpless worm,
> On thy kind arms I fall,
> Be Thou my strength and righteousness,
> My Jesus and my all."

Farewell, my dear brother! "Pleasant to me has been thy company;" and though "I shall behold thee no more with the inhabitants of the world," I indulge the pleasing hope of renewed friendship with thee in the skies, and union in the songs of the redeemed before the throne of God and the Lamb. Amen.

MRS. HEYWORTH.

January 6, died Mrs. Martha Heyworth, of Top of the Height, near Newchurch, Rossendale, Lancashire, (widow of the late James Heyworth, of Flowers, near Bacup) at the protracted age of nearly eighty-five years. She had been an upright, consistent, and peaceable member of the first baptist church in Bacup for the space of fifty-nine years and six months to a day, being, at the time of her death, the oldest member of the church. She was baptized on the 6th of July, 1789, by the late Rev. John Hirst, under whose ministry she with many others sat with great delight until the time of his death. For the last twelve years she was deprived of her natural sight, but such was her love to the house of her God, that she went as long as age and infirmities would allow, some one taking her by the arm.

She was a woman of many doubts and fears, often expressing such, lest she should dishonour her profession; but, by the grace of God, she was enabled to hold out to the end; and a little while before her departure she was enabled to surmount them all, saying to her daughter, "I want to depart and go to heaven;" her last words were, "Happy, happy."

EDWARD MINES, ESQ.

The subject of this narrative departed this life on the 4th October last, in the 73rd year of his age. From the days of his youth he was more or less inclined to the right ways of the Lord, and habituated himself to attend an evangelical ministry of the word of life. But it was not till late in life that he became

decided for God. Upwards of twenty years ago he removed to Diss, Norfolk, on the occasion of a second matrimonial alliance, and the firm religious decision of the family with which he allied himself, was mainly instrumental, under God, in leading him so steadfastly to renounce the world, and identify himself with the people and cause of the Redeemer. This he acknowledged and feelingly said during his last illness, that he "should have to bless God to all eternity that ever he came to Diss."

About fifteen years ago, he united with a few others in originating the independent cause in Diss, and on the formation of the church was chosen one of its deacons. After a few years he withdrew, and attended, with his family, the ministry of Mr. Lewis at the baptist chapel. Having embraced scriptural views of the ordinance of Christian baptism, in the summer of 1847 he was baptized, together with his only child, on a profession of repentance and faith, when he addressed the crowd of spectators at the water's side, stating the way by which he had been led, and giving a reason of the hope that was in him. About two months after this he was taken ill, and lingered for twelve months, gradually growing weaker to the day of his death. During the whole of this long affliction his great delight was in the holy scriptures; no other book was of equal interest or gave him the like satisfaction. "Let me have the word of God," was his general request. His weakness was extreme, and, therefore, he could read but little, but he derived much comfort from religious conversation, the repetition of hymns and texts of scripture, and the prayers of his Christian friends. When these exercises were concluded, he would often say with tears, "Bless the Lord, O my soul." One hymn, each verse of which ends with the words,—

"Sweet truth to me,
I shall arise,
And with these eyes
My Saviour see,"

he liked much, and would say, "That time will soon come." Many of Watts's lyric poems were precious to him, particularly that entitled, "A sight of heaven in sickness." Worldly or trifling conversation he would seldom allow, but to converse on such things as pertained to the kingdom of God, always gave him pleasure.

Though he generally felt he could trust the Saviour, he could scarcely be said to possess the joy of faith through the greater part of his affliction, for he often deplored the dark state of his mind, and would say, "I want a view of Christ." During the latter part of his illness his weakness became so great that *he suffered much from a lethargic state of mind, so that he could only attend to reading, conversation, and prayer, at intervals*; he lamented this, and said, "If I had religion or a Saviour to seek now, I could not do it." Let this be a warning to all, not to put off the concerns of the soul, and preparation for eternity, till they come to the chamber of sickness or the bed of death, for that is the worst place and time to attend to the most important of all concerns, those of the imperishable soul. But our departed brother, having sought and found a Saviour, could, in the extremity of his weakness, rejoice in the thought that "Like as a father pitieth his children, so the Lord pitieth them that fear him; he remembereth their frame, he knoweth they are but dust." One evening, after having poured out his soul in fervent prayer, and repeated many passages of scripture, he feelingly exclaimed,—

"Other refuge have I none,
Hangs my helpless soul on thee,
Leave I oh! leave me not alone,
Still support and comfort me."

He told his pastor on one occasion, that he thought the Lord would not have given him an inclination, as he had done for the greater part of his life, to associate with his people, and linger, as it were, about his sanctuary, if he had not had some designs of mercy towards him, "Surely," he said, "he will not cast me out." It was replied in the words of the Saviour, "Him that cometh unto me, I will in no wise cast out."

The unremitting kindness of a beloved relative who attended him professionally through his long illness, was often referred to by him with much feeling, as well as the constant visits of his dear pastor, which he daily looked for with much interest, and when referring to the kindness he so often received from friends, he would say, "It is the Lord's goodness to me," and would then offer up earnest petitions to the throne of grace on their behalf.

He gradually acquired increasing confidence in God as his latter end drew nigh, so that he could and did adopt this verse as his own,—

"And when I'm to die,
Receive me, I'll cry,
For Jesus hath loved me,
I cannot tell why;
But this I do find,
We two are so joined,
He'll not live in glory
And leave me behind."

When, the last sabbath he spent on earth, it was said to him, "Do you not want something to take?" he replied, "*I want Christ.*" His request was then to have some verses or scriptures repeated to him, which being done, he said, "*I do thirst and pant for Christ.*" Though his decline had been very gradual his change at last to the circumstances of death was rather sudden and unexpected. But feeling the sentence of death in himself, he said,—

"Oh for an overcoming faith,
To cheer my dying hour."

The last hour or so of his life, his breathing only allowed him to utter a short sentence at a time; looking at a friend in the room, he said,—

"*Now* will I tell to sinners round,
What a dear Saviour I have found."

He began, but could not finish,—

"Lo! glad I come, and thou, blest Lamb,
Wilt now receive me as I am;"

together with many other short sentences, indicating the happy state of his mind, breathing after heaven. Presently, awaking from a short dose, in which his spirit seemed to have intercourse with the unseen world, he said, "O! I have been in such a happy, happy place." "Blessed are the dead which die in the Lord," but could not finish it. Again he exclaimed, "Though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me." "Dying is but going home," and continued, "My inward foes shall all be slain," and said, "Finish it," which a friend did, by saying, "Nor Satan break my peace again." After this he became speechless, and was soon released from the suffering, sinful body, to be present with the Lord. A more peaceful, easy, happy death could not be desired. Who is not prepared to say, "Let me die the death of the righteous, and let my last end be like his?" but in order to this he must live the life of the righteous. Were it desirable to exhibit the life and character of the departed, no words could more appropriately do so than those of Paul to the Colossians, "Since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints," for he thought well of, and felt kindly towards, the followers of Christ of every denomination. His house and his heart were always open to the servants of his Lord, especially to ministers, who were always welcome to the kind hospitalities of his establishment. He was interred in the family vault at the baptist chapel, Eye, where his father-in-law, the late Rev. W. W. Simpson, exercised his ministry; and his funeral sermon was preached at Diss, by his pastor, Rev. J. P. Lewis, to a large congregation, composed of different denominations, from 2 Cor. v. 8.

On looking at the remains of my dear departed brother-in-law, Edward Mines, which he forsook, October 4th, 1848.

"The soul was gone before we knew
The stroke of death was passed."—*Newton.*

Released from all care,
Our brother lies there,
Unshaken by sorrow *or pain:*
Wrapt in slumber profound,
Till the trumpet shall sound,
And awake him to rise there again.

In affliction's dark day
The Lord was his stay,
Of suffering he never complained:
Resigned to God's will,
He bore every ill,
And a bright crown of life has obtained.

The angel of death
Quickly took his last breath,
And bore his blest spirit away:
Where, redeemed from hell,
In bliss it will dwell,
With the ransomed for ever for aye.

Let *survivors* press on,
To gain that blest crown,
And join those once mourners below:
The rest that remains,
Makes amends for all pains,
There fountains of pleasure still flow.

The conqueror slain,
Even death will be gain,
A joyful and blessed release:
In bondage no more
Of the flesh as before,
The heir of a kingdom of peace.

To my brother farewell,
With him it is well:
God will bring him again to our sight,
When he comes in the air,
His dust to repair,
And clothe him in garments of light.

There all tranquil he lay,
As he sighed away,
His breath like a soft zephyr breeze:
So calm and so still,
He seemed taking his fill,
Of the river of life at his ease:

Whose waters glide on,
Near the heavenly throne,
To gladden the circling band,
Of the faithful around,
In the book of life found,
And who nearest the Lamb ever stand.

They hunger no more,
Nor thirst as before,
And never again shall the sun
With parching heat smite,
Nor the pale moon ere blight,
They have fought—and the battle is won.

Terrace, Diss. S. S.

MR. JONES, HARLOW.

The subject of this brief notice finished his earthly course in peace, November 25, 1848, in the eighty-first year of his age. From his profession as a schoolmaster, his long connection with the church at Harlow, Essex, and the deep interest which he took in public psalmody, Mr. Jones was well known to many of our readers in London and the adjacent counties. His fondness for music, and his fine powerful voice, so greatly admired by his friends, were equalled only by his correct sense of harmony and his readiness to assist others. This talent he cultivated, however, not as a profession with a view to gain, but as a native passion, a constitutional enjoyment, which sometimes rose even to enthusiasm. As the fruit of this endowment, he began while a youth to officiate as clerk, and to con-

duct the singing at the old general baptist chapel in his native town of Maidstone. Having obtained an appointment in the excise he was stationed at Folkestone, where for the first time he witnessed the ordinance of baptism, as administered by our denomination, which made a deep impression upon his mind, and seemed to have a salutary influence on his future course. After a short stay at Folkestone, he was stationed successively at different places in the neighbourhood of Harlow, where his musical talents, sociable disposition, and the exuberant vivacity of his natural temperament, brought him into general notice and gained him many friends; while his frequent attendance upon divine worship and assistance in the singing secured the acquaintance of the ministers and leading members of the congregations where he was situated.

After some years, wishing for a more settled home, Mr. Jones resigned his office in the excise; and having entered the married state with every prospect of happiness, he settled at Harlow, and established a school for the board and education of young gentlemen, which, for many years, was large and flourishing. Though he knew the truth, and for the most part felt a powerful sense of its importance, that power was for a long time neutralized by the extreme vivacity of his animal spirits, the charms of the festive circle, and the mirthful song. Hence his faith and piety did not assume a decided character, or induce a public profession till he arrived at middle age, when he was baptized and commenced that Christian fellowship which continued till his decease. He was forty-six years an inhabitant of Harlow, and during the greater part of that time conducted the public psalmody of his fellow worshippers. He was forty years a member of the church, and eighteen one of its deacons, and to all his fellow members was uniformly affable and affectionate. Though firm and consistent as a protestant dissenter, he was always candid and respectful to members of the established church, and to persons of all persuasions, wishing others to enjoy the same liberty which he claimed for himself. Hence he was much esteemed by the congregation at large, by his neighbours in general, and by a numerous circle of relations and friends. And for more than thirty years his pastor found him to be a steady, warm-hearted friend, who filled his place with regularity in the house of God, was always ready to encourage every good word and work, and was anxious for the peace and prosperity of the interest.

In the tuition of youth, Mr. Jones always endeavoured to impress on the minds of his pupils the primary truths of religion as an essential part of Christian education, often reminding them that youth is the seed-time for riper years and for eternity. And we have reason to believe that his solemn and affectionate appeals, with fervent prayer for their welfare, were the means of spiritual good to many of his scholars, some of whom still cherish and express a grateful remembrance of his instructions. For several years past while our aged friend retained much of his innate cheerfulness, he was evidently rising to the maturity of his spiritual life, and anxious to be ready for the final change. During his last illness, and a rapid decay of strength, which continued about seven weeks, he found ample comfort and support in the promises and hopes of the gospel. The desire of life and the fear of death were overcome by a stronger desire, which he often expressed, "to depart and to be with Christ, which is far better." And when the last hour came, and he could no longer expect or wish to spend another sabbath on earth, he was cheered by the hope that he was going to join the loftier songs of the redeemed above, and to spend an eternal sabbath with them in glory.

While then the bereaved widow and family of our departed friend must feel their loss, they have abundant cause for thankfulness that he was spared so long, that his powers of body and mind, even at the age of eighty, were so little impaired, that he was enabled to bear his affliction with Christian meekness and patience, and that when the final stroke came he was favoured with an easy change, and calmly fell asleep in Jesus. Thus having served his generation in some happy measure according to the will of God, "he came to his grave in a full ripe age, like as a shock of corn cometh in its season."

MR. HENRY QUANT.

Mr. Henry Quant, more than forty-eight years a member, and more than thirty-three years a deacon, of the baptist church, Bury St. Edmunds, Suffolk, died "in the Lord," December 16, 1848, and in him was fulfilled that scripture, "Thou shalt come to thy grave in a full age, like as a shock of corn cometh in its season." He had, for many years, read with interest the obituaries of this magazine, and his services to the cause of Christ, entitle him to a record among the many worthy deacons who have had a memorial in its pages.

Our departed and beloved friend was born in the village of Whissonett in Norfolk. When quite a young man, divine Providence led him to this town, and although he was destitute of "the one thing needful," some impressions from a pious aunt, who had given him a bible, and prayed with and for him, were not wholly effaced. In consequence of this, he occasionally attended the Wesleyan and independent chapels.

At this time there was no baptist cause in Bury, till about fifty years ago a baptist family came to reside in the town, and opened their house for preaching, in which the late

Messrs. Hoddy of Bildestone, Browne of Stowmarket, and Thompson of Grundisburgh, alternately proclaimed the everlasting gospel. Mr. Quant was invited to attend these services, and they were blessed to his conversion, so that the language of his heart was, "This people shall be my people, and their God my God. Where they die, will I die, and there will I be buried. The Lord do so to me, and more also, if aught but death part them and me." And never was the holy vow more conscientiously regarded and fulfilled to the letter than in the steadfast adherence of the departed to the cause which he at first espoused. On the 30th July, 1800, at the opening of the first baptist chapel in this place, he was baptized with nine others, who were formed into a church, which, after passing through many vicissitudes, and from which five other churches have been formed, now numbers 350 members.

Mr. Quant was firmly attached to the views of evangelical truth, so ably maintained by the justly celebrated Andrew Fuller, whose niece he married, and who survives to mourn his loss. In consequence of the stand he always made against what he considered unscriptural views of the gospel, he was called to pass through many difficulties in the former history of the church; was often in a minority, and, therefore, compelled to listen to ministrations he could not approve. But here was brought out the *noble steadfastness of his attachment to the cause*; many, in such circumstances, would have turned away. But the writer has often heard him remark, that the words of our Lord, "Ye are they which have continued with me in my temptations," Luke xxii. 28, always held him firm to the cause which he at first espoused,—an example worthy the imitation of all, especially of deacons and pastors, who ought not precipitately to leave the ship in a storm, or to turn their backs in the day of battle. One saying of his, illustrative of this trait in his character, frequently elicited a smile—"Have what ministers they may, if they do not swear in the pulpit, I will stand by the cause and wait for better days." Nor did he wait and pray in vain, the Lord sent prosperity in his own good time, and the faithful deacon rejoiced that he had not prayed and waited in vain.

Liberality in the cause of Christ was another of the distinguishing traits in his character. For many years the burden of its support, in connexion with this church, lay principally upon him. His house was always open for godly ministers, and to the full extent of his means he cheerfully afforded his pecuniary aid. To the poor he was a constant friend; and to the missionary and kindred institutions a generous contributor. It is pleasant for a pastor to be able to say what may be affirmed *of him, that he never refused, during twenty-six years of that pastor's connexion with him, to contribute to any one* object for which he was solicited, nor did he give grudgingly or with a frown; on the contrary, on many occasions he put down a sum which was thought by his pastor more than he ought to give, or more than was required as his proportion for that object. How rare the liberality in the cause of Christ which needs to be restrained!

Love to the house and ordinances of God was his ruling passion, and many years ago, as expressive of this attachment to the sanctuary, he selected as a text for his funeral sermon, these words of the Psalmist, "I have loved the habitation of thy house, and the place where thine honour dwelleth." He used "the office of a deacon well," for more than thirty-three years; and from his first joining the church, till the infirmities of age incapacitated him, he was a constant attendant at the seven o'clock prayer-meeting on a sabbath morning, and on all the week-day services. He was mighty in the scriptures. His well-worn bible testifies how he loved the word of God.

It may serve, in a few words, to express his habitual feeling, to state, that for more than five and twenty years, he told the writer, he every day repeated the 90th hymn, second book, Dr. Watts, which, he said, contained the whole gospel, the last verse of which especially, it will long be remembered, he frequently quoted in prayer,—

> "A guilty, weak, and helpless worm,
> On thy kind arms I fall;
> Be thou my strength and righteousness,
> My Jesus and my all."

His end was peace. One day, when near his home, he said, "I can say with Mr. Fuller, 'I have no raptures, and no despondency, but a hope fixed on Christ my rock.'" It may be recorded for the encouragement of others, that although he had all his life feared the *article of death*, this was entirely removed, and his frequent language was, "Come, Lord Jesus, come quickly." These and many other precious scriptures and hymns he repeated at intervals, and the last words he was heard to articulate were, "Ordered in all things and sure." Thus, in the 73rd year of his age, died this servant of God, whose worth will be held in grateful remembrance by his bereaved widow and family, pastor and church, till, one by one, they are reunited where the parting pang will be felt and feared no more for ever.

Bury St. Edmunds. C. E.

MISS THOMAS.

Died, on the 20th of December last, at High Wycombe, Bucks, in her sixteenth year, Mary Lee, the youngest daughter of *the Rev.* J. H. Thomas, baptist minister, *Milford Haven.*

MRS. CHAPPELL.

Died, December 26, 1848, Ann, the beloved wife of Mr. John Chappell, baptist minister, Long Parish, Hants. It pleased God to call her to the knowledge of the truth before she was fourteen years of age; and during nearly forty years she enjoyed much of the presence of God. Called to experience an affliction of more than ten years' duration, she found God faithful to his promises. The last two years and four months she was confined to her dwelling. "This," she often said, "is a Bethel, for here I enjoy the presence of the great Refiner." Her end was peace; her last words being, "Perfectly happy."

REV. J. WILKINSON.

Died, January 8th, in tranquillity and patient hope, the Rev. Josiah Wilkinson. This estimable minister undertook the pastorate of the baptist church, Saffron Walden, Essex, in October, 1809. His labours were very successful for many years; but having combined the work of a schoolmaster with that of a pastor, his constitution gave way when he was about sixty years of age, and he became inadequate to public exertion. He will be long remembered with affection by the inhabitants of the town in which he resided.

MRS. MINNS.

Died, January 17th, Ann, the beloved wife of Mr. James Minns of Chelsea. Her case was remarkable. Above eleven years ago, she was seized with a peculiarly distressing malady, for which science could afford no relief, and from that time forward the work assigned to her was to glorify God by the patient endurance of bodily agony. A firm faith sustained her spirits; and her conversation exhibited habitually an extraordinary combination of submission to the divine will, with ardent desire for removal to the better world, in which she looked for a far more exceeding and eternal weight of glory.

MISCELLANEA.

BROMPTON.

Many readers of this magazine will learn with regret that the interesting cause at Alfred Place, Brompton, which has struggled through many difficulties, is at last obliged to be abandoned.

It was hoped that under the pastoral care of the Rev. Philip Cater, who has laboured there for the last two or three years, it would be maintained; but the loss, by death and removals, of those members most able to assist *in its support, has so* reduced the numbers *that they are unable to meet the* heavy and *increasing liabilities; the* landlord having last year raised the rent £20, and now demanding an additional £10 per annum.

For Mr. Cater, as well as the church, much sympathy will be felt, parting, as he does, from a little flock who entertain for him the kindest and most affectionate feelings. The little flock from whom Mr. Cater is thus separated, entertain towards him the most kindly feelings, and earnestly hope that Providence will overrule his removal from Brompton for abundant good, and guide him to a sphere of more extensive usefulness. The farewell services of their last sabbath evening were most affecting, and will be long remembered. The text was Isaiah xxi. 12. Mr. Cater's address is 4, King Street, Chelsea.

RESIGNATION.

The Rev. W. Hamilton, intending to remove from Ballina, where he has for some years occupied a station in connexion with the Baptist Irish Society, requests us to say, that he is open to an invitation from any strict baptist church which may be in want of a pastor.

COLLECTANEA.

THE BRITISH BANNER.

As all our readers do not see this paper, it is probable that some of them would like to see a specimen. We will give them one which we find in the number for January 3, 1849.

"The Baptist Magazine opens with a good 'Address' to the baptist churches, which it were well that every baptist should read. The first question is, 'Do you take the Baptist Magazine?' This is capital! Let the minister put it, the deacons, the visiters, and the sabbath-school teachers, and every baptist to his fellow. Why ought not this magazine to be in every baptist family? The portrait of the ever-to-be-remembered William Knibb is very properly prefixed to the first number of the year. The articles are various, instructive, and edifying; at the same time, there appears to us to be greatly more space devoted to the thing called 'Intelligence,' than is for the real good of the churches. This horse leech cry for 'News!' 'News!' ought to have limits set to it by the public press. What the world wants is, we think, not so much 'News,' as more solid information, — more intellectual culture, — more thorough-going, bracing instruction. Here we have twenty-two pages consecrated to general matter and notices of books, and twenty-two pages to 'Intelligence,' so called, —that is to say, half and half; and this intelligence is exclusive of Missionary Herald and the Irish Chronicle. We should say, were we in the place of the excellent editor,

'More beef! more bread! less slops! These are necessary to your strength, and, will ye, nill ye, you must make up your minds to it. Mind that!'"

MONTREAL BAPTIST COLLEGE.

An effort has been recently made in this city to collect money towards paying a debt on the Baptist College. In view of the hardness of the times, it was thought best to limit the amount to one dollar from each contributor, that so the application might be made very generally among the inhabitants supposed to be friendly to educational institutions. As the result of a somewhat toilsome canvass for this object among the community, the collectors, Mr. W. Muir and Dr. Davies, obtained the sum of £60 2s. The facts and incidents connected with this mendicant effort furnish materials for many notes and comments, both curious and common-place; but we will offer only two, viz., that men of all classes, except Puseyites, are among the contributors, and that our citizens in general are worthy of all respect for courteous and benevolent dispositions even in these trying times.

It was thought that similar attempts might be made in other places, particularly our large towns, in aid of the object. Will any friends of education try the plan in their localities?—*Montreal Register.*

CORRESPONDENCE.

BAPTIST BUILDING FUND.

To the Editor of the Baptist Magazine

DEAR SIR,—Returning seasons naturally excite reflection upon the past; and men in the commencement of a new year should closely examine the working of those experiments which they have promoted. It also is profitable for persons who are entrusted with the management of charitable institutions, supported by public benevolence, to aid the scrutiny of the subscribers, by bringing before them a statement of their proceedings.

Under a conviction of this duty, I ask the favour of your inserting in your journal the following result of an alteration which has recently been made in the constitution of the Baptist Building Fund.

During the year 1845, the amount of the annual subscriptions to its support was reduced to the sum of £523. In April, 1848, the death of the widow of the late William Newman, D.D., enabled his executor to divide the invested property in which Mrs. Newman had a life-interest, and as the will of the doctor directed, to pay to the treasurer of the Baptist Building Fund £1000. The committee of that institution, upon receiving the amount, adopted a plan suggested by Mr. Bowser, to relinquish the former practice of *giving* money, except in extreme cases, and under the authority of a general meeting of their subscribers, to commence *a loan fund* with the doctor's legacy, thereby establishing a system of *lending without interest*, for the repairing or building of chapels for the use of the baptist denomination; and stipulating that the money so lent shall be repaid in ten years, by twenty half-yearly equal instalments, and that repayment be secured by the joint and separate note of *hand of four respectable persons belonging to the church or congregation. The result of this alteration is as follows:—*

To the Legacy of Dr. Newman, being	£1000
Has been added, by special donations from various persons	316
By an application of a part of the annual subscriptions, the amount has increased	319
And by the instalments returned in part payment of the loans, being	315
Amount of invested capital	1950

With this sum of £1950, twenty churches have been assisted by loan without interest, *and that amount of debt paid off.* The instalments have been regularly paid at Lady-day and Michaelmas without a single exception, and the amount receivable from instalments at each of those periods is now £95, that sum will be increased at each returning half-year, by the return from future loans; and will, at every period, be lent to the church then standing first upon the list of approved applications. The amount of annual subscriptions is in like manner disposed of. Thus Sir, by lending money to the necessitous *a permanent fund* has been created, and is accumulating; it is invested, not in public securities to lie idle, nor for a solitary purpose, it is spread and treasured throughout the kingdom. It first pays off long-standing and oppressive debt, and its return into stocks is secured by the voluntary undertaking of respectable men, legally bound, to guarantee a repayment at the time, and in the manner specified in the engagement. The borrowers of the money, the church, who previously had been compelled to raise and annually to pay five per cent. *for interest,* without lessening their obligations for the principal, are freed from that incubus, and now are encouraged cheerfully to exert themselves to raise double the amount under the animating certainty that in ten years their anxieties will close with the annihilation of their debt.

This plain statement of a regular process, producing a certain and beneficial result, does not require any explanation or comment; it evidences that whatever sum is *given* to the Baptist Building Fund, is not spent, and cannot cease its operation; on the contrary, it first pays off a debt bearing interest, and then it half-yearly increases a permanent fund in perpetual circulation, which fund, with the exception, *perhaps*, of some trifling defalcation, will be in vigorous and extensive operation so long as there shall be one baptist church in need of the assistance it is intended to render. Such a termination of the labour of the society, or a want of proper recipients of its bounty, the most timid need not use as a reason for withholding their aid, because UNERRING AUTHORITY has said, "the poor ye have ALWAYS with you."

If, Sir, persuasion, impressed by conviction of certain utility, could operate to induce every member of our denomination, according to his ability, to give one donation of one or any number of pounds, to this sacred investment for the promotion of the public worship of God, that *one donation, once, and only once given*, would render the resources of the Baptist Loan Fund, adequate to pay off at once ALL the existing debt without reducing the capital invested in this joint stock bank, and also (as that capital revolved without reduction) to assist in the future erection and repair of chapels and school-rooms, divested of the cost and consequences, and free from the hazard of mortgages, created and suffered to secure interest. And be it observed, that so long as the payment of the interest exists, it assuredly weighs down the laborious and deserving pastors of our churches, because the continual and hopeless provision for the annual payment of interest, discourages and cripples the exertions of the poor members to provide for their minister. He suffers, not from their want of affection, but through their inability. This should afford a motive sufficiently operative to remove the cause, and abate the pressure upon those who cannot complain.

May this representation, Sir, prove an appeal sufficiently availing to induce some members of our denomination to become depositors in this peculiar fund, which, like "the widow's cruse," amply supplies without exhaustion, and carries a blessing to the giver with the gift. The business of the society is conducted with very little expense, all services are gratuitous, except those of the collector: no poundage is paid upon donations. And if the fund were increased twenty thousand fold it would not make any material difference in the cost of management. Donations by draft on London bankers, crossed Bank of England, or post office orders payable at *Limehouse, will be thankfully* received by *the committee, the secretary*, Mr. John *Eastty, Victoria Terrace*, Grange Road, Bermondsey; or by the treasurer, at Union Dock, Limehouse.

I am, dear Sir,
Sincerely yours,
JOSEPH FLETCHER, *Treasurer.*

December 30, 1848.

INFANTICIDE IN ORISSA.—A HUNDRED CHILDREN SAVED FROM SACRIFICE.

To the Editor of the Baptist Magazine.

MY DEAR SIR,—A most cheering event has recently transpired in Orissa, which should be known throughout the world, and I have much pleasure in communicating it for the information of your numerous readers. In the district of Goomsur, inhabited by the Khunds, the practice of infant sacrifice for the promotion of the fertility of the soil is very prevalent. The philanthropy of the British government is vigorously hunting to death this monster cruelty, and we have now to record the rescue of more than a hundred victims, and provision made for their support and education under the watchful eye of the missionaries at Cuttack and Berhampore. The Rev. W. Miller thus refers to the subject:—

"You and all our friends in England will rejoice to learn that one hundred Meriah victims have been rescued from the Khunds, and are to be placed in the orphan asylums of Cuttack and Berhampore. Indeed the Berhampore brethren have already received their portion. Those for Cuttack will be detained until the cold season, when the roads will be in a fit state for travelling. The government has generously offered two rupees and three quarters per month for each for their support, and something to assist them on entering into life."

The Rev. W. Bailey, of Berhampore, under date October 3, 1848, gives a very interesting account of the arrival of "the prey taken from the mighty, and the deliverance of the unhappy captives." He says,

"On August 17 we received from the agents for the suppressing of the Meriah in Goomsur fifty-one children, namely twenty-five boys and twenty-six girls. The agents were very anxious to establish schools on the borders of the Khund country, and have the children trained under their own care; hence various plans were recommended to the government, but none of them obtained their approbation. At length it was proposed that the younger children should be given over to the Orissa missionaries, and that the government should bear the expense of maintenance and education. To this the government assented, and the agents despatched as soon as possible the fifty-one children, all under twelve years of age, with the understanding that they would send us more if we wished. These children were all appointed for sacrifice, and would in their turn, as they were fattened, have been

cut to pieces alive by the cruel Khunds, had they not been rescued by a humane government. It is very affecting to hear the boys talk of the way in which their cruel parents sold them to this barbarous race. I intend at some future time to write some of their histories, as I think a brief account might be interesting to our friends. I shall not soon forget the day on which they came. Some of them were very weak, and most of them were poorly clad. They were all placed in a room, and their names were called over by the person who brought them, prior to their being delivered to our charge. One name after another of the boys was called over, and at length the name of Dasia was called, and a boy named Philip, who has been with us about five years, clapped his hands, and exclaimed with joy and surprise, "Dasia, Dasia, that is my little brother!" and he ran to him with all haste and embraced him. I said to him. "How do you know that he is your brother?" He replied, "Oh! I do know, I am sure Dasia is my brother; I well remember the day when he was sold, but now I see him again!" Philip soon published the tidings all around, that his "brother who was lost, was found again." He was so delighted for some hours, that he could scarcely contain himself. I was reminded of the touching scene when Joseph and his brethren met. Two or three instances of this kind have occurred before in the history of the Orissa mission. I feel very thankful that these children have been entrusted to our care. Many of them I trust will become pious and useful to their degraded countrymen. Two Khund boys who were trained here, are now sustaining important situations in Goomsur, so that we have reason to hope that great good may result from our efforts. Our highly esteemed friend, J. P. F. Erg, is now studying the Khund language, and has already made considerable progress, so that "the wanderers on the mountains" will be able ere long to read "the scriptures which are able to make wise unto salvation."

In reading this interesting account, we are ready to say in reference to the British career in India, "O si sic omnia!" Oh, if thus all things, how would the glory of our country and of our common Christianity have been promoted! Compared with such real glory,

"The laurels that a Cæsar reaps are weeds!"

Your helper in Christ,

Burton-on-Trent, JAMES PEGGS.
January 16, 1849.

THE ATTENDANCE OF CHILDREN ON PUBLIC WORSHIP.

To the Editor of the Baptist Magazine.

DEAR SIR,—As you have introduced the subject of separate *services for children, I trust it will meet with the consideration its importance demands. The circumstance of so very small a number out of the thousands* of our Sunday scholars being converted under the public means of grace is deeply affecting, and ought to raise in the minds of pastors as well as teachers the inquiry, What is the cause? Having been intimately connected with Sunday schools more than half a century, I have seen very many instances in which the familiar addresses of the teacher or superintendent have been the means, under the divine blessing, of producing a saving change; but very few instances have come to my knowledge, in which the attendance on public worship has appeared to be productive of benefit, and I think we are indebted to Mrs. Davids for having drawn the attention of our churches to the subject.

But your readers should be made aware that Mrs. Davids has not laid down her proposition to the extent represented by Dr. Morison in the quotation you have made. She refers to the elder and better instructed children under the new system, as to be found in the general congregation, and it is clear that her wish is, that separate services shall be provided for only the younger of the children, whether in Sunday schools or in families. The Rev. Samuel Martin, whose practical acquaintance with the working of Sunday schools, as well as his deep interest in the young, entitle his opinion to great weight, makes the same distinction. In a paper read by him at the meeting of the Congregational Union at Leicester, he says, "It is desirable that separate religious services should be conducted for all children whose intellectual and moral capacity is considerably below the powers of the adult, and whose condition and circumstances involve strong contrasts with the circumstances of the adult. The preaching which is adapted to the adult cannot be supposed to suit the case of the child. Both worship and preaching, as administered in our ordinary public services, contemplate mainly, if not exclusively, the state of the adult." I would copy the whole of this section of Mr. Martin's address, for the whole is excellent, but that I hope those who desire to form a correct judgment will read it before they decide.

Every one is aware that the talents of our ministers vary exceedingly. Some have a simplicity of style and an engaging mode of address, which render their conversation and their preaching interesting to the young, to some even when very young; while others cannot condescend to children—even when they attempt it they fail—the words they employ are of a class to which the children can attach no idea, and their illustrations are by objects unknown to children. Then it is not only the style of the sermon, but the length of the service, which renders it irksome and *repulsive.* Take for instance, a service where the prayer is of twenty minutes duration, and the sermon from an hour to an hour and ten minutes, the whole service occupying, ordinarily,

two hours and a quarter! and let us ask ourselves, must not such a confinement produce repugnance in the children in whose minds we desire to produce an attachment to our public ordinances?

I cannot help hoping that if the discussion of the question should not at present lead to an arrangement for separate services, which probably it may not, though I persuade myself that will be the ultimate effect, it will produce an effect on our services, by simplicity being more studied, and the time occupied being, in some instances, restricted, which I am certain will tend to the spiritual improvement of the adults, as well as the comfort of the children.

I perfectly agree in a suggestion made by Mr. Martin, that were a separate service established, it should, if practicable, be conducted in a building distinct from the school, and set apart for that particular object. "A children's chapel," suggests the idea of a place for public worship, and thus lays the foundation of the habit of attending public Christian ordinances.

I am, dear Sir,
Your constant reader,

January 5, 1849. W. B. G.

To the Editor of the Baptist Magazine.

SIR,—The remarks of Dr. Morison in your last, on the essay of Mrs. Davids, appear to be just. When, in my last charge, I occasionally examined the children on the sermon I preached in the morning; the congregation was dismissed, none remaining along with me but the young people and their teachers. At other times the teachers also examined the children in a similar manner. As all my leading ideas were readily recollected by the children, these examinations excited considerable interest, and induced the little folks to give attention when I was preaching. As the sabbath school here is superintended not only by baptists, but also by Wesleyans and Primitives, I have not the same opportunities of questioning. The scholars attending my bible class are duly interrogated respecting the sermons they hear; I sometimes desire the boys to examine the girls, and the girls the boys, on my lectures and sermons. It is not difficult to render the public services interesting to the youngest as well as to the oldest; the lambs must not be overlooked. We ministers must never forget the divine injunction, "Feed my lambs."

I recommend my brethren who are teachers, not only to read treatises on the subject of teaching, but what is of more importance, to visit other schools. A few years ago I visited a ragged school in Aberdeen—can any good *come out of Nazareth?—from* the pupils of *that school I learned several lessons.* Having *entered the school-room, I was* desired by the *school-mistress to address the children,* I did so, and my address being ended, the teacher looking to the girls, inquired, "Who put the questions?" Six or eight girls rose and replied, "We put the questions;" the other pupils sat during the examination. The former examined the latter on the subject of my speech, and did the work much better than I could have done. This exercise over, the teacher asked, "Will any girl repeat Mr. Robertson's speech as nearly as possible in his language?" A girl rose and almost repeated my speech verbatim. The Messrs. Chambers of Edinburgh visited this school a few months after, and having seen much more than I had seen, they inserted in their Journal a flaming article respecting the Aberdeen ragged school. And these scholars were taken off the streets, many of them were orphans. Before being received into the House of Industry, most hardly knew what it was to sleep in a bed; carts, wheelbarrows, sheds, and outhouses, being their usual dormitories at all seasons of the year. One may receive more useful hints from such a school, than from all the treatises and essays that have been published on education.

As catholics, Puseyites, and others are straining every nerve to secure the young, are we not called upon as dissenters to use our greatest efforts to bring our youth, not to priests, but to Christ—not to a church of dead forms, but to churches in which they will be invited to make choice of God as the guide of their youth? Let our young people be told, that when God has any great work to perform he very frequently employs the young; Satan too employs the young as his agents, what good—what evil—have the young not done? If the agents of God—diffusing light and love, and the knowledge of salvation. If the servants of Satan—like the fabled Upas tree, diffusing death and destruction all around.

Todd, of America, frequently preaches to the young—has separate services. His example is worthy of imitation. But whether we are to have separate services or not, never, never let us think of withdrawing the youngest of the young from the house of God.

JOHN ROBERTSON.

Middleton Teesdale, Jan. 11, 1849.

To the Editor of the Baptist Magazine.

MY DEAR SIR,—I have read with much satisfaction the extract from the Evangelical Magazine contained in your last number. The question of separate services for children I must regard as a very important one; feeling convinced that the plan, if adopted generally, will operate injuriously, I shall be obliged by an opportunity of stating my views on the subject.

The following are some of my reasons for being desirous that our schools and the children of our families should continue to have a place in our Lord's day congregations: 1. The law which makes it obligatory e-

adults to attend the public services of the sabbath, ought to be regarded as rendering it equally obligatory on them to cause their children to attend. We come together on that day for the exercises of prayer, praise, and the study of the word of God, because we believe it our duty to do so; that duty being indicated by the nature of our relations to God, the injunctions of scripture, and the practice of the early Christians. But our children's relations to God are similar to our own, and the precepts and practice of inspired men were intended to influence their habits no less than our own. When God requires his creatures to engage in the performance of any duty he virtually requires those to whom is committed the determination of their proceedings to facilitate their doing so. For us to adopt measures which shall have the effect of necessitating a neglect of such duty, is not only to fail to co-operate with God, it is to place our authority in opposition to his. To this statement of the case I can imagine the following reply: "What God in all cases demands is *intelligent* service; from inability to understand the language employed in our ordinary sabbath services, the children cannot render it, and therefore their obligation to attend, and ours to enforce their attendance, necessarily ceases." But, Sir, I venture to assert that if it be true that the language of our pulpits is generally unintelligible to the children in our schools, it must be sadly wanting in adaptation to the great majority of our adult hearers, and that it is high time that we should cease thus to "darken counsel by words without knowledge." The utmost "plainness of speech" is compatible with the greatest richness and variety of thought, and *is essential to the proper and profitable conduct of our ordinary religious services.* Supposing, then, the allegation to be true, what is needed is not "children's chapels," but that our ministers, in order to make themselves understood alike by children and by their hearers generally, should set themselves at once and diligently to the study and practice of the "science of simplicity." Let but this be attained, and the institution of separate services would involve an unnecessary, and of course, because unnecessary, most undesirable and injurious multiplication of machinery.

2. The regular attendance of children on our sabbath services is calculated to confer a variety of important incidental benefits, none of which could be so well secured by any other means. As among these I may mention, first, the exercise of early self-discipline. The communication of information is unquestionably of great importance, but of still greater is the discipline of the *mind; the latter is education, the former can scarcely be so called. Now, providing it were possible for a child to attend regularly our sabbath services from four years of age till seven, and* to be trained to habits of decorum and attention in the house of God without receiving any direct benefit from the ministry, that attendance could not fail to involve the employment of most salutary self-discipline. His ability to observe rules, to repress for a season his animal spirits, and in some degree to fix his attention, would be developed and strengthened, and thus he would become possessed of the means of subsequent and life-long improvement. But, second, the *habit* of attending divine worship on Lord's days will thus be originated. Who will not admit the importance of this habit, and especially on the part of those classes that will be shortly, to a great extent, composed of the children now in our Sunday-schools? Let it but be secured, and our country will not fail to become virtuous, and prosperous, and happy to an unprecedented extent; to endeavour to create it is surely one of the duties of parents and teachers. When can it be formed so easily as during the season of early, pliant childhood? But, third, by this practice there may be secured the co-operation of ministers and teachers in the work of imparting information, forming virtuous habits, and creating religious impressions. Only let a teacher duly appreciate the preaching of the gospel himself, occasionally examine his children on what they have heard from the pulpit, and accustom them to ask him for explanations of any part of the sermon in which they felt some interest, but which they did not fully understand, and the preaching would undoubtedly become, at the same time, a vehicle of interesting and important information, and an effectual means of education. Often will it fall out that the minister will relate some circumstance, or make some appeal peculiarly adapted to the character or present circumstances of certain of the children, often too will he explain a text or enforce a duty about which the teacher has been recently conversing with them; then is the time for the intelligent and devoted teacher by the pressure of the hand, or the significant glance of the eye, to arouse the attention and awaken the interest of his children; such co-operation could not but do good. Let me add that I here write of what I have known to be repeatedly done, and in many cases with the happiest results.

3. The presence of children in the house of God supplies the minister with material on which he may hope to operate more successfully than on any other; to this reason for their attendance I attach the utmost possible importance; of its existence I imagine no doubt can be entertained; on the comparatively unsophisticated minds of children the *strong* and graphic statements of scripture cannot fail to exert a peculiarly powerful influence. On their susceptible hearts its affecting narratives, and simple, touching appeals, cannot but make some impression and

a deeper one than is made on others; "whosoever," said the Saviour, "shall not receive the kingdom of God as a little child, shall not enter therein." Wherever the gospel is preached in simplicity, proofs are not wanting of the propriety and force of this allusion; wherever so preached, children are among the first to be impressed by it; they receive it in the exercise of a simple, unquestioning faith, and more completely than any others submit to its control. Of the correctness of this statement countless illustrations might be supplied. I have now on my memory the case of a little girl who died at the age of six years and a half, leaving unequivocal evidence of sincere piety, whose first impressions were produced by a sermon from the text, "Fear not, little flock," &c. The experience of a dear boy also occurs to me, who, at the age of eight described his being first made acquainted with the way of salvation under a sermon preached (I think) from the text, "By his stripes ye are healed." Perhaps I may be pardoned if, in further confirmation of the above sentiment I adduce the fact, that, during the nine years of my connexion with the church of which I am now pastor, it has been my privilege to receive into its fellowship no fewer than sixty individuals who, at the time of their admission, were pupils in the Sunday school. Of these some ascribe their conversion, under God, to the instruction of their teachers; many to the public preaching of the gospel; and some to the conjoint efforts of preacher and teacher. That there have not been more cases of delinquency among these sixty than would probably have occurred among an equal number of persons of maturer years, may be inferred from the fact that, after all deductions arising from removals and death, fifty of them are still in communion with us. Many of my brethren could, I doubt not, supply much more striking facts illustrative of the truth, that it is to the very young the Holy Spirit most frequently renders the preaching of the gospel effectual. But, Sir, I will not detain you longer, only let me say that there are few things I more deprecate than the removal of the children of our schools and families from that ministerial influence which has already proved highly beneficial, and the exercise of which constitutes one of the best grounds of hope in relation to the virtue and piety of the succeeding generations. So far as my own congregation is concerned, I would not consent to occupy my place in the pulpit except children, as well as adults, were both allowed and encouraged to take theirs in the pew.

I am, my dear Sir,
Yours very faithfully,
WILLIAM MIALL.

Dalston. January, 1849.

EDITORIAL POSTSCRIPT.

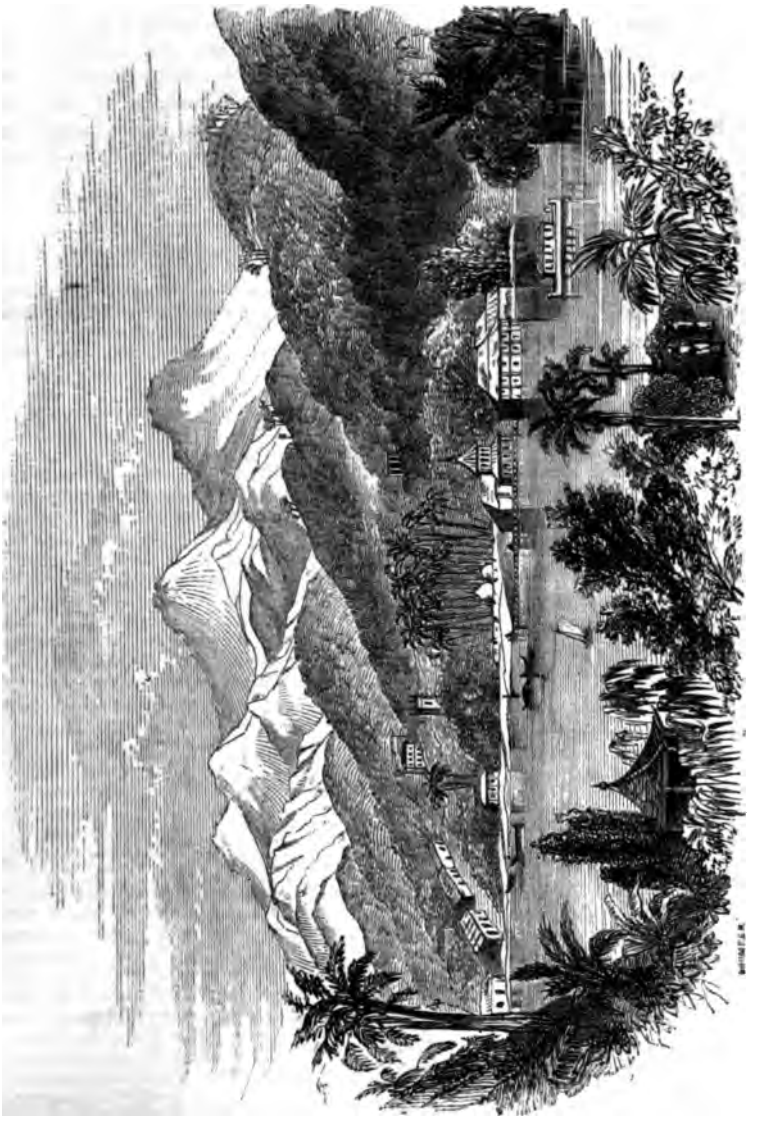
Our correspondents are particularly requested not to address their future communications to the editor at Acton Place, as he expects to have removed before they receive this intimation, to 11, Smith Street, Chelsea. This will be now the most convenient place to which to send letters or other articles transmitted by post; though these, as well as larger parcels, will be duly forwarded to him if left at 65, Paternoster Row.

Intelligence has just been received from Jamaica of the death of Mr. Edward Knibb of Falmouth, brother of the late William Knibb, and an active promoter of the same interests to which he devoted his life. Mr. E. Knibb, two of whose children had recently died of a fever which had prostrated others of the family also, was attacked by the disease on the fourth of December, and on the tenth expired.

It will afford our readers pleasure, to learn that a sketch of the eventful life of the late Rev. Thomas Burchell of Montego Bay, which his brother, the Rev. W. F. Burchell of Rochdale has long been busily engaged in writing, is now nearly completed. The biographer informs us that he expects that it will be ready for delivery by the close of March, and that he hopes that the price will not exceed four shillings and sixpence.

We never felt it so necessary as at the present time to invoke the patience of authors and publishers in reference to our review department. In spite of our exertions to prevent it, arrears have accumulated to a distressing extent. Among many books notice of which has been delayed, are some on which we had fully hoped to have reported in our present number, but which, at the close of the month, we found it necessary to postpone. There is one, which it may be desirable to mention, of which we have not been able as yet to read a single page, and which relates to a subject on which we should not think it proper to write anything without much care and deliberation. We refer to a volume of five hundred and forty pages, to the preparation of which our friend Mr. Hinton has recently devoted much time and attention, entitled, "Athanasia: or Four Books on Immortality." It consists of "a review of several publications which have issued from the press within the last fifteen years, so far as they affect and impugn the doctrine of man's natural immortality." The writers to whom Mr. Hinton replies are, "A Clergyman of the Church of England"—the Rev. H. H. Dobney—the Rev. E. White—the Rev. G. Storrs—and the author of an anonymous tract containing the substance of five lectures delivered at Bristol. Appended is a reprint of Mr. Hinton's recent pamphlet entitled, "Who will Live for Ever?"

THE MISSIONARY HERALD.



KANDY, CEYLON.

ASIA.

KANDY.

Kandy, a representation of which we have given this month, as most of our readers are aware, is the capital of that which was called till of late "the kingdom of Kandy," being the portion of the island of Ceylon which was governed by a native king till the year 1815, the rest of the island having been under British rule from 1796. The town of Kandy stands at the head of an extensive valley in the midst of wooded hills and mountains, and is more regularly built than most Indian towns. The palace is a square of great extent, built of a kind of cement perfectly white, with stone gateways. The temples of Bhudda are numerous, and that of Malegana is the most venerated of any in the country, in consequence of its containing, what is considered a precious relic, as genuine a relic as many which the church of Rome presents to its votaries, "the tooth of Bhudda."

The missionary station at Kandy in connexion with this Society, was formed in 1841, a printing press forming part of it; and the efforts of the missionaries have been greatly blessed among the Kandians, who are a distinct race from the Singhalese, who form the principal population of the remainder of the island.

The encouraging state of things at the present time our readers will learn from the letter of Mr. Allen in page 121.

CALCUTTA.

A letter has been received from Mr. Thomas, dated the 7th of November, in which, after stating that Mr. and Mrs. Lewis have left for a season, having gone on the river in company with Mr. and Mrs. Morgan, the health of both, but particularly that of Mrs. Lewis, having suffered a great deal, as well as that of Mr. Morgan, he says, "I hope both families will derive much and lasting benefit from the change and relaxation they are now enjoying.

"You will be pleased to hear that brother Leslie baptized four persons last sabbath day; at the same time two were baptized in the native chapel in Kalinga, and one in Intally. Thus at three places the sacred rite was administered on the first sabbath of the month. I hope we shall soon have to report other additions to one or other of our churches."

DUM DUM.

As the name of this place has not occurred lately in the Herald, it may be desirable to inform our readers that it is a military station about eight miles north-west of Calcutta, and ten north-east of Serampore, in which a church was formed at an early period of the mission, which has consisted of soldiers and their wives. Though many have been the subjects of decided conversion, the number of which the church has at any time consisted has not been large, its members being scattered, with their regiments, throughout India, where many of them have borne a pleasing testimony to the truth and power of religion.

Mr. Lewis, under date Calcutta, 6th November, says:—

I had the pleasure in July last of baptizing three European soldiers at Dum Dum. They afforded good reason to hope that they were Israelites indeed. They are all now removed

from the station, but I trust that wherever they go they will maintain their profession, and shine as the lights of the world. The station at Dum Dum is in many respects an interesting one. Those who are added to the church there are seldom permitted to remain long, but are drafted off in various directions; and though the church is never large, I believe however that many of God's people in the various military stations in India remember Dum Dum with affectionate interest as the place in which they experienced the renewing grace of God.

We are, as a family, in better health than has been afforded to us during the last few months. We are this day going for a little change of air on the river. We trust that, by the blessing of God, we shall come back quite strong and well again.

DELHI.

In a letter from Mr. THOMPSON he states:—

From the middle of March (not including the time of my journey to Hurdwar) to the time of my falling ill in the middle of this month, I have daily visited the people in a principal street of the city, with the word of God, and addressed some 1300 of them, reading out of the scriptures and tracts, one to three chapters of the former and the same number of the latter statedly; and have given to applicants single gospels or tracts, and in very rare cases larger portions of the scriptures. The Hindu pupils of the Christian school have been large applicants for our Urdu gospels, and on one occasion the European master applied to me for a dozen of each of the gospels for his Urdu class. The Christian services have been attended to by me as usual, excepting since my late indisposition, and from fifteen to twenty or more, natives and Europeans, including the members, have attended each season of worship, either at the chapel or at my house; while in the Drummers' lines some eight or ten have attended once a week. The result of all the labours has been some five applications to unite with us on the condition of being supported in idleness. The parties showed no inclination to examine for themselves the evidences of our faith, although three of them were very well able to read, and one man had read our books for some years. We must wait for those who show an impression of divine truth on their minds, and of a more disinterested character, and till such shall apply for admission we must labour in hope. The tracts distributed amount to about 2628, and the scriptures to about 375.

CHITAURA, NEAR AGRA.

Mr. SMITH commences his letter by a reference to his last, which was printed in the October Herald, and proceeds with an account of the present state of things at this station.

Since my last every thing has gone on tolerably well with us. The two men I mentioned as having left us, have both returned; one has been re-admitted to church fellowship, and the other is very regular in his attendance on all the means of grace, so that we hope soon to see him reinstated in the church. Their going away was most unexpected, and had a discouraging effect on us all, as we had never entertained a doubt of the sincerity, especially of one of them. We now rejoice in their repentance, and feel encouraged in our work; the seed sown is not thrown away; although it may produce no present visible effects, it shall accomplish that whereunto it is sent. One of the above mentioned individuals *tried all means to shake off Christianity and forget what he had heard, but in vain. The more he strove to obliterate his convictions, the deeper they became, and* he could find no rest to his soul until he had returned to the Lord with weeping and supplication. I believe his repentance is genuine, and he now appears to be growing in grace and in that knowledge which maketh wise unto salvation. His wife also, who was the means of taking him away, and threatened self-destruction if he did not leave us, has come with him, and is now amongst our most regular attenders at the chapel and prayer-meetings. The lion has truly become a lamb. Who could hope that this violent opponent of the truth should ever have become its admirer?

Two persons baptized.

On Monday, the 4th August, I had the pleasure of baptizing one of our servants, an áyá, by birth an African. She has, I have no doubt, been admitted to the household of faith. I have frequently found her in her little hut,

engaged in prayer, and her walk is consistent, so that we hope she may be useful among our poor women. On Sunday, the 1st of October, I baptized another, an old man a convert from Hinduism; an inquirer for some time, he has become proverbial amongst us for simplicity and straightforwardness. I have every reason to believe him truly a changed character, a disciple of the meek and lowly Jesus. At my last interview with him before his baptism, on being asked as to the state of his mind, he replied, "I am very ignorant and very sinful, but I believe Christ Jesus came to save such." During the address at the water side, he appeared much affected; I saw he had repeatedly to wipe away the falling tears. May the Lord keep these two lambs of his flock faithful to the end. We look upon them as valuable additions to our little band. Having stability of character and a good deal that is amiable in a Christian, they will draw others to Christ, rather than hinder, as many native converts have done. My prayer is that the Lord may preserve us from empty professors, and make the little church formed in this wilderness shine on all around us as a garden, though small, yet consisting of nothing but fruiters, without one cumberer of the ground.

A new labourer.

Brother Williams informed you that I had got another labourer. His name is Mohan, by which his character is not badly expressed. With a blessing on his labours, I trust he will be the means of drawing many from heathenism to God. He is one of the most zealous native agents I have met with, and I think he possesses genuine piety. His advance in knowledge has been most rapid; in a comparatively short time he has learned to read Hindi and Urdu, in Nágri and Persian characters, with fluency; he is also getting on with English. Since he joined us I have had the pleasure of marrying him to an excellent young woman, brought up with the greatest care by our friend Mrs. Reed. Perhaps this, of all others, is the most valuable addition to our mission. With her assistance Mrs. Smith has been able to commence a prayer-meeting for females only, and so much interest has been taken in it by our poor women, that there is seldom one absent.

Female community improved.

A new day has, I trust, dawned on our female community—a visible improvement has taken place, which augurs well for the future prospects of the Redeemer's cause amongst a class of immortal beings whose condition has hitherto appeared almost hopeless. She assists also in teaching the girls *belonging to our people, so that our female school has been provided for, and now all our children are under tuition.* Our boys' *school consists of about ten scholars*—we have no heathen schools, having neither time nor means to spend on them.

Preaching among the heathen.

Our preaching to the heathen has been most regular. We daily form two parties, one on horses for the more distant villages, and the other on foot for those near at hand, and in this manner during the last three months we have preached in upwards of 200 villages to attentive crowds, varying in number from five to sixty. There are numbers around us almost persuaded to be Christians; several have attempted to join us, but have been induced to postpone the important step by the importunities of their friends and families.

Caste undermined.

Caste is however by this means being undermined, as several men of high caste have been received into their families and former society again, notwithstanding its being well known that they had eaten with Christians, so that many readily acknowledge that there is no caste remaining in our neighbourhood; and several have refused to enter into marriage contracts with families totally unconnected with us, simply because they lived near to us. A banyá who was long connected with us has been again received into caste, and at a marriage in the village cooked puris for some hundreds of the most respectable zamindárs in the neighbouring villages. Another individual, a brahman, after being with us some time, returned home, and is now with his family in caste. A third, a rajput, being asked in the public market if he had not eaten Christians' food, replied, "Yes, I feasted with them on puris, and what of that?" I give these examples to show that links in the monstrous chain have been severed, and that caste is not, at least in our neighbourhood, what it was some time since.

Christian Village.

Our services are better attended than ever. As the number of nominal Christian residents in our village increases, so does our congregation, for none are admitted except on condition of their renouncing caste, sending their children to school, keeping the sabbath, and attending all our services. Our village contains about fifty inhabitants, and these form our congregations for the most part, and this is a most interesting feature of our mission. In the midst of a number of villages, where the sound of the church-going bell was never heard, and the sabbath brought no smile, no rest—on that holy day, to see men, women, and children, neatly dressed, wending their way to the house of God, to celebrate his praises and hear of that Saviour of whom Moses and the prophets spake—frequently drives away gloomy doubts, cheers our hearts, reminds us of the happy sabbaths of our own

dear land, and filling us with hopes as to the future, enables us to go on our way rejoicing. Early on Sunday mornings our people meet for prayer, immediately after which we have morning service. Again at one o'clock I hold an inquirers' meeting in the form of a bible class: at the same time Mrs. Smith has the females' prayer meeting, and in the evening we have service again: thus our sabbaths are well employed; four meetings leave our people little time for worldly conversation, and tend to improve them in knowledge. During the week we have two prayer meetings, one on Monday evenings, and the other on Saturdays, besides a regular preaching on Wednesdays, and the remaining evenings our people attend family prayer in the chapel.

JESSORE.

From two letters from Mr. PARRY we extract the following particulars:—

June 29th, 1848.—I returned home last week after an absence of upwards of three weeks. I visited Bákuspul, Sátberiyá, in both which places native Christians reside, and Kesabpur. You will rejoice with me that I had the satisfaction of baptizing five converts at Sátberiyá. During my stay of nearly ten days, two or three Mohammedans expressed a desire to embrace Christianity. I hope and pray that ere long we shall be encouraged greatly in our work, by being blessed with an abundant success towards the south. Pray for us that we may have the influences of the Holy Spirit.

Khalispur, *27th August*, 1848.—Instead of going to Sátberiyá, as I intended, I had occasion to visit this quarter, and I am happy to say that to the church in this place two members have been added, who were baptized the sabbath before last. One of them is an aged man, upwards of ninety years old; he seems to be a simple and happy believer. The other is the wife of one of the members, and formerly belonged to Diguliyá. I and Kálimohan have been preaching in the market of Phultalá, which is situated at some distance from this place. We also visited Nihálpur, Sulpur, and Khálispur, which is occasionally visited by Kálimohan. I am happy to say that he labours diligently, and that the heathens in these parts listen with attention to the gospel. Yesterday, at the market of Sulpur, our auditors from first to last were attentive, and no one offered any objection. One of my auditors remarked that some one ought to dispute with me, but another replied, "What can we say against such just words as we are hearing?" He seemed to approve of my instructions, and listened with great attention to them for some time.

DINAJPUR.

In a letter from Mr. SMYLIE, dated the 1st of June, he says:—

Generally speaking there has been a great sameness between the labours of the past and former month. The work at home in the mission house on the Lord's day and week nights has been as formerly; the bazar has been daily attended, and we have had nightly worship, while the school has had the fore-part of every day. Twenty or thirty boys were withdrawn from the school, whose places are again filled up. A gentleman in this station, on learning something of the state of our school, sent me ten rupees, with a promise of support for another school, as soon as another sirkár could be found to undertake the duties. Numbers have offered their services, but after attending once or twice at the school, seeing the duties to be performed, the books to be taught, and "the pay offered," have *refused* to engage. *One such attended to-day, a Mussulman, when he had seen what was to be done, very plainly said, "No; to teach the faith and books of the Káfir, would be my ruin. I will however teach any Hindu shástra or the Qurán, or any other book, but not these."* The schoolmaster requested him to look over one of the books, and point out what he found untruthful; this he would not do. They know not whether the books are good or bad, yet condemn them.

Hopeful appearances.

A very promising youth from Rangpur threw off caste and joined us some months ago; during last month his brother came over to this zilla, and while residing in the bazar met with the youth, Cuddoo, who has joined us. His brother used every argument he could contrive to prevail on him to return home with him, but in vain. Having failed to persuade Cuddoo to leave this, he left without him. A few evenings after the brother's departure Cuddoo was missing, and we have not been able to learn what has become of him. For some nights previous to his

being missed, he spent a great part of each in reading and praying, from which I entertained a hope he would become useful, but how vain! At present the school munshi continues to read the scriptures with me; when any one of the Hindus or Musalmans speak against the word of God he always takes the side of Christianity, and fails not to refute them. The other day a bold but ignorant fakir came into the school, and sat down at my side, and began to declare that there was no salvation but in believing on Muhammad. I asked him, if any one should bring an order purporting to be from the magistrate to put him in gaol, yet without the seal of the court, which every one knows must be at the head of every such order, would he obey? "Certainly not," was his reply; "Well, your Muhammad and Qurán have no seal, why obey them?" I then showed him what seals were attached to the word of God, and to our Lord; the munshi called out with much joy, "The Qurán has no seal."

A further letter has been received from Mr. SMYLIE, dated the 22nd of September, in which he details an excursion he had made, visiting various indigo plantations and preaching to the people, being in each case cordially received by the proprietor, and forwarded by him on his elephant to the next plantation, and ultimately to his home; and lest our friends should fear that the humble missionary has been thereby so much exalted as to be unfitted for common life, we extract one line, "Elephant travelling is almost as bad as travelling on foot; the roll and jolt of the great beast are very tiresome." He adds,

Some of the natives allow that they are beginning to comprehend something of the gospel, but millions have not even heard of it as yet. An old, respectable brahman who stood looking and listening the other day, advised the young people to take the books and read them, for he said, "They are good, and they will prevail." We want the Holy Spirit, without him we are perfectly powerless; what is all we can do of ourselves for the millions of India?

He then gives an account of the Lesschas, a tribe who inhabit the hills in and near Darjeeling, one of the government Sanitoriums, eighty or ninety miles from Dinajpur. He says,

As far as I have seen, they appear a simple, rude people. As their hills produce cardamons and other medicinal plants, they come down to Dinajpur at certain periods to dispose of the fruits of their mountains, I have, therefore, had many opportunities of seeing them. Though more than one devoted missionary has long laboured among them, they have not as yet been cheered with one convert. Their language is mixed with the Tibetan, and the priests who wander among them came from that country. The priests carry with them a thing like an umbrella, with a cloth over it; on the shaft is a small round board, and on this board stand the little gods, but the people do not appear to be very zealous either for priests or gods. They have one goddess of whom they talk, and whom they extol much; her name is Rampunday. They say that a man has eight souls, but a woman only seven; that when a man dies a small spark of one of his souls remains, and from that all the others will be kindled at the resurrection. How this spark remains alive they cannot tell, but they believe it remains somehow, and that all will rekindle again just like so many candles. They believe that when the flood took place, one little spot was left uncovered by the water, and that on this spot man took refuge, and was saved. Of the ark and Noah they know nothing, as far as I have been able to learn. Some of them say they have a saviour who died for them, but not to atone for their sins, nor to sanctify their souls. They are a fine, stout-made people, and in no wise resemble those of the plain. They are much fairer, and their features resemble those of the Chinese, but their eyes are not so small. They are not encumbered with caste like the Hindu and Mussalman. I invited some of them to take food at our house. An old man, who appeared to be the chief, sat down, mumbled something, and began to sprinkle the rice in the air about and over his head, at the same time blowing with his mouth. Each has a short dirk, eighteen inches long, which is ever at his side; this is their plough, their every thing; with it they cut down trees, make their houses, and do all their work.

When the harvest comes round, the neighbours and friends of a family assist, and the crop belonging to that family is reaped in one day, and brought home. The night of the kim, or harvest home, is spent in great mirth, drinking home-made beer, which is kept, not in bottles, for they have none, or ever heard of such things, but in bamboos of a prodigious size, so that a single joint will hold more than a gallon. The people are seated round on the ground, each with a long tube

or read, by which they suck at pleasure, and talk or sing according as it may be.

Here, though missionaries have no caste to contend with, conversion has not been heard of. They cast in the seed, but cannot produce one drop of rain or even dew.

SUREY BIRBHOOM.

The following detail of the state of things at this station is contained in a letter from Mr. Smith, dated the 4th of November:—

It is now more than four months since I despatched my last letter to you, in which I mentioned our having been favoured with a small increase to our church of three persons, by baptism. Since then, I regret to say that we have not been increased, but rather diminished, by the death of one member and the exclusion of two others one of whom was long employed as a preacher of the gospel; so that in regard to numerical strength, we have not advanced since last year, though I sincerely trust, through the blessing of God on our feeble efforts, to promote our spiritual improvement, some progress has been made in grace and in the knowledge of our Lord and Saviour Jesus Christ—an object so desirable in itself, but hitherto so little realized amongst us. The peace of the church, thanks be to God, has not been disturbed this year, and, we hope in God, will not be so again, though experience has taught us the necessity of continual watchfulness and prayer to God, that we may be enabled to resist steadfastly in the faith the great enemy of our souls, lest we should be tempted again to dishonour that sacred name by which we are called, to injure our own souls, and to impede instead of promoting the salvation of our fellow men.

It may appear to some not a little surprising that our number now is not much greater than it was some years ago; this discouraging fact, however, is not so much to be accounted for by the few additions that have been made to the church during that period, nor by the exclusions that have also taken place from its communion, most of whom having been again restored, but chiefly to the dismissions to other churches that have occurred to a very considerable extent, owing to the great difficulty of obtaining employment here beyond a very limited number. It is gratifying to reflect, however, that those who have left us for other stations, have been generally usefully employed in the cause of God, being esteemed on account of their intelligence and steady Christian deportment.

Labours among the heathen.

Since the commencement of the hot weather and during the subsequent rains, which have just closed, our labours among the heathen have been chiefly confined to the bazar of this place, and neighbouring villages and markets around, and although the novelty of our appearance among them, and especially the curiosity excited by our addressing them on religious subjects, has long since, in a great measure, passed away, we are still often heard with a pleasing degree of serious attention by considerable numbers, who are desirous, as much as ever, of obtaining our books, which are doubtless perused to some extent, though far less than is desirable, there being, with rare exceptions, no apparent intention on their part, either on hearing us, or in reading our publications, to embrace the gospel of their salvation.

Gratifying state of the schools.

The annual examination of our schools, which took place lately, presented, as usual, a gratifying spectacle to all who were present on the occasion, and especially to our much respected Judge, F. Cardew, Esq., who takes a lively interest in them, and who is one of our best subscribers. Along with the impartation of elementary tuition, instructors, grammars, geographies, histories, introductions of science, and the bible and other religious books, are read and studied in them, so that the scholars generally, and especially those who remain till the completion of their education, must carry away with them a valuable fund both of secular and religious knowledge, that cannot fail to be highly useful to them in after life, and may, we may not unreasonably hope, through the blessing of God, dispose at least some of them to embrace the Christian religion, to which many are already favourably disposed.

Aid of Auxiliary Society.

It is now about three years since the formation of our auxiliary society, which, though feeble from its commencement, has hitherto been upheld by the good hand of God, and we hope, through his continued aid, will not only be supported, but acquire increase of strength with increase of age. Our Orphan School, native preachers, and poor, have been maintained by it, aided by the monthly collections at the ordinance of the Lord's supper; and though the Parent Society may not from it derive much efficient aid, we trust notwithstanding that that aid, however little, will not be unacceptable. Our funds being nearly exhausted, I was lately under the necessity of applying to the public for further support,

who have responded to the call beyond my expectations, so that we are again provided for by a kind Providence for at least one year more. Our subscriptions are chiefly from the members of our church, and donations from others. The amount of both will be found in the tabular statement enclosed in this letter.

We entreat your prayers that a more abundant blessing than hitherto may be vouchsafed to this and to all our stations, nay to every part of God's vineyard, that the heathen may be speedily given to his Son for his inheritance, and the uttermost part of earth for his possession.

From the Calcutta Oriental Baptist we extract the following gratifying information of additions to some of the churches.

CALCUTTA.

LAL BAZAR.

A lady, formerly connected with the Church of England, was baptized on a profession of faith in Christ on the last sabbath in September, and on the following sabbath received to the communion of the church.

KALINGA.

Three converted natives were baptized by the Rev. J. Wenger, and added to the church under his care, on the first Lord's day in October.

AGRA.

Two Europeans publicly professed their faith in the Lord Jesus Christ by baptism on the 1st of October.

CHITAURA, NEAR AGRA.

An African female was baptized on the 14th of August, and one aged Hindu convert followed her example on the first sabbath in October.

CUTTACK.

Four young men were baptized at Chugar on the 27th of August, on the 3rd of September a female convert was immersed on a profession of her faith in Christ at Cuttack, and two young men made a similar avowal of their love to Christ on the first day in October.

JESSORE.

In September Mr. Parry had the pleasure of immersing three believers, two of whom were young females belonging to Mrs. Parry's school.

CEYLON.

COLOMBO.

In the Herald for October last reference was made to the serious illness of *Mr. Davies, which had* compelled him to leave his station, and it was stated that

he was about to avail himself of the kindness of the Queen's Advocate, Mr. Selby, who had offered him the free use of his cottage at Newera Ellia, the highest and coldest district in the island. In a letter dated Newera Ellia, 13th November, we have the gratifying intelligence,

My health is gradually improving, and we purpose leaving this place for Colombo about the end of the next month. We have been accommodated here by the kindness of the Hon. H. C. Selby, Queen's Advocate, free of rent. I inclose his note to me, not only to show our personal obligations, but to acquaint you with the saving it has been to the Society. In consequence of the great difficulty in obtaining accommodation here, had it not been for Mr. Selby's kindness we should have had to pay, in all probability, not less than £50 for the time we have been here. In addition to this, Mr. Selby has given £5 to the mission this year, and Mrs. Selby supports a girl in Mrs. Davies's school.

We cannot deny ourselves the pleasure of inserting an extract from Mr. SELBY'S letter. It is highly honourable to himself, and not less so to our missionary, showing the estimation in which he is held by one whose good opinion is worth possessing. The letter is dated Colombo, 17th September.

We were very glad to hear of the improvement of your health, and trust that a further residence at Newera Ellia will permanently restore it. It affords me much pleasure to have it in my power to give you the occupation of the cottage during the period of your proposed stay at Newera Ellia, and it will be quite a sufficient recompence to me to know that your residence under my roof has prevented the necessity of your departure from the island, for "the harvest truly is great and the labourers are few." I hope you will not refuse me this gratification. I trust you find things tolerably comfortable. Mrs. Selby joins me in kind regards to Mrs. Davies.

KANDY.

Mr. ALLEN, in a letter received from him, dated Nov. 14, 1848, gives a pleasing account of the stations with which he is immediately connected.

Since my return from Colombo things have assumed a more cheerful aspect. I preach in the morning and afternoon to the Singhalese, and in the evening to English, and others who understand it. There has certainly been an awakening amongst all. The congregations, especially the native, are larger than I have ever seen them. The chapel is filled to the extent of its seats. There seems to be a spirit of hearing, and in the English congregation there is evidently an awakening, especially amongst the soldiers who attend. Many have been to me of late expressing their anxiety about salvation, and have asked me to meet them privately for instruction. I am not allowed to go amongst them in the barracks; so I meet them in the chapel on Wednesday evening. I hope before long to tell you of some putting on Christ. The truth is evidently at work, and I assure you it is cheering to one in this land of apathy and indifference. On the whole it appears to me that the claims Kandy has to importance are rather on the increase than otherwise. A larger sphere of labour might be found, but something surely may be done here. Indeed, I can find plenty to do. All that is wanted is the outpouring of the Spirit, without which nothing will be effectual.

MATELLE.

Matelle is likely to become a more important place than it has been. The rebellion has injured us, but still I hope good will come out of it. Thomas Garnier lost about £150, and the chapel £15 or £20. He is gone back again. I was there last week. The people are more tractable. A district court is established there. It is now a military station. In consequence of the court, more people will resort to Matelle as residents, and there is probability of a better congregation. It is perhaps one of the best locations for a missionary to the Kandians, being surrounded with villages and more densely populated than other districts about Kandy.

WEST INDIES.

JAMAICA.

STEWART TOWN.

In a letter from Mr. DEXTER, dated the 13th November, he says, "In the church things remain much as when I last wrote. On Saturday next I hope to baptize thirty at New Birmingham, and there are still a few hopeful cases here."

TRINIDAD.

Mr. COWEN, under date, Port of Spain, 20th November, 1848, says, "Since my last we have received some additions to our New Grant church, but though I have again and again proposed it, the people will do little in the way of giving money. I hope, however, by and bye this duty will be better understood and performed by them."

The following letter has been received from Mr. LAW, dated Port of Spain, 21st November, 1848.

It is indeed a long time since I had the pleasure of writing to you, but my silence has not been the result of negligence or of want of love to yourself and the blessed work in which we are engaged. Lately I have been fully occupied in the work of the Lord Jesus Christ. I am preacher, schoolmaster, and printer, or any thing, as the case may require. The Haverfordwest press has given much trouble and labour. It is now in working order. A young man has been printing for us constantly for the last three months. I have printed a Portuguese hymn book, and have also commenced a series of "*Tracts for Trinidad.*" The sixth number is just from the press. They all treat on the subject of popery, the great curse of this land. I have just written and published my first letter addressed to the Roman catholic bishop of Trinidad, exposing the fearful errors contained in a catechism which he causes to be circulated among his people here. "Woe is me if I preach not the gospel" to all to whom I can have any access either by the living voice or the press. May the Lord add his rich and effectual blessing.

Need of aid for printing tracts.

As to meeting the expenses connected with the press, I do not know what to say. I have this year expended fifty or sixty dollars in printing, and from no one have I received any assistance in money except from a Portuguese Christian and an African brother, whose united contributions amount to four dollars. By the first vessel from this to London, I shall send you specimens of the tracts printed, in the hope that the friends at home will procure the necessary funds.

Satisfactory state of the schools.

As to the schools at the station, I can report *favourably. Mr. Best*, with his wife, at our request, has come from Demarara to reside in this island. They are both baptized Christians, and have taught a school in Demarara for some years. Mr. Best has taken charge of the Dry River school, and has already a good attendance. Besides, he is able to act as a local preacher. He preaches and keeps a school at Cocorite on the sabbath forenoons, as also at Dry River. His assistance is of great value to me on the Lord's day. Formerly my work on the sabbath was almost killing to the body, and now I have as much work as I can undertake with comfort. I have still every Sunday three preaching engagements, two in English and one in Portuguese; but the whole of the afternoon I have for the Sunday school, which is a source of great delight. At present we have four Sunday school teachers and nearly fifty scholars. Since I last wrote to you two individuals have been added to our little church by baptism.

Deficiency of supplies.

There is one thing to which I would direct your special attention, and that is the insufficiency of £50 to meet all the expenses of the schools connected with this station. Just think, there are four schools, five teachers, very little obtained from the children, four dollars to pay every month for school rent at Corbeau Town, and only £50 to defray all expenses. Some of our teachers are often in want of daily bread. What am I to do? I cannot give up any of the schools. Rather, I am almost determined to commence a day school at Cocorite, if the Society of Friends could place at my disposal £75 instead of £50, our schools would be in a far more comfortable and prosperous condition. The box of clothing which we this day received from

the kind friends at Amersham, will be disposed of to assist in commencing a school at Cocorite.

Dear brother, continue to urge the churches of Britain to do what they can for the cause of Christ. Your missionaries in their work of faith and labours of love look to the friends of Christ for support.

AFRICA.

BIMBIA.

We are permitted to take the following extract from a letter from Miss Vitou to Mrs. Lepard Smith, dated Clarence, October, 1848.

"We heard from Bimbia a few days ago. Mr. and Mrs. Merrick, with the dear children, are well, and their hearts are cheered by seeing a movement among the dark inhabitants. The attendance on sabbath days is increasing, and King William has given orders that no canoes go out on that day.

"Our friends at Cameroons have recently suffered much, but are mercifully restored. We hope that good is doing there. Sad accounts reach us from Old Calabar. Twenty-four persons were sacrificed a week or two ago on the death of a chief; but Mr. Goldie, from whom we have just heard, says, 'We labour on in faith and hope.'"

CLARENCE.

A short letter has just been received from Mr. Saker, dated the 28th of October, saying, "I write a few lines to-day just to report all well. I forward, also, letters from Bimbia, by which you will learn, as I have done by others, that all is well there. Of Cameroons, the news is, as usual, grateful to my spirits; all well, peaceful, and the brethren hard at work. Oh, that God may pour out plentifully of his grace, that these desert lands may become fruitful."

EUROPE.

BRITTANY.

A letter has been received from Mr. Jenkins, dated the 6th of January, giving the following account of his labours, and of the opposition of the Roman catholic priests.

Preaching excursions.

I have just made another excursion to preach the gospel. I left home on the 20th December, and returned on the 26th. As I informed you in a former letter, I took a room at Louargat at thirty-three francs per annum. The priest were strongly opposed to my having this room, and told the man they would have preferred giving sixty or seventy francs for it rather than we should have it. *The owner is a tiler, who depends on the priests for much of his labour, having to keep in repair the church and seven chapels; thus they had a* strong hold on him, and they and some intolerant persons threatened to take all their work from him unless he would stop our having the room. In consequence of this the poor man came and begged me to annul the bargain, which I thought it right to do after considering the case. The poor man received nothing for his house last year, nor has he any chance of having any thing for it this year, and it is possible the priests will not give him any thing to make up his loss in consequence of annulling his bargain with me. The priests are great oppressors. But I do not think this will be any loss to us. I know that many

disapprove of these unjust proceedings on their part. A rich freehold farmer, who always comes to hear preaching, to whom I related the affair, told me he will give me a room to preach in when his house, which is now being rebuilt, will be ready, which will be in the month of April, and that without any expense. I read and explained 1 John iii. to this man and his wife, and had an interesting religious conversation with them.

Sabbath, 26th. The weather was very cold, so that I could not preach in the open air, but I addressed a few persons in a private house. There was present a man who had come from Treglamus, who very warmly invited me to go to that parish to preach. In consequence of my arrangement I could not go till the following day, but Georget, an interesting man from Belle Isle, who is in the habit of reading and explaining portions of the gospel, went with the friend, and had an opportunity of conversing on religion with several persons in the evening. I went to Beghard, where I preached in a room I had taken in the village with the approbation of Mr. Le Tiec, for the purpose of holding public worship. There was a fair attendance, though the weather was inclement, and the priests had pronounced their decree of no absolution or communion for any one who would come to hear me.

Christmas day morning, after high mass, I preached again in the room to an attentive auditory. After this I left for Treglamus. It was with difficulty I arrived in time to address the people after vespers. Many had gone away, but there were not less than 300 persons still remaining, who heard the truth respecting the birth of our Saviour. A few were disposed in the beginning to deride, and one cried out that they were catholics. In answer to him I said, that the name catholic or protestant would avail us nothing in the day of judgment, that no one will be saved but the sinner that is converted to God, believes in Jesus Christ the Saviour, and obeys his word. All were peaceable, and the attention good. The blind woman who came forward to ask for a tract the first time I preached there, was on this occasion not far from where I stood. Perhaps I ought to mention here, that Georget, after high mass, began to show the Testament to the people, and to read and explain some portion of it, but the mayor's deputy forbade his doing so. He was not discouraged, but went to the mayor and pleaded religious liberty, but in vain. When I preached after vespers, I met with no opposition, though the mayor's deputy was present. This parish is contiguous to that in which the mayor stopped my preaching.

Labours of Colporteurs and Scripture Readers.

I am glad to be able to tell you that our Breton colporteur makes progress in the knowledge of the gospel. He has left the church of Rome, and is very sincerely attached to true religion. He conducts himself very well. I have had much religious conversation with Georget, who has always attended our meetings since I began preaching in that part of the country. It is evident he has made much progress in the knowledge of evangelical truth, and now understands salvation by grace and not by the merit of our own works, which is contrary to the erroneous teaching of the church of Rome. He daily reads his New Testament, and reads and explains it to others in his own house and in the houses of his neighbours. He is a man of more than ordinary understanding and general knowledge, and expresses himself very well in French and in Breton. Though advanced in years, he is desirous of becoming a colporteur and reading the New Testament, and I think he would be a useful man. I hope the Liverpool friends will enable us to employ him.

In reply to your inquiry respecting colporteurs, I have to state that this work is under the superintendence of Mr. De Pressensé. The Bible Society grants to Mr. Williams and myself a colporteur each so long as the sale justifies the expense, consequently we had pretty regularly in this part of the country a French or a Breton colporteur. A good French colporteur was sent to us five or six months ago, but illness and a want of knowledge of the language rendered his stay here of little use, and last month he was called to labour in Paris. Since his departure our Breton colporteur has recommenced his labours, but the sale is now rather small.

An Evangelist wanted.

The aid granted by the Bible Society is truly important, but as its special object is the sale of scriptures, it follows that the colporteur can visit the same neighbourhood but seldom, and cannot take time to read and explain the word of God, and is uncertain as to the duration of his stay in the same part of the country. The work of the scripture reader and the evangelist, which is indispensable to the spread of divine truth, is left to be done by others. I am sorry that the funds of the Society are so low, and that you fear you cannot enable us to make a trial of Mr. Lugent. Our mission greatly needs an evangelist. I am obliged to be often from home, and there is no one to take my place.

HOME PROCEEDINGS.

DEPARTURE OF MR. AND MRS. SALE.

At length the Committee are enabled to report the departure of one missionary for the field of labour in India, and under circumstances that are peculiarly gratifying. Mr. Sale was accepted for India about twelve months ago, and he has now left for that country in the "William Carey," a vessel belonging to William Jones, Esq., of Pwllheli, who has kindly given our friends a free passage to Calcutta. He has also expressed a hope that his ship may never visit India without carrying on board, and on the same terms, one missionary at least for that vast and important field. Mr. and Mrs. Sale took leave of the Committee at their weekly meeting on January 2nd, and we trust that He who holds the waves in the hollow of his hands will take charge of them till they reach their "destined haven" in peace.

OUR YOUNG MEN.

We have heard with great pleasure that the students of that branch of the Presbyterian body which support the mission at Old Calabar, in West Africa, have "not only formed themselves into a Missionary Association, and thus sought to foster among themselves the spirit of an enlarged and generous sympathy for the worst wants of the human race, but with the ostensible object of assisting to raise funds for the African Mission, they visit, by deputations, many of the congregations of the body, and thus are instrumental in diffusing a missionary spirit throughout the denomination." While we look forward with considerable interest to the benefits likely to result from the "Young Men's Missionary Association" lately formed in London, and trust the example will be followed by our young men in other places, we should be gratified by seeing the students in our colleges take the lead, feeling assured that great good would result to themselves as well as to the cause in which they were engaged.

The next Lecture in connexion with the Young Men's Association will be delivered by Rev. John Branch, of London, on the evening of February 21st. The chair will be taken at eight o'clock.

GRATITUDE WELL EXPRESSED.

While, alas! many expressions of gratitude for mercies received end in words, it is gratifying to hear that the feeling sometimes prompts to personal sacrifice, and we would present for imitation the teacher of a British school, who has transmitted a sovereign, "as a thank-offering to the Lord for his unspeakable mercy in having permitted her to occupy her post for four years without a day's interruption from indisposition."

THE DOVE.

It may be satisfactory to our friends to learn the last intelligence of the "Dove" before she got off the coast. It is from Yarmouth (Isle of Wight), where she put in on the 19th of December, after having encountered very rough weather at the back of the island. The missionaries went on shore, and stayed three hours, and were about to proceed to chapel, *when a breeze* sprung up, which carried them quickly *out of sight; a good Wesleyan friend* (Mr. Warder) offering his services *gratuitously to pilot them out. After this* it appears they had a fine wind for *many days.*

ANNUAL SERMONS.

The Committee have pleasure in announcing that the Annual Sermons on b of the Society will be preached by the Rev. JAMES SHERMAN, of Surrey Ch and the Rev. OCTAVIUS WINSLOW, of Leamington.

The former (who was prevented by the illness of the late lamented Mrs. S man from fulfilling a similar engagement last year) will preach at Surrey Ch on the evening of Thursday, April 19th, and the latter will preach at Blooms Chapel, on the morning of Wednesday, April 25th.

NOTICE TO AUXILIARY SOCIETIES AND CONTRIBUTORS.

The Treasurers of Auxiliary Societies, and other friends, who may have m in hand on account of the Society, are respectfully reminded that the Treasu account for the year will close on the 31st of March. All payments, there intended to appear in the Appendix to the next Report, must be made in course of this or the following month.

It is requested that the respective accounts may be sent, properly balan to the Secretary, Baptist Mission House, Moorgate Street, accompanied by list of subscribers, &c., in alphabetical order.

It is respectfully requested that where it is practicable the friends in country ordering Missionary Cards, &c., would at the same time kindly men the name of a country bookseller, and his London agent, through whom parcels may be sent, or such other mode of transmission as may most econo the Funds of the Society.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following friends—

Mr. J. Neal, Liverpool, for a jar of seeds, for *Rev. W. Newbegin, Bimbia;*

Mr. Cradock, Barton, Lancashire, for a parcel of magazines;

Ladies at Turret Green Chapel, Ipswich, for a box of clothing, &c., for *Rev. G. C Trinidad;*

W. L. Smith, Esq., for a parcel of books, for *Rev. J. Wenger;*

Miss Huntley, Bow, for a parcel of magazines;

A few friends (place unknown), for a parcel of useful articles and twenty shillings;

The Misses Phillips, Pontypool, for a box of fancy articles, for *Haiti;*

Mrs. W. Miller and friends, Edinburgh, for a case of clothing, medicines, &c., for *Ru Merrick, Bimbia;*

Joseph Gurney, Esq., for bibles, for *Missionaries in Calcutta.*

The respectful thanks of the Committee are presented to Messrs. Bowser and So repairs and fittings supplied gratuitously to the "Dove."

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, during the month of December, 1848.

	£	s.	d.
Annual Subscription.			
Sherwin & Cope, Messrs.	1	1	0
Donations.			
Angus, Rev. Jos., box by	1	0	4
Cobb, F. W., Esq., Margate, for *Debt*	20	0	0
Edwards, Mrs. E., Champion Hill	10	0	0
Friend, Leighton Buzzard, by Dr. Hoby, for *Debt*	0	10	0
Howard, Miss, Tottenham, for *Schools*	2	10	0
J. G., special acknowledgment	10	0	0
Jackson, Mrs., Dorking, for *Africa*	10	0	0
Jeremiah xxxv. 6 and 8	0	10	6
Pope, Mrs., Tottenham, for *Africa*	3	0	0
Sutton, Mr., box by	1	1	10
Wagon, Mr., Tunbridge Wells, for *Debt*	0	10	0
Legacies.			
Kidd, Mrs. Jane, late of Hull, part of residue	75	0	5
Mitchell, Mrs. Ann	90	0	0
LONDON AUXILIARIES.			
Henrietta Street—			
Contributions	17	6	2
Do., Sunday School Girls	0	5	0
Spencer Place	7	12	7
Trinity Chapel, by Mrs. W. Gover	2		
BEDFORDSHIRE.			
Luton—			
Contributions	12		
BUCKINGHAMSHIRE.			
Haddenham—			
Sunday School, for *Dove*	1		
Missenden, Great—			
Collection	4		
Stony Stratford—			
Contributions	5		
Do., for *Dove*	1		

	£	s.	d.
CAMBRIDGESHIRE.			
Cambridge—			
Contributions	60	0	5
Lilley, W. E., Esq.	40	0	0
CHESHIRE.			
Chester—			
Harling, Mr., for *Debt*	1	1	0
Mollington—			
Davies, John, Esq., for *Translations*	2	2	0
DEVONSHIRE.			
Devonport, Morice Sq., on account	20	0	0
Paignton	1	17	3
ESSEX.			
Colchester—			
Contributions, for *Debt*	12	10	6
Langham—			
Contributions, for *Debt*	12	0	0
Waltham Abbey—			
Collection	2	18	3
Contributions	3	2	4
Do., Juvenile	5	12	1
Do., for *Debt*	1	11	6
GLOUCESTERSHIRE.			
Arlington—			
Collection	2	14	7
Contributions	2	15	4
Do., Sunday School	0	13	9
Blakeney—			
Collection	4	16	10
Contributions	0	6	0
Do., Sunday School	0	16	2
Bourton on the Water—			
Collection	2	8	7
Contributions	7	10	6
Cheltenham—			
Contributions, for *Debt*	15	8	6
Coleford—			
Collection	4	10	0
Contributions	23	8	4
	27	18	4
Expenses	0	6	0
	27	12	4
Cutsdean—			
Collection	2	2	6
Fairford—			
Collection	2	15	0
Contributions	2	12	0
Longhope—			
Collection	2	13	0
Lydney—			
Collection	5	6	5
Contribution	1	1	0
Maisey Hampton—			
Collection	2	12	0
Contributions	0	15	7
Do., Sunday School	0	5	9
Naunton and Guiting	5	7	9
Stow on the Wold—			
Collection	1	16	7
Contributions	0	17	0
Stroud—			
Contributions, for *Debt*	4	4	0
Winchcomb—			
Collection	2	11	0
Contributions	3	5	7
Woodside—			
Collection	3	0	0
Contributions	6	8	6
	9	8	6
Expenses	0	6	0
	9	2	6
HAMPSHIRE.			
Guernsey—			
A Friend, by Rev. S. Spurgeon	5	0	0
Lockerley—			
Collection	1	10	0
Contributions	1	0	0
HEREFORDSHIRE.			
Ross—			
Collections	4	5	0
Contributions	11	0	4
Ryeford—			
Collection	3	6	9
Contributions	1	1	0
Withington—			
Collection	1	0	0
Contributions	0	10	0
HERTFORDSHIRE.			
St. Albans, on account	10	0	0
KENT.			
Eythorne—			
Collection	3	9	6
Do., Barnswell	0	15	0
Contributions	12	0	0
Ramsgate, balance of 1846-7, by Rev. J. M. Daniell	14	2	2
Sevenoaks—			
Collections (part)	11	16	4
Contributions	18	17	1
LANCASHIRE.			
Bury—			
Sanderson, Serj.-Maj.	0	10	6
Rochdale, West Street—			
Juvenile Association	8	15	7
Spark Bridge—			
Fell, John, Esq., for *Madras*	10	0	0
LEICESTERSHIRE.			
Husbands Bosworth—			
Collection (moiety)	0	17	9
Contribution	1	0	0
Leicester—			
Paul, T. D., Esq.	1	0	0
LINCOLNSHIRE.			
Lincoln—			
Collections	27	11	9
Contributions	25	13	8
Do., Sunday Schools	3	3	4
NORFOLK.			
Cossey	1	0	0
Lowestoft—			
Collections	14	6	0
Contributions	5	10	0
NORTHAMPTONSHIRE.			
Kettering—			
Greene, Miss, the late	5	0	0
Stanwick—			
Contributions	3	14	0
Do., Sunday School	0	6	0
NORTHUMBERLAND.			
Newcastle on Tyne, New Court—			
Collections	9	6	9
Contributions	5	19	0
Do., for *Translations*	2	1	0
Do., for *Female Education*	1	7	6
OXFORDSHIRE.			
Burford and Milton—			
Collections	3	16	2
Contribution	0	10	0
SHROPSHIRE.			
Oswestry—			
Contributions, for *Debt*	7	10	0
Snailbeach—			
Contributions	1	0	0
STAFFORDSHIRE.			
Burton on Trent—			
Friend, by Dr. Prince, for *Outfit to Africa*	20	0	0
Tamworth	5	0	0
SUFFOLK.			
Aldborough	2	0	0
Bildestone	4	7	2
Bury St. Edmunds—			
Collections	13	5	0
Contributions	11	10	5
Do., Sunday and Day Schools	4	11	7
Chelmondiston	0	13	6
Cransford	0	15	1
Framsden	2	14	1
Ipswich—			
Collection, Public Meeting	9	6	7
Stoke Chapel—			
Collection	13	4	4
Contributions	11	14	10
Otley	2	17	0
Rattlesden	2	13	11
Rishangles	2	0	0
Stonham	0	14	6
Stowmarket	2	11	1
Sudbury	6	10	0
Waldringfield	1	7	6
Walsham	1	0	0
Wetherden	1	0	0
	94	16	7
Acknowledged before	50	0	0
	44	16	7
SURREY.			
Dorking—			
Contributions, by Miss Viton, for *Africa*	4	10	0
SUSSEX.			
Battle—			
Collection, &c.	3	5	4
Forest Row—			
Collections	3	3	0
Horsham—			
Contribution	1	0	0
Lewis—			
Collection., &c.	21	12	6

	£	s.	d.
Midhurst—			
Collection	5	2	6
Contributions	1	2	6
Newick—			
Contributions	1	12	6
Rye	5	0	0
Uckfield—			
Collection	1	13	0
Contributions	2	10	0
Do., for *Translations*	1	0	0
WARWICKSHIRE.			
Birmingham, on account	23	11	0
WORCESTERSHIRE.			
Atch Lench—			
Contributions	4	2	4
Pershore—			
Contributions, for *Debt*	25	3	6
Upton—			
Contributions	6	0	6
Westmancote—			
Collections	2	0	0
Worcester—			
Contributions, for *Debt*	15	10	0
YORKSHIRE.			
Millwood—			
Collection	0	17	9
Contributions	1	12	9
Miln's Bridge—			
Collection	3	0	8
Contributions	3	19	6
Sheffield, on account	40	0	0
Stipley—			
Contributions	13	3	0
Sheep Lane—			
Collection	1	9	0
Contributions	1	0	0

	£	s.	d.
NORTH WALES.			
DENBIGHSHIRE—			
Wrexham—			
Contributions, for *Debt*	1	0	0
MONTGOMERYSHIRE—			
Newtown—			
Contributions, for *Debt*	25	0	0
SOUTH WALES.			
MONMOUTHSHIRE—			
Bethany—			
Collection	0	12	2
Blaenau Gwent—			
Collection	1	11	8
Contributions	2	17	0
Caerwent—			
Collection	2	7	0
Langorse—			
Collection	1	15	8
Magor—			
Collection	1	13	10
Sirhowy—			
Collection	1	16	11
Contributions	11	18	0
Usk—			
Collection	1	9	0
Contributions	0	7	4
Do., Sunday School	0	6	6
PEMBROKESHIRE—			
Broadhaven—			
Collection	1	15	4
Groesgoch—			
Collection	1	6	6
Contributions	0	3	6
Harmony—			
Collection	0	19	0
Contributions	2	18	6

	£	s.
Haverfordwest—		
Collections	22	0
Contributions	100	19
Do., Juvenile	28	7
	151	7
Acknowledged before	150	0
	1	7
Letterstone—		
Collection	1	2
Contributions	1	7
Langloffan—		
Collection	2	3
Contributions	11	7
Pembroke Dock—		
Collections	5	7
Contributions	0	10
Do., Juvenile	8	12
SCOTLAND.		
Dundee—		
Contributions, for *Dove*	0	12
Dumfermline—		
Contributions, for *African Press*	12	15
Oban—		
Friend, by Rev. John Campbell	10	0
IRELAND.		
Birr—		
Contributions, for *Dove*	1	0
Dublin—		
Contributions	46	0
Do., for *Debt*	29	0
Nenagh—		
Contributions, for *Dove*	0	14

The contributions for the *Debt* from Gloucestershire, by the Rev. E. Carey, acknowled in the Herald for December, included the following:—

		£	s.	d.
Isaac Hillier, Esq.,	Nailsworth	5	0	0
Mr. Francies,	ditto	1	0	0
Mr. Flint,	ditto	1	0	0
Samuel S. Marling, Esq.,	near Stroud	2	0	0
Nathaniel S. Marling, Esq.,	ditto	2	0	0
W. Hunt, Esq.,	ditto	2	0	0

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankf received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., M.P., Treasurer the Rev. Joseph Angus, M.A., Secretary, at the Mission House, 33, Moorgate Street, Lond in EDINBURGH, by the Rev. Christopher Anderson, the Rev. Jonathan Watson and J Macandrew, Esq.; in GLASGOW, by Robert Kettle, Esq.; in CALCUTTA, by the Rev. Ja Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Contributions can also be paid in at the Bank of England to the account of "W. B. Gu and others."

IRISH CHRONICLE.

AN APPEAL

FOR THE CONSIDERATION OF PASTORS, DEACONS, AND CHURCHES.

THE financial condition of the society having engaged the serious attention of the committee, we, whose names are appended to this statement, were appointed to consider the subject and report thereon. Our report was received and adopted by the committee, and we are requested to carry out its recommendations. We therefore respectfully invite your attention to the following statement.

The present debt began in 1842. It has gone on increasing, not from incautious expenditure, but from inadequate income. During the years 1841—1844 the average annual excess of expenditure was £259; but, during 1845—1848, it has been reduced to £129; while during this period the income has increased about £140 per annum.

The expenditure in Ireland could not be materially reduced without dismissing long-tried and faithful agents. The reduction which has been effected is the result of the strictest economy in its working expenses there. On this head there has been a saving of £332, or about £80 yearly. Moreover, the committee hoped that, as the usefulness of the society increased, its funds would have increased also; but in this they have been painfully disappointed.

At the close of 1844 a change took place in the secretariat. This could not be accomplished without considerable expense. For a time the home expenditure was increased; but having a secretary wholly devoted to his official duties, the committee were enabled gradually to reduce it; and they felt that a considerable augmentation of income might be reasonably expected.

A saving was also effected when Mr. Davis retired from the office of collecting agent, as the secretary undertook nearly the whole of the travelling and collecting, in addition to his other duties. The gratuitous supply of the Chronicle to several religious publications was stopped; and the expense of printing the Report was diminished one third. By these arrangements the home expenditure has been reduced to the amount of £150 per annum. But, as the average yearly debt has been about £1,200 for the last eight years, nearly £500 has been paid for interest alone, during that time: a very large sum to be added to the usual working expenses of so small a society.

The publication of a History of the Society, about four years ago, involved an expense of £70. It was thought that by this publication the society's operations would be better known, and its funds increased: this item is included in the home expenditure, and will account for its apparent increase; but as one half this sum has been repaid by the sale of the work, and the stock in hand is worth more than the balance, the funds will not ultimately suffer.

In 1846—7 Ireland was visited with famine. Noble efforts were made by our churches to form a relief fund. But the contributions to the general purposes fell off, in consequence, £500. The past year was one of almost universal pecuniary distress. But in spite of these difficulties the committee were enabled to sustain the society's operations with an increase to the debt of only £127, which is a matter of grateful surprise when we know that the Scottish collections for that year were *less than usual, by at least £150.*

The present liabilities amount to £2,000! This sum, *in addition to the usual contributions, is necessary to keep the society* in operation. It should be raised

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within the next six months! We purpose to lay these facts before a few tried and liberal friends—to appeal to our more wealthy churches—and to solicit a special contribution from those churches which have not assisted the society for these two or more past years.

We have entered into these particulars to show how the debt originated, and to prove that its increase has been unavoidable. The expenditure has been reduced as rapidly as circumstances would allow; but the income has not increased so as to leave a surplus with which to pay off any portion of the debt.

The committee having confided this matter to us, we earnestly press the foregoing statement on your notice. We shall be glad to hear from you, through the secretary, what you purpose doing to relieve the society from a burden, under which, if left alone, it will soon sink.

Signed,

JOSEPH TRITTON, *Treasurer.*
FREDERICK TRESTRAIL, *Secretary.*
SAMUEL GREEN.
JOSEPH SANDERS.
WILLIAM SWINSTEAD.

Mr. ECCLES writes, Belfast, January 15, and his report is highly encouraging. The report though brief, will show what has been

THE PROGRESS MADE IN A YEAR.

The Lord continues to regard us with a very encouraging share of favour. In my last, I believe I mentioned the baptism of *two persons*, a labouring man and his wife. I have now the pleasure of reporting an additional increase to our number of *three persons*, one of them received by letter from brother Pike's church in Derby. Our present number is *thirty-eight*, implying, as reported to the Baptist Union for the statistics of the current year, after deducting excisions and emigrations, a clear increase, from January, 1848, to January, 1849, of *eighteen* members. The congregation, too, continues to increase steadily. The ground floor is filling fast. New doors of usefulness are opening in various quarters. Many of the common people hear us gladly; and the language of Providence seems evidently to be, "Go up and possess the land." Ours is yet the day of small things, but it is full of hope for the future. The Lord is practically declaring to us, "My word shall not return to me void;" and we rejoice to believe that "the little one shall become a thousand," that the land of our heart's best affections shall yet arise from its degrading attachment to a strange superstition, and however down-trodden, distressed, and reckless hitherto, shall constitute one of the brightest jewels in the Redeemer's crown. While we toil, amid unimagined difficulties, upon a stubborn soil, isolated from our brethren, dejected in spirit, our souls having *no rest through fightings* without and fears *within, we feel that the dawn* of a happier day *is already evident, and that,* whatever may be thought of us now, posterity will thank us for not having despaired of Ireland.

Mr. BATES is enabled to speak hopefully of the cause at Banbridge. At the time we write he is in England, seeing what pecuniary aid can be obtained towards the building of the new place, which is now become almost necessary to the existence of the church. We heartily wish him success. He has great difficulties to contend with just now, owing to the stagnation of trade and the great poverty of the people, hence the greater need of sympathy and help.

BANBRIDGE.

We have much cause for humiliation of heart before God, yet we are favoured with some tokens of the divine blessing. We have been favoured with

ANOTHER BAPTISM.

A few nights ago I preached from Luke i. 6, "And they were both righteous before God, walking in *all* the commandments and ordinances of the Lord blameless," and baptized two young females in the river. May every addition to our number prove to be an additional blessing. Oh that the Spirit may be poured out from on high, then we shall have times of refreshing from the presence of the Lord!

Mr. ALEXANDER HAMILTON, assistant missionary for districts occupied by brethren Mulhern, Bates, and Eccles, has been labouring for the past three months in Belfast and the vicinity.

Several out-stations which the pastor could not visit, except very rarely, are now regularly attended to.

THE RESULT.

Though Mr. Eccles will from time to time furnish you with information regarding the church in this town, yet I may just add, that the truth is evidently progressing. There are still persons being added to the church, and the denomination is becoming more generally known.

I have been able to open *seven* stations for preaching. At some, however, of these, the attendance is small, but at others it is very good, and at all it is increasing. A few of the people attending these out-stations are now beginning to come to evening service in our chapel. So far this is well and encouraging, and invites us to expect other fruits in God's own time. I may say that in all cases my visits are thankfully received, and also that I am frequently invited to preach amongst the people.

The following facts are from the reports of the readers in the Connaught district. They continue to prove the usefulness of this agency. It is a matter of constant regret to the committee that the offers of service which they so frequently receive from persons eminently qualified for this work, are necessarily declined from want of funds. This is the more to be regretted, because some of the agents labouring among the largest populations, as Cork and Waterford, have no assistance whatever.

THE POWER OF THE WORD.

On entering a house where I had been in the habit of reading for some few months past, the woman living in it gave me a hearty welcome, saying she longed to see me again. Having asked why, she said, "You know my son, since his father's death, turned a bad boy to us. On one occasion I complained of him to the priest, but it was of no use. You commenced to read the scriptures for us, and to tell him of the evil consequences of his conduct; and blessed be God, he seems not only changed himself, but strives in a proper way to advise and counsel others in the family, who were following the evil example set for them. So I am glad you are come, and hope you will come often, and counsel the others who need it as much as he did." About eighteen months ago, this very woman refused to let me read the word of God. It is a great change indeed.

THE ENTRANCE OF THY WORD GIVETH LIGHT.

I lately visited an aged sick man, who after hearing me attentively, said, "Oh, then, I have spent my days in sin and rebellion against God, but in my youthful days we had no bibles, nor good men to teach us their sacred contents. May it please the Lord to pardon my great ignorance and neglect. But you, addressing his family, have now the opportunity offered, and I earnestly beg you all to embrace it." This poor man died a few days after, and I trust we have some reason to hope that his confidence was placed in the Lord Jesus.

The proposed payment of the Romish priesthood agitates even the peasantry in this remote district.

VARIOUS OPINIONS ABOUT IT.

Within the last few weeks a general cry has been raised among the lower classes that their priests are about to accept a government stipend. Some of them seem glad, as they think it will put an end, for the future, to their severity and harshness. Others suppose, if they accept of it, that it is a sterling proof that they are not infallible guides, as they have hitherto pretended to be, and therefore they will not be regarded as their spiritual instructors. What this agitation of mind may end in, none can tell. But God will bring good out of evil.

SUPERSTITION CONQUERED.

I have visited pretty often lately, a woman who is a Carmelite, and wearing three rings on one finger, in honour of St. Joseph, St. Dominic, and St. Francis, together with a scapular, and other consecrated cords and badges, which she obtained from friars and others who traffic in such consecrated trumpery.

On meeting with her last week, strange to tell, I missed the rings. Not seeing them in their old berth, I said to her, "Biddy, what did you do with the consecrated rings?" She replied, "I have cast them off for ever, for I need not trust in them when God's word tells me that the blood of Christ washes away all sin." "Don't believe what she says," observed a young woman, "for in quilting her petticoat last week, she hid the rings in it." "No," said Biddy, "I would cast a thousand of them away, if they were gold, that I might put my trust in Christ alone."

THE WORD PREVAILING.

I have no hesitation in saying that the people are increasingly reverencing the authority of scripture rather than the commandments of men. The tracts you gave me for distribution lasted no length of time. The children in the school took the greater part of them away. Those who could read were eager for getting them, and they are so careful of them, that they most commonly

carry them in their books, to and from school, lest they should be soiled.

The reader at Athlone, PAT. WALSH, writes under date of Nov. 2, 1848:—

In the course of the last month I have visited eighty-seven families, and spoken on the grand concern to about two hundred persons, and distributed a hundred and three tracts. Two members have been added to the church by baptism—young men of great respectability and worth. Mr. Wilshere preached a suitable sermon on the occasion, which produced a deep impression. I heard much of it during my visits the following week, and had an opportunity of showing them chapter and verse for what was brought forward on the subject.

POSTSCRIPT.

Our friends will perceive from the Appeal in the first page, what is the pecuniary condition of the Society. We beg them distinctly to ponder the fact that this terrible debt has not arisen from increasing the expenditure; for, during the past four or five years, every effort has been made to reduce it. The income has not kept up to the average of the previous years. We believe none will deny that every effort has been made to improve it. No labour has been spared, but hitherto without the expected measure of success.

What then was to be done? Ordinary means having failed, there was only one course open, and that was a frank explanation of the circumstances, and a statement of the whole case. Circulars have been forwarded to churches who have given *no help* for two or more years, and to such private friends as are known to be anxious about the Society's welfare and success. Some fruit has already been gathered. We wait with considerable anxiety for the result. May all who can help be inclined to offer it promptly and liberally!

CONTRIBUTIONS RECEIVED SINCE OUR LAST.

	£	s.	d.
London—			
Jay, Mr. A.	1	1	0
Swinstead, Mr.	1	1	0
Hepburn, T., Esq.	1	1	0
Barnes, Mr. R.	1	0	0
Moore, Mrs.	1	0	0
Blackmore, W., Esq.	2	2	0
Allen, J. H., Esq.	1	1	0
Sundries, by Rev. C. Woollacott	35	0	0
Chelsea, by Rev. W. Groser	2	13	0
Spencer Place, Rev. J. Peacock	4	18	9
Trinity Street, by Mrs. Gover	2	13	4
Marlborough, Mrs.	2	0	0
Donation, C. J. W.	5	0	0
Margate—Cobb, F. W., Esq.	2	2	0
Edinburgh—Pringle, Miss £1 0 0			
Friends, by Rev. C. Anderson 1 2 0			
	2	2	0
Ripon—Dr. Earle	1	1	0
Kilcooley Hills—The Church	1	0	0
Collingham—Mrs. Nicholls	1	0	0
Cambridge—Lilley, W. F., Esq.	30	0	0
Ipswich—Contributions by Miss Limmer.	1	9	1
Royston—Mrs. Goodman	2	0	0
Ampthill—Mr. Claridge	0	10	0
Ashton-under-Line—by Mr. Mulhern	2	2	6
Oldham—contributions	2	7	8
Gravesend—collection at Zion	3	3	6
Maidstone— ditto King Street	6	2	6
Brighton— ditto by Rev. W. Savory	5	0	0
Olney—contributions by Mr. Soul	5	0	0
Lewes— ditto by Mr. Button	7	0	0
Sabden—Foster, George, Esq.	30	0	0
Halstead—collection by Rev. J. Bates	1	14	0
Earl's Colne .....ditto	2	15	6
Bures .....ditto	3	10	0
Sudbury .....ditto	1	15	6
W. A., by Rev. J. Angus	1	0	0
Camberwell—Mr. Moore	0	10	0
Banbridge—the Church	12	0	0

DONATIONS TOWARDS THE DEBT.

	£	s.	d.
Peto, S. M., Esq., M.P.	105	0	0
Tritton, Jos., Esq.	50	0	0
Smith, W. L. Esq.	10	0	0
Hanson, J., Esq.	10	0	0
Hanson, W. D., Esq.	5	5	0
M. M. H.	2	2	0
Gould, Miss, Ramsgate	0	10	0
Spencer, Miss, Ramsgate	1	10	0

Subscriptions and Donations thankfully received by the Treasurer, JOSEPH TRITTON, Esq. Lombard Street; and by the Secretary, Mr. FREDERICK TRESTRAIL, and Rev. JOSEPH ANGUS, at the Mission House, Moorgate Street; and by the pastors of the churches throughout the Kingdom.

COLLECTOR FOR LONDON, REV. C. WOOLLACOTT,

4, COMPTON STREET EAST, BRUNSWICK SQUARE.

J. HADDON, PRINTER, CASTLE STREET, FINSBURY.

THE

BAPTIST MAGAZINE.

MARCH, 1849.

THE PROVINCE OF ASSOCIATIONS.

BY THE REV. GEO. B. IDE, D.D.

The Philadelphia Association has just closed a very interesting session. The veneration in which this ancient body is held, its prominent position, established character, and the large number of churches represented in it, give to its deliberations and movements an importance that belongs to few similar organizations throughout the land. The meeting was one of much harmony and spiritual enjoyment. The accounts presented by the delegates from the several churches indicated, in general, a healthful tone of religious feeling and action; while the interest manifested in the various objects of benevolence, and the liberal contributions made for their support, afforded the most cheering evidence that this noble cause has a firm hold upon the hearts of the multitude there assembled.

But the decision which appears to us of chief moment, and fraught *with the happiest consequences to the peace of Zion, was one relating to the sphere of* the association in matters of discipline. By one of the churches certain queries were sent up, having reference to subjects connected with its own internal administration, on which advice was sought. The association, by a very large majority, decided that such questions did not come within its legitimate scope; that it was foreign from the design of its formation to give counsel in affairs of ecclesiastical government; and that difficulties arising in an individual church, or between different churches, should be adjusted in the customary and authorized way. In this conclusion we rejoice, believing it calculated to promote order, to preserve the independence of the churches, and to determine the real province of those voluntary bodies emanating from them. To show that our approval is not lightly given, we shall take occasion to offer a few thoughts on the *true nature and purpose of associations, as a recognized department of baptist polity.*

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There is, perhaps, no other organization among us so ill defined, or respecting which such vague opinions are entertained. And yet associations, meeting as they do regularly, having a permanent existence, and an established connexion with the churches, must, from their very character, be capable of great good or evil. It is, therefore, a question of much practical importance, What is their appropriate sphere? Within what limits is their influence beneficial? When does it become dangerous and harmful?

It is plain that no express mention of associations is found in the New Testament. We know not that the primitive churches had any arrangements analogous to them. But though not directly required by any command or example of scripture, their existence is, we conceive, strictly in harmony with the general spirit of its instructions. It is certainly allowable for Christians to institute, with a view to their own religious improvement, such voluntary combinations as do not conflict with any statute of the gospel; which assumes not to make, interpret, or execute laws in the kingdom of Christ; and which trench upon none of the prerogatives of that ecclesiastical constitution which he has ordained. Accordingly, the churches of our denomination have deemed it not inconsistent with the bible, and profitable to themselves, to unite in fraternal communities, under the name of associations, for the purpose of mutual edification and comfort. The institutions so formed are intended simply and exclusively to have regard to the spiritual interests of the churches connected with them; to ascertain and collect the facts of their condition; to produce concert in their pious labours; to extend succour and encouragement to the feeble; and, *by the interchange of sympathy and fellowship, to promote* unity of feeling, and co-operation in the cause of God. They have no authority to promulgate creeds, to issue canons, to prescribe systems of discipline, or in any way to supervise the internal regulations of the churches. They are not boards of reference, nor councils of advice, nor courts of appeal. They can neither legislate, nor adjudicate, nor punish. An association may, indeed, separate from it any church that becomes corrupt in doctrine, or whose disorderly and violent proceedings endanger the general peace; that is, it may withdraw the privileges of union and intercourse when the conditions on which they were conferred are violated. Such a power is necessary to secure the ends it has in view, and is involved in the very principles of its organization. But further it cannot properly go. Apart from this, its sole office is, by the means above indicated, to advance truth, holiness, and love; leaving all that is executive, disciplinary, or governmental, where Christ hath left it—to the churches themselves, acting in their individual capacity, under their sovereign Head, to whom alone they are responsible.

It may, however, be said, that when cases of difficulty exist in a church which it is unable to settle, it may be both suitable and useful to seek instruction and guidance from the association to which it belongs. To such a course there are, in our opinion, very serious and weighty objections. References of this nature, should they become frequent—and were the principle established they would soon do so—must necessarily absorb the time of the association, protract its sessions, create strife and party feeling, and waste, in exciting discussions, the hallowed hours that should be spent in devotional exercises, and in solemn consultation on the great interests of the Redeemer's kingdom. Thus the very objects for which an association is formed would be crowded out as

lost. Nor is such a body at all a fitting one to investigate and determine questions of discipline. It is not so constituted as to answer any purpose of this kind. It has neither the leisure nor the means for the calm deliberation, the patient weighing of evidence, the full and impartial inquiry, so indispensable to just conclusions. Whatever judgments it might pass, in these circumstances, must be hasty, crude, one-sided, and would, probably, only aggravate the evil they were intended to cure.

But, it may be asked, Is a church, when embarrassed by cases of an intricate and distracting nature, never to claim advice from any source without itself? To this we reply, that the rules which Christ has given in his word for the order and regulation of his house, if rightly understood and applied, are amply sufficient for every conceivable exigency. Let these be duly studied and wisely followed, and the most obstinate dissensions will vanish before their healing influence. And what is true of difficulties in a particular church, is equally true of those which sometimes arise between different churches. But should instances occur, in which the application of the Saviour's laws is not clearly seen, or division and excited feeling prevent their being put in force, there is a remedy at hand, sanctioned by scriptural precedent, and the general custom of our denomination. Let the church or churches so situated, agree to submit their differences to the umpirage of neighbouring churches. Let judicious and impartial brethren be called in for this purpose, before whom the whole facts of the case shall be laid, and who, after careful investigation, shall explain the scriptural rule in the premises, and give such counsel and aid as may be needed. Scarcely an occasion can arise in which *such an expedient will not be found adequate. At all events it is far* more effectual and safe than a reference to associations. Councils, as such occasional assemblages are denominated among us, are chosen with a view to the specific case that is to come before them. They meet at the call of the church desiring their assistance. Their office is wholly advisory, and even that is delegated; and when its functions are performed, it reverts to the church at whose request they act. Having discharged the duty assigned them, they are dissolved, and cease to exist.

But an association is a permanent body. It is frequently even a legal corporation. By its stated meetings, and annual delegates, it renews and perpetuates itself. If it be empowered to take cognizance of discipline, or to instruct the churches in the management of their internal affairs, self-respect alone will lead it to see that its dictates be regarded. Where they are treated with contempt, it can do no less than put out from it the delinquent or refractory members. And thus we have at once, an ecclesiastical court, interpreting laws, issuing decrees, and enforcing them by the very highest penalty, that of excision. It may declare that the potent words it utters are merely those of advice—the mild admonitions of a kind and watchful guardian—but they are, in effect, commands—the imperative edicts of a judicatory erected over the churches, and awing them into submission. It matters little by what name such a controlling power may be called—whether synod, presbytery, or association. The thing, as to all practical results, is essentially the same. As soon would we place ourselves under an organization claiming to legislate in God's house, as under one presuming to expound to us his will, and visiting with censure the neglect of its teachings. Whatever thus exercises superintendence over the churches, or hinders their free action, is a palpable encroachment upon

their authority, and a gross usurpation of the rights of their exalted Lord. Will it be said that associations, as now modelled and conducted, can never do this? But let them be made regular organs of advice—standing arbitrators on every occasion of doubt or dispute—and they will soon grow into lordly bulk, and over-shadowing influence. The early Christians were wont to hold fraternal conferences on the best modes of extending the gospel in their particular neighbourhoods. From these simple and harmless gatherings, human perversion and ambition drew, in later times, a precedent for those tremendous engines of ecclesiastical tyranny, the œcumenical councils, in which arrogant bishops, and priests, and monks, prescribed the doctrines to be received, and the laws to be observed by the universal church, and fulminated anathemas against all who should disobey their mandates. Let associations be restricted within their proper limits; let them be regarded and maintained as annual festivals of piety, where the churches, by their messengers, come together to inform each other of their state; to recount the mercies of God; to draw from the past hope for the future; to sympathize in each other's joys and sorrows; and by mutual exhortation to incite to holy zeal;—where, as on a spot consecrated to love, brother greets brother, heart mingles with heart, thought responds to thought, and hymns, and prayers, and the faithful preaching of the word, thrill the soul with foretastes of heaven—let such be their character, and they will be seasons rich with enjoyment, and full of blessing. But if once they are diverted from their true design, and made arenas of debate, and platforms for the exercise of spiritual authority, then farewell to all their usefulness. They will become instruments of pride and domination. The independence of the churches will be but an empty name. The free impulses of Christian affection, and the varied yet blended music of all its sweet harmonies, will die away amid the noise of strife, and the thunder of imperious behests. Zion will languish and mourn; while, through all her desolate borders, will stalk the dim and shadowy, but ever-present form of a spiritual despotism, only the more fatal and terrible because its province is undefined, and its existence unacknowledged.—*Philadelphia Christian Chronicle.*

CHARITY BEGINS AT HOME.

BY THE REV. CORNELIUS ELVEN.

"Every one over against his house."—Nehemiah iii. 28.

The phrase at the head of this article is too frequently perverted into a flimsy pretence wherewith to cover a heart of covetousness and all uncharitableness. Yet it is quite true that Christian charity should begin at home, although it should not end there.

This most excellent grace lies in concentric circles round the right-hearted believer, like those which are formed by casting a pebble into the water, expanding and widening till they encircle the whole circumference of the lake; for thus, although true Christian charity awakens its first emotions in the heart where it finds a home, it at the same time has a sympathetic chord which vibrates to the wail of misery from the very ends of the earth.

The scripture at the head of this

article refers to the work of the Jews in the days of Nehemiah, who visiting the land of his fathers, spake thus to the inhabitants of the holy city, "Ye see the distress we are in, how Jerusalem lieth waste, and the gates thereof are burned with fire: come, and let us build up the wall of Jerusalem, that we be no more a reproach." Their patriotism and piety were aroused by this appeal, and forthwith they set about the work, and the manner of their performing it is suggestive of a process, which, if imitated in the present dilapidations of the spiritual Jerusalem, would tend, under the divine blessing, to make it "a praise in the earth," for, "*Every one builded over against his own house.*" This made comparatively easy and efficient the work, which, otherwise, might have been difficult and protracted.

First, then, may *unconverted hearers of the gospel* learn, that instead of hearing for others, as they too often do, they should hear and obey the gospel for themselves, and thus build against their own house. Sin has broken down the fortifications of the human heart, so that the world, the flesh, and the devil, have free ingress and egress, and the wall of regenerating grace can alone secure them from final destruction.

Men are eager enough about the things which are seen and are temporal,—witness the golden mania, under the influence of which thousands are flocking to California, or are toiling, and grasping, and screwing, at home, to gather a little shining dust, a mountain of which would not soothe one guilty pang, or purchase one drop of balmy comfort for a wounded spirit, or command one ray of light or joy in the dark and dying hour; for "what shall it profit a man if he gain the whole world and lose his own soul?" O ye men of Jerusalem! ye who dwell in the city of outward privileges, and yet are not "Jews inwardly," of what avail would it have been in the days of Nehemiah to that perverse Israelite who should have refused to build against his own house, although his neighbours had built against theirs? So with you; on the right and on the left you may be connected with those who are saved, but you will be lost for ever unless you seek the salvation of your own souls.

Secondly. Let Christians learn from this, the importance of ascertaining, not merely that they are converted, but that they are in a gracious, lively, spiritual state; for if they have lost their first love, the fence of their safety is out of repair, there are holes in the wall, and gaps in the hedge, through which spirituality may go out, and the world may get in. Look to the wall of *secret prayer*, if you would keep out the enemy. A breach here has been the undoing of thousands. Satan directs his battering rams against this part of the wall with more than ordinary force, and if he had not first succeeded here against Noah and Lot and David and Peter, we believe he would never have overcome them as he did.

Be sure, also, you do not suffer the wall of *family prayer* to be broken down, or if it be so, build it up again, for it is the best defence of your house. How many servants, and how many children, will have to praise God through eternity that ever they bowed the knee at the family altar! And well may a pious household lay themselves down in peace and sleep, after the evening domestic worship, with a happy consciousness of greater safety, than bolts, or bars, or watchman, can secure.

Then we think again, that by every man building against his own house, we may learn the duty of *every member* of a family to seek the promotion of its spiritual welfare.

Are you a *praying child*, and are you

alone, in this respect, in the family? You must seek the conversion of those of your household who are yet in their sins. Who can tell but the little leaven which it has pleased God to put in your heart, may leaven the whole lump?

Are you a *praying servant* in a prayerless family? Think of the little maid in Naaman's house, poor little slave-girl as she was, yet she spoke in that heathen family of the prophet of Israel. All honour to that little captive Israelite! She was the means of healing the leprosy, and, we hope, of saving the soul, of her master. Every individual inhabitant of Jerusalem was, doubtless, enjoined to help in building against the house in which he lived, for in the 30th verse we read of one, who, probably, was only a lodger, the occupier of but one room, and he built "against his chamber." Whatever position, therefore, you hold in a family, remember you are placed there to promote and increase its piety.

The example of these Jews may also suggest the obligation of every believer so to "build against his own house," as to seek the peace and prosperity of the *particular church to which he belongs*. Some rambling professors seem a kind of houseless wanderers, without any settled home, having "itching ears," without special attachment to any particular pastor, or any particular church, and as a necessary result they are regarded with indifference by all, and beloved and respected by none. Now we do not recommend or inculcate a narrow-mindedness which cannot go the whole length of that charity which expanded the great heart of the apostle when he said, "Grace be with all them that love the Lord Jesus Christ in sincerity," but we urge that speciality of Christian action which will induce a believer to attach himself to some Christian church, and then, though not exclusively, yet primarily, to pray and labour for the advancement of all that is right and holy in that church; and if every member of every Christian church would thus prayerfully and actively "build against his own house," *all* would soon realize the verity of that glorious prediction, "In that day shall this song be sung in the land of Judah, We have a strong city, salvation will God appoint for walls and bulwarks."

Two observations shall conclude these reflections. The first is, That there is work for every Christian to do, and none, therefore, should stand idle. Christian pastors, perhaps, will allow it to be suggested that upon them devolves the duty of *setting their people to work*. In the work at Jerusalem some might make the mortar, others bring the bricks, others hold the plumb-line, and others build the wall. So with us, some may be Sunday-school teachers, some tract distributors, some missionary collectors, some visiters of the sick, others labouring in surrounding villages, and all praying—"Build thou the walls of Jerusalem," ever remembering, "Except the Lord build the house, they labour in vain that build it."

The remaining observation is, That though every one's work may thus be distinct, *all have one common interest;* and while thus separately labouring for Christ and souls, may yet know, "How blest the tie that binds their hearts in Christian love." And when the building is complete, the head-stone will be brought with shoutings, crying, "Grace, grace unto it."

Bury St. Edmunds.

Sin may be viewed under various aspects. It may be considered in itself, in its operations, and in its fruits. It is frequently considered as affecting ourselves, as injurious to others, and as committed against God.

First. In reference to sins which affect our neighbour men are generally agreed. The repressing and punishing of them is indeed found necessary, not only to the well being, but to the very existence, of society.

Falsehood, injustice, oppression, impurity, drunkenness, gluttony, idleness, extravagance, penuriousness, are all hurtful to our neighbour; and did they universally prevail would dissolve the fabric of society. So far as they abound they are confessedly injurious. And even they who indulge in them cannot but condemn such as commit them to their hurt.

Secondly. A greater diversity of judgment is entertained of the sins which affect ourselves. In this case the party must consider and decide for himself. But one or two principles may be mentioned which are indisputable, if reason is to be heard. Surely that action or course of conduct is wrong which destroys bodily health, or has a direct tendency to do so; which renders the body the master of the soul, which makes the lowest faculties of the mind superior to the highest.

And many sins not immediately operating on others work most powerfully on the party himself in these respects. For instance, the man who has a large income, and who lives much within it, may daily indulge in intoxication, so as gradually to weaken and injure both mind and body.

But another aspect under which sin appears *is of still higher moment, as committed against the blessed God.* Many, it is to be feared, and even some genuine Christians, have very inadequate ideas, and still feebler impressions, of the evil of sin in reference to God. He is the creator of our spirit, and the former of our body. On him and him alone we are dependent for the continuance of our existence, for time and for eternity. He is our benefactor, and the giver of all we possess and enjoy. He is independent, eternal, infinite, and immutable, in his essence and all its properties. Every perfection belongs to his nature as such; and is entitled to all the veneration, and affection, and confidence, and submission, which a rational creature can yield. What can be more lovely and venerable than his perfections; infinite understanding, universal knowledge, infallible wisdom, omnipotence, omnipresence, boundless beneficence, mercy, grace, condescension, holiness, rectitude, truth, justice, patience.

He possesses every excellence, and is the fountain of all that is truly good in the nature and character of all other beings. Sin is an evil committed by us against this greatest and best of beings, our maker and friend, and who stands to us in the closest relations. As creator he has conferred on us our being, and our faculties, and our position, that we may employ all for him. As our governor he has given us a law which we are bound to obey; a law founded on his own character, and the unalterable relations subsisting between the maker and the creature. His favour is our supreme felicity, his approbation our highest honour, and his displeasure our degradation and misery.

The evil of all sin lies in its contrariety to this glorious God. It is practical atheism—a working out of the opposition of our heart to God. Who

or what can exhibit its demerit in reference to him? It is rebellion against the Supreme. It is ingratitude for the richest benefits we enjoy. It is a defiance of his omnipotence. It is a denial of his omniscience and omnipresence. It is a contempt of his beneficence—a disbelief of his threatenings—an undervaluing of his favour—a slighting of his wrath—a provocation of his rectitude, purity, and justice—a preference of the creature to the creator, of the stream to the fountain, of the gift to the giver. It is a perversion of our existence from all the ends for which the Most High has bestowed it. Sin is a course, the same as if there were no God, no responsibility here or hereafter. The evil of sin appears still more dreadful when we place it in the sunshine of gospel light, as committed against the sacred Three! God has sent us a full revelation of his mind, as the lover of sinful man and seeking his salvation. What is it but the power of sin which makes us to reject the message and invitations of the richest mercy? All who love and seek happiness in sin, have no desire for the salvation of Jesus; and either neglect, despise, or reject it. And this is the very consummation of human guilt, that men prefer darkness to light because their deeds are evil.

May we see, and learn, and feel the sinfulness of sin as committed against the gospel, as a despite of the Spirit of grace; as a trampling on the blood of God's Son; as a rejection of that love in God's heart which passeth all knowledge.

Happy is he who is convinced of sin as the greatest evil by the Spirit and word of God, and is led thus to Jesus as the Saviour.

If sin be not destroyed it will finally destroy us. Even were no guilt imputed, and no punishment inflicted by God on the transgressor, an unrenewed heart would separate from God, and separate for ever. John iii. 3, "Except a man be born again, he *cannot* enter the kingdom of God." "I am the way—the life."

J. L.

PERSEVERANCE IN HOPE.

A SERMON DELIVERED AT MAZE POND MEETING HOUSE, JUNE 19, 1796, BY THE LATE REV. ANDREW FULLER.

"Wherefore gird up the loins of your mind, be sober, and hope to the end, for the grace that is to be brought unto you at the revelation of Jesus Christ."—1 PETER i. 13.

WHILE Paul was a minister of the uncircumcision, Peter, James, and John were ministers of the circumcision; their epistles were addressed principally to the converted Jews. James addressed principally "the twelve tribes which were scattered abroad," and I suppose this epistle was addressed to the same description of people, "the *strangers scattered* throughout Pontus, *Galatia, Cappadocia, Asia,* and Bithynia." The ten tribes were scattered by the Assyrian captivity, and we hear little more of them; however, it affords us pleasure that Christ found numbers of them out. It affords a solemn pleasure that we have the assurance that Ephraim, as the ten tribes are called, should return in Christ, that numbers of the twelve tribes should be found amongst the followers of the Lamb, but they were scattered up and down

the earth, it should seem, and subjected to great affliction, and, now that they had imbibed the gospel, to great persecutions for its sake; and it was with a view to stimulate and support their hearts that this epistle was written. The apostle in this chapter holds up before them the hope of the gospel, and with reference to the Saviour he says, "Whom having not seen ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." He tells them that though now for a season they are in heaviness, through manifold temptations, yet there is an inheritance laid up for them incorruptible, undefiled, and that fadeth not away. What motives, my brethren, are these to support a persecuted and afflicted people! It is in continuation of the same strain that he uses the words which I first read, "Wherefore gird up the loins of your mind, be sober, and hope to the end, for the grace that is to be brought unto you at the revelation of Jesus Christ."

The little time we have to improve this subject will be taken up, first, in trying to explain and illustrate the apostle's exhortation; and, secondly, in considering the glorious motive that he holds up to enforce or to encourage compliance with it—the grace that is to be brought unto them at the revelation of Jesus Christ. The admonition which the apostle here gives, or the exhortation which is here addressed, to the believing Israelites, I need not say is applicable to us in this present state of affliction; though we may not at present be subjected to the same persecutions as they were, yet there is a kind of tribulation to which we are exposed, and must be exposed, in the present state.

The first part of his exhortation consists in this *expression, "Gird up the loins of your mind."* Girding up our loins is an expression which alludes to the custom of the East, where the people wore long loose garments hanging down to the feet, and, consequently, whenever they found it necessary to engage in any kind of activity, they were obliged to gird up those garments. Thus when they ran they girded themselves. You remember that Elijah, when he ran to Jezreel before the chariot of Ahab, girded up his loins. So when the people went on a journey they used to gird themselves. Thus Israel were commanded on the night that they departed from Egypt to have their loins girt, and their staves in their hands, ready to march. So, likewise, when they engaged in war they had their loins girt, in order that those garments might not foil and interrupt them. The spirit of the passage then is, Be in the posture for activity; we have our journey to travel, we have our conflicts to engage in, we have our race to run, and we are called upon to gird up the loins of our minds. Perhaps this expressive sentence may include, at least, these ideas,—Do not faint in the day of adversity—gird up the loins of your mind. The mind is in danger of losing its strength under present afflictions, under painful events, under heavy persecutions, or adverse dispensations of Providence. The mind is, as it were, apt to be like the loins, to wax feeble. To gird up the loins of the mind is to cultivate a spirit of fortitude, firmness, perseverance. Gird up your minds under all the adversities of life; under all the difficulties that you have to meet with. Do not faint under present afflictions, but keep the crown of immortality in view. Christians, you are in danger, under some circumstances, of being disheartened, of sinking into despondency and discouragement, and there is reason from time to time, afresh as it were, to gird up the loins of the mind, to look before us rather than to

faint by the way. Some of you may be far advanced in life. Well the thought of drawing near to the borders of eternity excites a sigh where men are destitute of the hope of the gospel; it throws a damp upon all your present enjoyments, and cuts you down, and sometimes it excites a sigh even in the Christian; but let not this be so, look forward, gird up the loins of your mind, rather press forward in your journey than shrink back at the approach of its end—rather grasp at the crown that is before you, than sink into despondency on account of having to cross the ford of death; gird up the loins of your minds, remembering that your salvation is nearer than when you believed.

I think the terms also denote a spirit of disengagedness from the present world, as a man that shall gird up his loins is supposed to stand ready to march at a moment's warning. When Israel had this command it was a kind of signal for them to be disengaged from Egypt, and ready to march and leave it behind. For us to receive this command is to stand disengaged from the present world and all its concerns, and ready at a moment's call to quit the stage. I do not mean by this that we are to be unemployed in life, but that amidst the necessary duties of life, the heart should be fixed on God, and the eye fixed upon the crown of immortality, as an object constantly before us.

The next branch of the apostolic exhortation is, "Be sober." Sobriety is the opposite to intemperance—the opposite to intoxication. Intemperance or intoxication is of two kinds, sensual and mental. To be sober, undoubtedly stands opposed to sensual indulgence, as is intimated in the next verse, "As obedient children not fashioning yourselves according to the former lusts in your ignorance." At all events, Christians *should stand aloof* from sensual *pursuits. It is* mean, it is degrading, it is unworthy of a man, to roll in intemperance, to seek his happiness in that which is common to the meanest of the brute creation; it is, I say, degrading to a man, but much more so to a Christian, to place his happiness in eating, or drinking, or any sensual enjoyment whatever. Christians are called upon to be sober, to be temperate in the enjoyment even of lawful pleasures. But sensual intemperance is not the only kind of intemperance against which we are here guarded. The mind is in danger of being intoxicated as well as the body; the mind may be intemperately fixed upon the things of this life, and we may be drunken with the cares of this life, and so that day come upon us unaware. "Be sober." Sober in what? In the pursuit of wealth—in the pursuit of honour; be sober in all your plans and in all your pursuits. There is a kind of chastisedness of spirit that becomes a Christian, that requires that the soul of man in the present state be held in, as it were, with bit and bridle; we are apt to go to excess in our pursuits, and when once we have formed a plan to pursue it with such ardour and eagerness (a plan of a worldly nature I mean), as to intoxicate our minds. Let us beware that we be sober, sober in our plans, sober in our pursuits, and sober in our expectations, while we are reviewing the great events that are passing in the world.

The last branch is expressed in these words, "And hope to the end." Hope is the great stimulus of human life, the great support of the heart under the various pressures which it sustains. Without it man would sink in all his pursuits; without it even a good man would not be able to persevere. Hope is that which bears up the heart, and it is here put, I apprehend, in opposition to despondency—"hope to the end." There may be periods in which you may be

under temptation to relinquish your hope; sometimes owing to the great pressure of outward ills; sometimes to the length of them,—I imagine more the latter than the former. Afflictions are very frequently more trying owing to their duration than owing to their greatness. A heavy affliction, a sharp affliction, may be borne if it be but short; but a lesser affliction if it be continued for a length of time without intermission desponds the heart, sinks the spirits through the continuance of it. The apostle exhorts those to whom he wrote to "hope to the end." As we must expect a number of ills of various kinds to attend us through life, hope is given us to counteract them, and to preserve us from despondency to the close of life. Blessed be God there is an end to all the ills of life—there is an end to persecutions—there is an end to temptations — there is an end to afflictions; they do not last for ever, and God has graciously given us hope as an anchor of the soul to preserve us till we arrive safe in the desired haven.

We will now pass on to the glorious object which the apostle holds up as an encouragement to this hope. "Hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." This is held up before us as the great object of a Christian's hope. What are we to hope for? "The grace that is to be brought unto us at the revelation of Jesus Christ." Our hopes you see are not to terminate upon anything in this life. It is true we are apt to rest here. When we are afflicted in one quarter we are ready to say, Well, I hope such an affliction will be removed; I hope things will be better by and by; I hope that the sun of prosperity will shine and succeed to the dark cloud of adversity; I hope, though I have had but little success in trade this year *I shall have better the next. Remember these objects of hope* are accompanied with vast uncertainty. The great object of the Christian's hope should be the grace that is to be brought to him at the revelation of Jesus Christ. And what is that? Let us look carefully at it. I think something of what it is may be learned from the context. It is, I answer in general, in substance the same thing that we here in part partake of. That which is the great object of our hope is the same in its nature, though far greater in degree, with that of which we participate in the present life. This is intimated in the ninth verse, "Receiving the end of your faith, even the salvation of your souls." The apostle supposes that Christians already receive the end of their faith, that is, that they already partake of heaven; that they already have a foretaste of the grace that is to be brought unto them at the revelation of Jesus Christ. What is heaven? To be sure we do not know as to its degree, but we can judge in some sort what it is as to its nature. It is the same that we have already received; we have received the end of our faith, the salvation of our souls.

The apostle John in the Revelation gives us various ideas of heaven. The Son of God thus addresses the churches, "To him that overcometh will I give"—what?—"a white stone, and in the stone a new name written." Well, and what is this but what we already participate, the forgiveness of our sins, a name and a place in the house of God better than that of sons and daughters. What do we participate already but the fruit of the tree of life that grows in the midst of the paradise of God? It was promised that they should be clothed in white garments, and are we not already clothed upon with the righteousness of the Son of God? In short, the joys of heaven will consist in loving and adoring the Lamb, and exploring the system of redemption, and that is the

chief of the joy in the present state. Christians not only shall come, but are come to Mount Zion, to the city of the living God, to an innumerable company of angels. We are already associates with the blessed above. The church militant and triumphant are not two churches but one church; not two families but one family;—"of whom," speaking of God, "the whole family in heaven and earth are named." It is one family with God as the Father; one and the same family, a part of whom reside here and another part there, but it is all one society. Ye are come, therefore, if ye are believers in Christ, to Mount Zion, to the city of the living God, to the society of the holy angels, for one of themselves has acknowledged, "I am thy fellow servant, and of thy brethren that have the testimony of Jesus." They are ministering spirits sent forth to minister to the heirs of salvation.

But farther, the object of our hope is not only the same for substance with that we already possess, only greater in degree, but it is the same salvation of which you read in the tenth verse—which the prophets inquired diligently after, and which the angels desired to look into; that is the grace that is reserved for us, and that shall be brought to us at the revelation of Jesus Christ. The theme of redemption which gradually broke in, which was the subject of prophecy, which was the theme into which the angels penetrated with unceasing and eager desire, that which shall be the theme of the blessed above, that is, the grace that shall be brought in unto us at the appearing of Jesus Christ. Thus much we learn from the context.

Now what do we learn from the passage itself? This glorious object of our hope is called grace. Sometimes that *term stands distinguished* from glory; *but here it is used* in a large sense and includes all that we have here, and all that we shall have hereafter. It intimates that the bliss of another world will be mere grace and free favour, for which we shall be indebted to God alone. This grace is supposed to be brought unto us at the last day, at the revelation of Jesus Christ. The second coming of Christ is called a revelation of him, because he will then no longer be concealed—no longer be hidden in obscurity—no longer veil his glory; but he will appear in all his greatness and grandeur; and at that day the portion of Christians is represented as brought unto them. We have enjoyed much grace in this world. God has brought forth grace and mercy to us in many a trying hour here; he has bestowed his helping hand in many a difficulty, but the great body, as I may call it, of our inheritance is yet in reserve, it is to be brought unto us at the revelation of Jesus Christ. At present we are not in a state of preparedness for our inheritance, nor is our inheritance altogether in a state of preparedness for us. We are not prepared for heaven yet; we are like children in a state of minority, and who if they were at once put into possession of their estates, would not understand how to use them. We must be fitted for it; we must be prepared by a series of afflictive trials; they eminently fit the mind for enjoyment. Light afflictions, as they are called by way of contrast, must work out a weight of glory. Neither is our inheritance in a state of complete preparation for us yet. Jesus Christ told his apostles, "I go to prepare a place for you." The scriptures teach us that we shall not be fully satisfied till the morning of the resurrection. Even when we die and go to God our bliss will not be complete till the morning of the resurrection. "Then shall I be satisfied," said the Psalmist, "when I awake in thy likeness." And all this is rational, because

that which will constitute our heaven will consist very much in exploring the great system of redemption, and the system of redemption will not be completed till the morning of the resurrection. Hence it is that we cannot see it to its full advantage at present. Were a glorious piece of machinery carrying on—were you to enter and see one wheel here, another in this place, and another in that, and were you to be inquisitive and ask the machinist, "Of what use, pray sir, is this? To what purpose is this?" and so on, probably he would cut short your inquiries by answering, "Have patience till the whole machine is finished, then you will see the use of every part." It is thus with a thousand present events; we do not see the use of those events at present, but when the grace shall be brought unto us at the revelation of Jesus Christ, the whole glorious machine will be completed, and then we shall perceive the use of every part; and for this reason, I take it, in a great degree the bliss of heaven will be probably ten thousand-fold augmented from that period, as compared with what it ever was or could be before.

But let us inquire a little more particularly what is that grace that shall be brought unto us at the revelation of Jesus Christ. Perhaps it may consist in three or four things. The first of those, according to the scripture account of it, will consist in the resurrection of the body, that is, one part of the grace that shall be brought to us at the revelation of Jesus Christ. A glorious immortality—liberty to all those captives who have long lain slumbering in the dust; so the scripture tells us, "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first." That will be the first act in *this divine drama—the resurrection of the body, which is represented as being in answer* to the sound of the trumpet. It alludes, I take it, to the trumpet of jubilee amongst the Jews. Every fifty years they had a year of general deliverance, in which all the captives were free, all debts were paid, and every man was restored to his former inheritance. You may easily conceive the state of feeling at the approach of the year of jubilee. It would raise an ardent hope in the breasts of the captives, and when the last, the forty-ninth year was entered upon, oh, how cheerful would be their countenances. When the last month came, the last week, the last day, every man would feel himself in a sort delivered. At length the sun sets, and at the setting of the sun you hear, perhaps, ten thousand trumpets blown through every quarter of the land—Liberty to the captive, and the opening of the prison to them that are bound. Such was the acceptable year of the Lord; and at this instant every prison door flew open, and every captive lost his chains. Now, I apprehend, it is in allusion to this fact that it is said, "The Lord shall descend from heaven with a shout." Yes, all heaven, the souls of the redeemed, the innumerable company of angels, all the holy intelligences in God's universe, would unite in one general voice, and raise a shout throughout the universe that should rend the ground, "and the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God," that shall bring deliverance "and the dead in Christ shall rise." This is one part and a glorious part. How many excellent characters have been committed to the dust with weeping eyes—with the weeping eyes of their dear relations and Christian friends? How many active hands have been laid inactive? How many eyes have been closed and laid in the grave not to wake till the heavens are no more? But now they all wake.

Now joy sparkles in thousands and thousands of eyes; now we recognize our dear departed friends; now the dominion of death is ended; now death and mortality are abolished, the mortal puts on immortality, the corruption puts on incorruption, and death is swallowed up in victory. O! Christian, this is the grace that is to be brought unto you at the revelation of Jesus Christ.

The next act in this divine drama, according to the scripture account of the matter, is this,—a general union with all the godly, quick and dead, and with the Lord Jesus Christ at their head. So you read in the Epistle to the Thessalonians, following the passage I before mentioned, "Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord." Thus there will be a general union of all the godly, quick and dead. The prophets and patriarchs, with the apostles, and martyrs, and all the godly in every age and period of time, shall all form one general whole—one church of the First-born. The armies of God that have been scattered abroad shall now form a glorious junction, with their Redeemer and Commander at their head, and a glorious whole this will be. This is another part of the grace that is to be brought unto us at the revelation of Jesus Christ.

But I must mention a third act in this divine drama, and that is, our acquittal at the bar of heaven—our acquittal at the judgment-seat of Jesus Christ. That is a very expressive sentence, "The Lord grant that ye may obtain mercy at that day." My brethren, we have often obtained mercy in this world; but to obtain mercy in that day, to be acquitted at the judgment-seat of Christ, to find the judge to be our friend, to be absolved from all our offences, and more than absolved, approved in a sort, approved in so far as we have followed the Lamb in the present state, to hear him address us, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." This, this will be the grace that shall be brought unto you at the revelation of Jesus Christ.

And then, lastly, for I can go no further, an abundant entrance will be ministered unto you into God's everlasting kingdom. I wish I had both the discernment and the opportunity to investigate the vast fulness that there is in these terms, "An abundant entrance shall be ministered unto you into God's everlasting kingdom." I think the terms express not only that the Christian shall enter into the kingdom, but that he shall enter, as we should say, with a high hand; not steal in, not enter one at a time scarcely daring to be seen, but rather like a company that shall march in with their colours flying, with their banners displayed, with their Commander at their head, entering in with the approbation of the Judge of the universe, with the shouts of heaven, and with the welcome of the Lord of glory. Yes, with the welcome of all holy intelligences. This is that abundant entrance that will be ministered unto us at the appearing of Jesus Christ.

My brethren! put these three or four thoughts together: — a resurrection from the dead; a union with Christ and all holy intelligences; an acquittal at the judgment-seat of Christ; and an abundant entrance into God's everlasting kingdom. Is not this enough to form an object of hope? Is not this enough to stimulate us to gird up the loins of our minds? With this before us, do not let us faint under a few present difficulties and troubles. Gird

up the loins of your mind; be sober in relation to the present state, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ. Our enjoyment of God there will obliterate the remembrance of all our former sorrows. Yes, a moment's communion with God there would annihilate the miseries of ten thousand years. Be not, therefore, discouraged under present difficulties, but gird up—press forward—hope a little longer will put you into possession of that blessed immortality.

MUSTARD TREES.

The sight of any of our numerous wild mustard plants will often suggest to the reader of scripture the words of our Saviour, "The kingdom of heaven is like to a grain of mustard seed, which a man took and sowed in his field: which indeed is the least of all seeds; but when it is grown it is the greatest among herbs, and becometh a tree so that the birds of the air come and lodge in the branches thereof." A great variety of opinion has been entertained as to the species intended in this text. The eastern mustard (sinapis orientalis), has been often considered as the scripture mustard. It is very common in Palestine, and very similar in its appearance to our charlock. The warmth of the climate, however, renders it far more luxuriant; and it attains the height of a shrub, or even a tree; but as it has not a woody stem, or branches, and it dies down to the ground every winter, it can scarcely be called a tree.

Here again we must refer to that valuable work the "Pictorial Palestine." The author of this book quotes from the travels of Captains Irby and Mangles. Speaking of vegetable productions in the neighbourhood of the Dead Sea, these travellers say, "There was one curious tree which we observed in great plenty, and which bears a fruit in bunches, resembling in appearance the currant, with the colour of the plumb. It has a pleasant, although strongly aromatic taste, exactly resembling mustard; and if taken in any quantity, produces a similar irritability of the nose and eyes to that which is caused by taking mustard. The leaves of the tree have the same pungent flavour as the fruit, although not so strong. We think it probable that this is the tree our Saviour alluded to in the parable of the mustard seed, and not the plant we have in the north: for although in our journey from Bysan to Adjeloun we met with the mustard plant growing wild, as high as our horses' heads, still, being an annual, it did not deserve the appellation of a tree; whereas the other is really such, and birds might easily, and actually do, take shelter under its shadow."

Kitto, commenting on this quotation, remarks, "The Jewish writers speak of a mustard-tree common among them in quite corresponding terms; seeming to show that a species of the sinapis, or some analogous genus, existed in Palestine, with which we are not well acquainted, and which may very probably prove to be that which Captain Mangles has pointed out."—*Wild Flowers of the Year.*

CRUMBS FOR THE DOGS.

Let me give you the quaint description of the manners of the Athenians at their feasts from the Archæologiæ Atticæ: "For their behaviour at table, spitting, and coughing, and speaking aloud, was counted uncivil in any but a gentleman (as we say in the university, that nothing is fresh in a senior); and to him it was a glory, says Stobæus, to 'spit stoutly,' or, as Quintillian calls it, *clare excreare*, as it is among us for great men to sit and eat carelessly. But paring of nails was such a sordid thing that no gentility could bare it out. Their attendance was, every one his footboy, to whom they used to deliver choice bits, or such dainties as they liked best, to keep or to carry home with them: but I must confess it was counted somewhat base, and, therefore, clancularly done, except it were a very high feast indeed, and open house. Your μεριδες, *merides*, portions which we read of were another thing, as a piece of the victim at a sacrifice, or a part of the choicest dishes at a feast, sent by all the company in a public manner to friends that were absent. And, indeed, not only the Greeks, but the Romans and the Jews too, are to be commended for remembering their friends in this kind; for the Jews, both at sacrifice (as Elkanah did to his wife), and also at feasts (as those were bid to do by Nehemiah, viii. 10), used to send portions 'to them for whom nothing was prepared.' When they had greased their fingers they would take a piece of soft bread and rub them with it, and throw the crumbs to the dogs; and from thence came the proverb, *tanquam canis vivens e magdalia*, 'living like a dog upon hand-wipings.'"

Do you suppose the allusion was to this practice when the woman said to our Lord, "Truth, Lord, yet the dogs eat of the crumbs which fall from their master's table?" Matt. xv. 27.

The case of Lazarus, Luke xvi. 20, almost speaks for itself:—"And there was a certain beggar, named Lazarus, which was laid at his gate full of sores, and desiring to be fed with the crumbs which fell from the rich man's table; moreover, the dogs," waiting for the *magdalia* which Lazarus desired, "came and licked his sores."

"Yet amidst all this jollity," he adds, "they had their *ossicula* to remind them of their mortality, indeed; but merely to hasten their merriment, like the Egyptians, who used at their feasts to bring in the picture of a dead man in a coffin; and he that brought him in bade every one to eat and drink, for to-morrow he should die."—*Birt's Patristic Evenings.*

EXTRACTS FROM A DEACON'S SCRAP BOOK.

Simon Magus made a splendid profession, though in the gall of bitterness. —*Beddome's Sermons.*

One sin unslain in a man's bosom *will blast his usefulness* for life.—*Dr. Owen.*

The neglect of common truths causes the neglect of all truths.—*Life of Mrs. Savage.*

If I were without fault myself, I might expect my servants to be so.—*Ib.*

To be amended by a little cross, afraid of a little sin, and affected with a little mercy, is a good evidence of grace in the soul.—*Ib.*

Those who desire spiritual blessings, are blessed in those desires, and shall be filled with those blessings.—*Matthew Henry.*

God's manifestations of himself to any soul, always make and keep the soul humble.—*Ib.*

Forced absence from God's ordinances, and forced presence with wicked people, are grievous burdens to a gracious soul.—*Ib.*

Take heed of accounting any sin small, lest at last you account not any sin great.—*Cripplegate Morning Lectures.*

One reason why the world is not reformed is, because every man would have another make a beginning, and never thinks of himself.—*Adam's Private Thoughts.*

Those who make the word of God a dull book, will be sure to find it a dark book.—*Bridges.*

It is impossible to be at Rome without being forced to see that popery is not so much a corrupt Christianity as a modified paganism. It is in a horrible state.—*Rev. C. Bradley.*

If any unheard-of affliction hath surprised thee cast one eye upon the hand that sent it, and the other upon the sin that brought it. If thou thankfully receive the message, he that sent it will discharge the messenger.—*F. Quarles.*

To tremble at the sight of sin makes thy faith the less apt to tremble. The devils believe and tremble, because they tremble at what they believe; their belief brings trembling. Thy trembling brings belief.—*Ib.*

Wouldst thou know the lawfulness of an action which thou desirest to undertake, let thy devotion recommend it to the divine blessing. If it be lawful thou shalt perceive thy heart encouraged by thy prayer. If unlawful thou shalt find thy prayer discouraged by thy heart. That action is not warrantable which either blushes to try the blessing, or having succeeded dares not present thanksgiving.—*Ib.*

A house-going minister makes a church-going people.—*Dr. Chalmers.*

THE HEAVENLY STRANGER.

BY SIR EDWARD DENNY, BART.

"The world knoweth us not, because it knew him not."—1 John iii. 1.

Farewell, ye fleeting joys of earth!
We've seen the Saviour's face,
Beheld him with the eye of faith,
And know his love and grace.

Forth from the Father's loving breast,
To bear our sin and shame,
To face a cold, unfeeling world,
The heavenly Stranger came.

This earth to him, the Lord of all,
No kindly welcome gave;
In Judah's land, the Saviour found
No shelter but the grave.

Then fare thee well, thou faithless world!
Thine evil eye could see
No grace in him whose dying love
Hath weaned our hearts from thee.

The cross was his; and oh! 'tis ours,
Its weight on earth to bear,
And glory in the thought that he
Was once a sufferer there.

THE SAPLING.

"Set your affection on things above, not on things on the earth."—Colossians iii. 2

ONE beaming autumn day I walked
With valued friends, and gaily talked
On many a cheerful theme;
Inhaled the scent of fruits and flowers,
Which, just refreshed by sparkling showers,
Shone in the bright sunbeam.

And as we wended on our way,
Rejoicing in that gladsome day,
A sapling met our glance,—
Whose every little branch and shoot,
Was laden with the richest fruit,
In full luxuriance.

We stood and gazed: the master's eye
Answered the praise, and in reply
He said, "As you have seen
This little fruit tree in such glory,
Just listen while I tell the story
Of what its course has been.

"Year after year it met the spring,
Profuse in leaves and blossoming,
But, as the months rolled round,
To seek its fruit we vainly came,
For the result was still the same,
No fruit thereon we found!

"The cause of this I sought, and strove
(Watchful long time in vain) to prove
Why it should bear no fruit,
So rich in leaves;—is evil springing
Beneath the earth, and round it clinging,
Injurious to its root?

"This thought soon helped me to disclose
Whence its delusive promise rose;
For, through the deep rich soil,
I found its root had wildly spread,
And formed a densely matted bed,
In many a tangled coil.

"So that in root, and leaf, and flower,
Its sap was spent, wasted its power;
And all the strength it drew
From earth or heaven, but served to bind
It closer to the ground, and wind
Fresh fibres, strong and new!

"Resolved to check the growing ill,
Even though the discipline should kill
My sapling favourite,—
A circle round its stem I drew,
Then, with a weapon sharp and true,
Pierced deep beneath the sight.

"Right through the matted fibres went,
The penetrating instrument,—
Through gnarled and wooded roots
Right through it cut; whilst the poor tree
Trembled as if in agony,
And shook each branch and shoot.

"A little while its strength declined,
It seemed as if it drooped and pined,
And much I feared 'twas dead;
But when the spring returned anew,
Fresh leaves sprang forth, fresh blossom
And odorous fragrance shed.

"Pleased as its painted petals fell,
I marked the germ begin to swell,
And tender fruit appear:—
And you have seen how sumptuously,
That fruitless little sapling tree
Has borne for us this year!"

Full five and twenty years have fled,
And poured their trials on my head,
Bereavement, anguish, pain:
The friends may have forgotten me—
The sapling grown a stately tree—
Yet thoughts then sent remain!

An inward lesson deeply fell
On my young heart, and made it swell
With many a solemn thought;
For although nothing more was said,
Nor word of application made,
God thence instruction brought!

And since that day there scarce has be
A trial sent, but I have seen
Therein an instrument
To sever those earth-rooting ties,
Which would forbid my soul to rise,
And fruit to God present.

Stroke after stroke has deeply sunk,
Whilst my frail heart with anguish shru
Yet from each wounded part
Fresh fibres have again been sent,
To seek from earth fresh nourishment
To feed that earthly heart.

And many an hour of heavy trial,
Thou, Lord! hast sent, and sharp denia
Of all my heart's desire:—
All needed ere this barren tree
Could aught of produce yield to thee,
Yet did thy love ne'er tire!

And now I bless that gracious love,
That though I little worthy prove,
And little fruit still bear,—
Yet is my soul less fondly clinging
To earth, and better hopes are springin
Beneath thy chastening care!

Oh! let those winding roots no more
Extend, but grant that golden store
Of ripened fruit may spring
From that poor stock which once was d
Thy patience, Lord, to glorify,
And praise to thee to bring!

CHRONOLOGICAL PAGE FOR MARCH, 1849.

		SUN RISES & SETS.	FAMILY BIBLE READING.	MEMORANDA.
1	Th	6 47	Gen. xliii. 15—34, xliv. 1—13.	Moon rises at midnight.
		5 39	Acts iv. 32—37, v. 1—16.	Venus splendid in west, after sunset.
2	F	6 45	Gen. xliv. 14—34, xlv. 1—15.	Moon's first quarter, 57 m. bef. 1, morning.
		5 40	Acts v. 17—42.	Jupiter conspicuous in south-east, evening.
3	S	6 43	Gen. xlv. 16—28, xlvi. 1—7.	Moon sets, 39 m. past 2, morning.
		5 42	Acts vi., vii. 1—8.	Moon rises 12 m. before noon.
4	Lᴅ	6 41	Psalms.	Sunday School Union Lessons,
		5 43	Psalms.	John i. 43—51, ii. 1—12, Gen. xxiv. 32—51.
5	M	6 39	Gen. xlvi. 29—34, xlvii.	Moon sets, 26 m. past 4, morning.
		5 45	Acts vii. 9—43.	Sirius south, 46 m. past 7, evening.
6	Tu	6 37	Genesis xlviii.	Moon sets, 8 m. past 5, morning.
		5 47	Acts vii. 44—60, viii. 1—4.	Baptist Irish Committee, 6, evening.
7	W	6 34	Genesis xlix.	Moon sets, 46 m. past 5, morning.
		5 48	Acts viii. 5—25.	Moon rises, 16 m. past 4, afternoon.
8	Th	6 32	Genesis l., Exodus i. 1—14.	Moon sets, 14 m. past 6, morning.
		5 50	Acts viii. 26—40.	Moon's eclipse, begins 25 m. past 11.
9	F	6 30	Exodus i. 22, and ii.	Full Moon, 2 m. past 1, morning.
		5 51	Acts ix. 1—31.	Moon rises, 38 m. past 6.
10	S	6 27	Exodus iii., iv. 1—18.	Moon sets, 6 m. past 7, morning.
		5 53	Acts ix. 32—43.	Moon rises, 45 m. past 7, evening.
11	Lᴅ	6 25	Psalms.	Sunday School Union Lessons,
		5 55	Psalms.	John ii. 13—25, Ezra vi.
12	M	6 23	Exodus iv. 27—31, v., vi. 1—9.	Moon sets, 54 m. past 7, morning.
		5 57	Acts x. 1—23.	Moon rises, 56 m. past 9, evening.
13	Tu	6 21	Exodus vi. 28—30, vii.	1781, Planet Herschell discovered.
		5 59	Acts x. 24—48.	Annual Meeting of Baptist Board at 4.
14	W	6 19	Exodus viii.	Moon sets, 49 m. past 8, morning.
		6 0	Acts xi. 1—21.	Pollux south, 8 m. past 8, afternoon.
15	Th	6 16	Exodus ix.	Moon rises, 2 m. past 12, morning.
		6 2	Acts xi. 22—30, xii. 1—19.	Moon sets, 22 m past 9, morning.
16	F	6 14	Exodus x.	Moon rises, 56 m. past 12, morning.
		6 4	Acts xii. 20—25, xiii. 1—13.	Moon sets, 59 m. past 9, morning.
17	S	6 12	Exodus xi., xii. 1—20.	Moon's last quarter, 21 m. bef. 1, morning.
		6 5	Acts xiii. 14—43.	1840, W. H. Pearce (Calcutta) died, aged 46.
18	Lᴅ	6 10	Psalms.	Sunday School Union Lessons,
		6 7	Psalms.	John iii. 1—21, Ezekiel xxxvi. 21—38.
19	M	6 7	Exodus xii. 21—51.	Moon rises, 23 m. past 3, morning.
		6 9	Acts xiii. 44—52, xiv. 1—7.	Moon sets, at noon.
20	Tu	6 4	Exodus xiii. 17—22, xiv.	Moon rises, 2 m. past 4, morning.
		6 10	Acts xiv. 8—28.	Baptist Home Mission Committee at 6.
21	W	6 1	Exodus xv.	1556, Cranmer burnt.
		6 11	Galatians i.	Lect. at Mission House, by Rev. F. Tucker.
22	Th	5 59	Exodus xvi.	Moon rises, 7 m. past 5, morning.
		6 13	Galatians ii.	Moon sets, 39 m. past 2, afternoon.
23	F	5 57	Exodus xvii.	Moon rises, 36 m. past 5, morning.
		6 15	Galatians iii. 1—18.	Sirius south, 35 m. past 6, evening.
24	S	5 55	Exodus xviii.	Moon rises, 6 morning.
		6 17	Galatians iii. 19—29, iv. 1—11.	New Moon, 6 m. past 2, afternoon.
25	Lᴅ	5 53	Psalms.	Sunday School Union Lessons,
		6 19	Psalms.	John iii. 22—36, Psalm lxxii.
26	M	5 51	Exd. xix. 1—9, 16—25, xx. 1—21.	Moon rises, 1 m. past 7, morning.
		6 20	Galatians iv. 12—31.	Moon sets, 53 m. past 8, evening.
27	Tu	5 49	Exodus xxiv. and xxxi.	1625, James I. died, aged 58.
		6 21	Galatians v.	Stepney Committee at 6.
28	W	5 47	Exodus xxxii. 1—29.	Moon rises, 12 m. past 8, morning.
		6 23	Galatians vi.	Moon sets, 24 m. past 11, night.
29	Th	5 45	Exodus xxxii. 30—35, xxxiii.	Moon rises, 53 m. past 8, morning.
		6 25	Acts xv. 1—31.	1819, Elisha Smith (Blockley) died, aged 64.
30	F	5 43	*Exodus xxxiv.*	Moon sets, 33 m. past 12, morning.
		6 26	*Acts xv. 32—41, xvi. 1—7.*	Moon rises, 44 m. past 9, morning.
31	S	5 41	*Leviticus ix., x.*	Moon's first quarter, 58 m. past 6, morning.
		6 28	*Acts xvi. 8—40.*	Moon sets, 35 m. past 1, morning.

REVIEWS.

A Tribute for the Negro: being a Vindication of the Moral, Intellectual, and Religious Capabilities of the coloured portion of mankind, with particular reference to the African Race. Illustrated by numerous Biographical Sketches, Facts, Anecdotes, &c. and many superior Portraits and Engravings. By WILSON ARMISTEAD. Manchester: William Irwin, 39, Oldham Street. London: Charles Gilpin, 1848.

THIS is a work of love; undertaken, appropriately enough, by a Member of the Society of Friends. The object of the writer is sufficiently indicated in the title, and both the printer and the compiler seem to have done their best to get up a handsome and interesting volume; and they have succeeded. In no single book that we know on the subject can there be found so much important philosophy, or so many interesting facts; and it is likely to remain, for many years to come, the richest storehouse of evidence on the question at issue.

The author divides his book into two parts; the first containing, "an inquiry into the claims of the negro race to humanity, and the vindication of their original equality with the other portions of mankind, with a few observations on the unalienable rights of men;" the second containing biographical sketches of Africans or their descendants. This division is perhaps unfortunate, as it separates the philosophy from the facts on which it is founded, or rather it gives philosophy and facts together, and then facts alone, the facts in both cases being of the nature of proof, quite as much as of illustration. This consideration may seem at first to detract more from the logic of the work than from the interest *of it; the logic and interest,* however, are *alike injured. A different* order would have added as much to the general acceptableness of the volume as to its conclusiveness. The philosophy blended throughout with the facts would have improved them both.

Even to many who have no question on the original equality of the whole human family, or of the sin of slavery, the volume will be of value for the large number of facts it contains, illustrative not so much of negro virtue as of the power of the gospel in negroes. Finer specimens of generosity and disinterestedness are not to be found in any annals than may be found here, and even though we do not need them to convince us that the black man's heart is the same as the white man's, we prize them as showing the power of truth, and as exhibiting bright spots in the picture of our common nature, a nature which is degraded by influences very different from any that can originate in the colour of the skin. Viewed in this light, we can hardly conceive of a more appropriate volume to put into the hands of our Sunday school teachers, and of others who take part in the benevolent movements of the day.

The interest of materials which are not wanted for the logical proof of the author's positions may be gathered from the following story:—

"During the American war, a gentleman with his lady were coming in a ship, under convoy, from the East Indies; his wife died whilst on their passage, and left two infant children, the charge of whom fell to a negro boy, seventeen years of age. During the voyage the gentleman on some account left the ship, and went on board the commodore's vessel, which was then in company, intending, no doubt, to return to his children. During this interval they experienced a dreadful storm, which reduced the ship in which the children remained to a sinking state. A boat was despatched from the commodore's to save as many of the passengers and

crew as possible. Having almost filled the boat there was but just room, as the sailor said, for the two infants, or for the negro boy, but not for the three. The boy did not hesitate a moment, but placing the two children in the boat, he said, 'Tell massa that Cuffy has done his duty.' The faithful negro was quickly lost in the storm, whilst the two infants, through his devoted and heroic conduct, were restored to their anxious parent.

"Queen Charlotte, who heard of this extraordinary circumstance, requested Hannah More to write a poem upon it, but she begged to be excused, saying, 'That no art could embellish an act so noble.'" p. 496.

No one needs to be told that the negro is generous, but who would therefore exclude such an anecdote from the records of his race?

It is natural to suppose that a work written for the specific purpose of defending men of colour, and from a feeling of affectionate regard for them, should be somewhat one-sided, and perhaps Mr. Armistead is open to this charge. His pictures want shade; his painting is sometimes untrue from deficiencies. It is too exclusively glowing and warm. It proves that colour is not vice, but it almost suggests that it is virtue; and we hold that it is neither. The black man and the white man are both of them men, degraded and fallen, yet preserving the same reliques of their ancient greatness, requiring the same discipline, and to be perfected by the same gradual process of enlightenment and influence, both human and divine. To make either race less is dishonouring to God and unjust to man; to make them more is equally so, though on other grounds.

We are unwilling to say that Mr. Armistead has overlooked this fact; but it *has* been overlooked, to this extent at least, that many have cherished expectations of maturity of character in the negro and coloured races, which no previous experience of whites will justify, and which *a little more knowledge of human nature would have corrected.* The colonists complain of the blacks as idle. We are not admitting or correcting the assertion, but call attention simply to the monstrously unnatural expectation in which it originates. We first make the men slaves, identify, as far as possible, degradation and labour, teach them that gentlemen at all events never work in the fields, and when we set them free are struck dumb with astonishment at their copying the example of their masters, and preferring ease to the most exhausting physical toil. In a very similar way we have formed an estimate of their Christian character. Nothing can exceed the generosity, the fidelity, or the affection of the black; but these qualities are rather impulses than principles. Principles, indeed, have reached among them a noble growth, but they are such chiefly as are fostered by oppression and suffering. Men of strong character, large-hearted, heavenly-minded, equally fitted to act or suffer, are formed only by an intelligent and comprehensive knowledge of divine truth. A year's affliction may indeed teach more than the study of a lifetime, but it must be affliction sanctifying a previous knowledge; such knowledge the negro generally has not, and to expect maturity of character where it has been withheld is to look for a harvest where we have not sown. The groundless expectation is quickly followed by disappointment, and disappointment by reaction. The black man becomes as unjustly depreciated as he was before unjustly praised. We, in imagination, make him more than man, and then revenge ourselves by making him less. Whether men are black, or coloured, or white, they have the same nature; they differ not in the elements of their character, but only in the outside materials that cover them.

One fact has struck us in reading this volume. Probably no body has laboured more devotedly for the welfare of

Africans than our own; for the means and instrumentality employed, God has also given remarkable success. Some of the noblest instances of generous and intelligent conduct in the black and coloured races, have occurred in connection with some of the churches in the West Indies; and yet, we do not recollect a single instance quoted in any part of the volume from records published by our brethren. We do not blame any one for this omission; we are sure that if Mr. Armistead had seen evidence likely to serve his object, he would have used it, from whatever quarter (provided it were trustworthy) it might have come. But the fact illustrates what we have long felt, that the great principles, ascertained and defined by the experience of fifty years of labour, have not yet been presented to us in such an attractive form as to excite anything like general interest; and without affirming that missionaries connected with our body have absolutely more to say than their brethren, we are sure they must have much to say, if only because they have said less.

It may guide English readers to know that in the West Indies, "black" is applied only to Africans or the descendants of Africans; "coloured," to the children of all intermarriages between black and white or coloured persons; and that "creole" is a name applied equally to black, coloured, and white, and means born in the country. It is not, therefore, a designation of colour, as we have often heard it implied, but of the locality of birth.

As a whole the book is one of much interest, and from its intrinsic qualities, as well as for the value of the object to which the profits are devoted—the amelioration of the most persecuted and defamed portion of the human family—we commend it to our readers.

American Scenes and Christian Slavery. By EBENEZER DAVIES. London: Post 8vo. Price 7*s.* 6*d.* pp. 324.

FOR many years the author of this volume was a missionary at Berbice, and minister of the mission chapel, New Amsterdam. Long residence amid the swamps and under the burning sun of Guiana, injured the health of Mrs. Davies to such a degree that she and her husband sought its renovation by a voyage at sea, and by "a tour of four thousand miles in the United States." The voyage and the tour occupied rather more than three months, and one result is a book of 324 pages. We learn from the preface that some of the letters were published in the Patriot at the time, and met with a favourable reception among its readers; and, "having undergone a careful revision," they are now republished in the book before us, while the public are requested to form their own judgment of "the performance in a literary point of view."

In the outset we may as well state that the travellers visited New Orleans, Pittsburgh, Cincinnati, Baltimore, Philadelphia, New York, Boston, and other places which we cannot name for want of room. They sailed upon some of those noble rivers which give the New World immense advantages over the Old. They mixed with American citizens on steamers, at hotels, in places of worship, in public meetings, and in private circles; and we are bound to confess, after reading the book through with care, that the impression on our own minds is unfavourable both to the candour and to the magnanimity of the writer.

Lest any one should misunderstand the tenor of our remarks, we may as well say that our opposition to slavery, and above all to *American* slavery, is as strong as that of Mr. Davies; but with the utmost respect for him and for his office, we submit that the spirit in which

he has animadverted upon the habits, the institutions, and the people, of America, is not the best way to convince them of "*the* great transgression," or to promote the glorious cause of emancipation.

Mr. and Mrs. Davies sailed from the West Indies in a vessel bound for New Orleans, and in fifteen days found themselves ascending the Mississippi, and approaching the great mart of American slavery. They landed in the midst of a dreadful storm of thunder and rain, and it seems to us, that from the moment Mr. Davies set his foot on that part of the New World, he fell into such a bad mood that none of the charmers could charm him, though they charmed ever so wisely. When the chaise, which the captain of the vessel had kindly procured for him, arrived, he and his lady were actually "*bundled*" into it, and the driver was directed to an hotel bearing the name of our own martyr of blessed memory. "And now began such a course of jolting as we had never experienced. It seemed as if all the gutters and splash-holes in the universe had been collected together; and we had to drive over the whole. This continued about half an hour—the *machine* at last stopped, and we alighted, thankful to have escaped a complete stoppage of breath."

We tender Mr. Davies our congratulations on his escape from such perils by land, and from the danger of losing his breath in the streets of New Orleans. These, however, were but the beginning of sorrows and vexations, for on reaching the hotel he was compelled to travel up flights of stairs and through lobbies, to a room numbered 181, in the vicinity of the clouds! There the missionary and his wife found rest and a cup of tea after their long and laborious ascent.

On the sabbath *morning Mr. Davies went to the first presbyterian church,* which is capable of seating fifteen hundred people. We suspect he was on the look out for the negro-pew, rather than for spiritual blessings—and his criticisms on the prayer were in bad taste, nor can they be justified on the ground of his indignation against slavery. On the following day, when he visited the House of Representatives, then sitting in New Orleans, he found out that the senators, so far as he could judge from appearances, were "fitted for any deeds of robbery, blood, and death." Then he went into the auction-rooms, and witnessed the sale of negroes, and had we been with him our own spirit would have been stirred within us by scenes which ought to make American patriots and Christians blush for their country. Tired of the horrid place, Mr. Davies, at length, turned his back upon it with a hearty wish that he might never see it again.

Having got thus far through the book, we began to think there must have been something in the air of New Orleans that kept Mr. Davies in a very ungracious mood, and, therefore, we rejoiced to find him on board the "Anglo-Saxon" steamer, bound for Cincinnati, a distance of fifteen hundred and fifty miles, and one of the *free* states. Including splendid apartments and a well furnished table for twelve days, the voyage cost but twelve dollars for each person. This would have made most of our countrymen good tempered, and we now felt sure that Mr. Davies would enter in his journal a few sentences in praise of the Americans. But, unfortunately for our friends on the other side of the Atlantic, just as the vessel got under weigh, Mr. Davies incautiously took up a New Orleans paper, which contained notices of steamboat explosions, of negroes for sale, and of *rewards* for the capture of runaway *slaves*. After this, the sail up the river

had but little interest for our traveller. The Mississippi, the Arkansas, the Ohio, hardly excited his admiration. Many of the towns and villages springing up, as by magic, on their banks bore names which came from *Egypt*, and had been the scene of frightful murders or crimes, at some period since the flood—and to make matters worse, most of the passengers on board "were rude and filthy beyond expression—gamblers, fighters, swearers, drunkards, soul-drivers, and everything base and bad."

At length, on Lord's day, February 21, Mr. Davies reached Cincinnati, and in the evening paid a visit to the Welsh chapel, where his peace of mind was disturbed by "spitting and other unmentionable circumstances," which "rendered it most disgusting and offensive, and I was ashamed," he adds, "of my countrymen." During his stay in this flourishing city there was a large meeting of the democrats, and in an unguarded moment he resolved to attend as a spectator. But they absolutely frightened him by their "stamping, thumping, spitting, and smoking," and, above all, by their cheers, which his fine taste compares to "the owl's screech and to the pig's grunt." At the request of Dr. Beecher he visited Lane Seminary in this neighbourhood, an institution in which young men are trained for the ministry; there, also, annoyances awaited him on his arrival, by some one tolling a large bell "*awkwardly*," and because "there was neither door-bell nor knocker, scraper nor mat." Alas! for the miseries attending a tour of four thousand miles in the United States!

As Mr. Davies approached New England, things improved by slow degrees, and we are glad of an opportunity of recording this fact; but since it would do our readers no good to follow him *through the remainder* of his tour, and *extracts could have no weight* with impartial judges, we must hasten to a conclusion.

It is quite clear that Mr. Davies has written his book under the influence of strong prejudices against the American people, because of their connexion with slavery. In his abhorrence of this system, we join him fully and heartily; but we submit that in his hatred to slavery he should not forget the candour of a gentleman, or the spirit of a Christian. Abuse will not hasten the day of freedom. Why should he hold up to public scorn the social habits of the Americans? Is smoking a greater offence against morals or good breeding than the drinking customs of our own country? He condemns the prejudice against *colour*, and so do we. Did he go to America free from *another* kind of prejudice? If so, how comes it to pass that hardly anything which he saw or heard pleased him, whether on the rivers or upon the land, at the hotels or in places of worship? Roads were bad—streets were ill-paved—coaches were shocking—and rivers were dangerous. The steamers passing up and down the Mississippi were "*monsters*," and they puffed so loud that Mr. Davies was in constant dread of explosions. Chapel arrangements displeased him — there were no vestries, and in one place he had to walk down the aisle covered with snow. "The Venetian blinds were down over all the windows;" and on one occasion the people rushed out of the chapel so soon after Mr. Davies had pronounced the benediction that he narrowly escaped *a lock up!* After sermon the ungrateful people did not think the labourer worthy of his hire, nor did he receive even an invitation to dinner. These and other causes kindled his wrath to such a degree, that Mrs. Davies had sometimes to "pull him by the coat tail," and when she did so the effect was quite magical. We regret that a sense of duty has compelled us

to write in a strain of censure upon the book before us. And we now conclude by uttering a protest against tourists, voyagers, and book-makers, whether Englishmen or Americans, holding up the customs and habits of each other's country to reproach and derision in crude and worthless publications.

BRIEF NOTICES.

Hymns and Poems. By Sir EDWARD DENNY *Bart.* London: Nisbet and Co. 24mo. pp. 133.

A large proportion of these pieces are on "millennial" subjects, and involve anticipations respecting the reign of our Lord on the earth, in which we do not participate. But the love to his person, gratitude for his kindness, and zeal for his glory, which breathe through them all, will conciliate the esteem of every Christian towards the author, and many of them are perfectly unobjectionable. A specimen may be found on page 149.

Hymns and Thoughts for the Sick and Lonely. By a Lady. London: Nisbet and Co. 24mo., pp. 144.

The writer, who appears to have been long familiar with affliction, tells us that during many months, when extreme depression of strength disabled her from almost every exertion of mind or body, she found that she could often derive advantage from sentiments expressed in verse, when similar thoughts, presented in a different form, failed to fix themselves on her mind or memory. With the hope that her own compositions may be a means of ministering comfort to some situated as she herself has been, she has published some of the many refreshing and cheering thoughts with which the God of all consolation has supplied her, and which she has found pleasure, she says, in arranging in a metrical form. We doubt not that the volume will be highly valued by many Christian sufferers, who will find in it much evangelical sentiment in harmonious verses. A specimen has been given on page 150, and probably one or two others may appear in subsequent numbers.

A Selection from the Correspondence of the Rev. J. T. Nottidge, M.A., late Rector of St. Helen's and St. Clement's, Ipswich. With a Prefatory Sketch, including some Unpublished Letters of the Rev. Dr. Buchanan. Edited by the Rev. C. BRIDGES, *M.A., Vicar of Old Newton, Suffolk.* London: Seeleys. 12mo., pp. xxxiv., 520.

Mr. Nottidge, who died a little more than two years ago, was born at Bocking in 1776. His father, who designed him for the law, sent him to Cambridge, where, *through the instrumentality of Dr. Buchanan, he learned to value and trust in the Redeemer. A morbid* temperament appears to have interfered greatly through life with his comfort and usefulness; but much good feeling is manifested in these letters, which were addressed to his wife, to different members of his family, to his friends, and to persons who enjoyed his ministerial attentions. At his funeral, we are informed, "the mayor of the town, the whole body of the clergy of the town (with only one or two exceptions from necessity), together with the ministers of all the dissenting congregations, and a considerable number of the clergy of the neighbourhood, met together to do honour to this servant of God, or rather to glorify God in him."

A Reply to the Hon. and Rev. Baptist Wriothesley Noel's Essay on the Union of Church and State: consisting of an Appeal to him on his Secession; together with Remarks, refuting his unjust strictures. By the Rev. CLOTWORTHY GILMOR, M.A., *St. John's College, Cambridge; Vicar of Dartford, Kent.* London: Painter. 24mo., pp. 419.

There will, undoubtedly, be replies to Mr. Noel's Essay, written respectfully and piously, and deserving attention; but no candid churchman will object to our cautioning a serious inquirer against the waste of money which he would incur if he were to purchase the catchpenny trash of a mere scorner. The following is the Introduction to this volume, and in giving it we preserve carefully the author's italics and grammatical beauties. He says, "Doubtless many a stalwart champion of our Zion will soon go down and scatter to the winds Mr. Baptist Noel's sandbank of unwarrantable opposition to the church of England. Nevertheless, these times on which we have fallen—when 'many *run* to and fro, and knowledge is increased'—are of such a voluble and *hurried* cast, the very humblest individual is bound to *tarry not* for others, but contribute at once his best and heartiest tribute to the cause of the Redeemer, knowing that it is written—'Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest.' It is, therefore, not presumption, but sincerity, which makes me now present myself; not waiting, like Elihu, till the fathers of the church have spoken."—Our friends, after reading this, will excuse our following Mr. Clotworthy Gilmor in his attempt to show that "nothing can be more preposterously pre-

sumptuous than the outcries against the church's connexion with the state, vociferated by a parcel of outlying, upstart sectaries, of whom it seems Mr. Baptist Noel is now the most modern exponent." They must positively buy the book if they are resolved to know what process the author has adopted when he says, "In this manner do I dispose of an immense heap of Mr. Baptist Noel's *ignorant* twaddle about 'pastors paid by the state.'" We will, however, give one piece of historical painting, that our brethren in the ministry may have opportunity to try if any one of them can find in it his own portrait:—"A self-constituted minister, in a nominal place of worship, rises with hypocrisy on his forehead — his heart seething and his face livid with fiendish glee: page by page he exhibits to his starveling auditory of half chartists, mock saints, and uncharitables, the spume of the *Hon. and Rev.* Mr. Noel's conceit! And, as each mendacious misrepresentation—each ridiculous, unfounded charge — each outrageous, fanatical untruth, against the church of God, is read from Mr. Noel's big octavo book—lo, a diabolical chuckle runs through the grimy throng." p. 408.

Christ Receiving Sinners. By the Rev. JOHN CUMMING, D.D., *Minister of the Scottish National Church, Crown Court, Little Russell Street, Covent Garden; Hon. Chaplain to the Highland Society of London, and to the Scottish Hospital.* London: Shaw. 16mo., pp. 176.

A series of discourses in which the beautiful parables contained in the fifteenth chapter of Luke's Gospel are explained, and the principal truths conveyed in them vigorously enforced. The preface states that it is the object and aim of the author "to put the mode of a sinner's acceptance before God in the plainest possible point of view, to induce the sinner to arise and go at once as he is to God in Christ, and to see and be satisfied that instead of rejection, he will meet with instant and cordial welcome."

Ruth the Moabitess. By HUGH ANDERSON. Edinburgh. 18mo., pp. 89.

From the preface of this little work we learn that it was delivered by its author in the form of lectures, to his own congregation, during the season of harvest. We congratulate that congregation in their being favoured with the labours of so judicious and interesting an expositor of revealed truth; and cordially commend Mr. Anderson's work to the perusal of our readers, as being one which will afford them much instruction, and suggest many valuable lessons, in connexion with the sacred narrative upon which it is founded.

A Letter to the Editor of the Christian Record, in reply to an Article in that Journal on the Proposed Incorporation of the Baptist Missionary Society; to which are prefixed, The Report of the Sub-Committee, and the Draft Charter. By JOHN HOWARD HINTON, M.A. *Corrected edition.* London: Houlston and Stoneman. 12mo, pp. 35.

Mr. Hinton is so thoroughly acquainted with the views of the sub-committee from which the Report in question has emanated, and has been so fully conversant with its proceedings, that anything from his pen must deserve the attention of all who desire additional information on the subject. In one minute particular, however, we think it right to correct him. Having said that the sub-committee "directed its official publication, in the Baptist Magazine," he adds, in a note, "the word *permitted*, in the sentence introducing the documents in the Baptist Magazine, is doubtless a typographical error for *printed*." We are bound to vindicate our printer; it was *not* a typographical error. We wrote "*permitted*," and did so intentionally, thinking that "permitted" was the right word. Perhaps, however, we should have conveyed the exact state of the case more completely had we said *requested*.

A Pastoral Letter. Addressed to the Church of Christ meeting for worship in Soho Chapel, Oxford Street. By their pastor, GEORGE WYARD. London: 12mo, pp. 11.

The presentation of such a letter as this to the writer's flock, was well adapted to promote their spiritual interests and harmony. We learn from it, that there have been added to the church, during the seven years of Mr. Wyard's pastorate, two hundred and twenty persons. It must afford him great pleasure to be able to say, also, "Your place of worship, now twelve years old, and which cost £2000, has long since been all cleared off; your pastor's necessities have been supplied; your poor have been generously attended to; your school has been fondled and fostered by your own liberality; and applications from like interests with your own, have frequently been respectfully responded to." It is still better, however, to be able to add, "We hold the head, Christ—he is our Lord; he is our Lawgiver; he is our King; his doctrines are our belief; his ordinances and precepts are what we wish to obey and regard; his promises our succour and support; his invitations our encouragement; his whole book our directory; his service our delight and honour; his ways our choice and pleasure; his people our companions and brotherhood, and his heaven our final home and dwelling place for ever."

The Arctic Regions. By Captain SCORESBY. London: R.T.S. Monthly Series. Price 6d.

This work is designed to give a synoptical view of the situation, climate, vegetation, and zoology of the regions near the North Pole. It is an abridgment of the substance of the first volume of Captain (now the Rev. Dr.) Scoresby's work published at Edinburgh in the year 1820. Young people anxious to increase their general knowledge will find in it interesting information in a perfectly unobjectionable form.

The Bible of Every Land. Part III. London: 4to. Price 2s.

This part contains two beautiful maps;" the first exhibiting the ancient diffusion of the Hebrew language through the Phœnician colonies, with a descriptive memoir; the second exhibit-

ing a geographical view of the Indo-European languages, and the extension of the Medo-Persian family. Specimens of several versions of this class are given, and much interesting information respecting the extent of country for which they are designed, their characteristics, and the ascertained results of their dissemination.

The Bible. Its Elevating Influence on Man. Illustrated by six highly finished wood engravings. Arranged and Engraved from original designs, by GEORGE MEASOM. London: Partridge and Oakey. 4to.

Six well executed wood-cuts; of which the first represents the interior of a gin-palace in which a drunken husband is discovered by his unhappy wife; the second, the miserable apartment in which this wretched pair and their ragged children live, and receive the exhortations of a minister who leaves with them a bible; the third exhibits the reformed father reading the holy book to his family; the fourth shows them comfortably attired in a place of worship; in the fifth, the reclaimed drunkard is visited by an old companion and admonished; and in the last, he is seen dying in his well-furnished chamber, honourably and happily.

A Present from Age to Youth. Edited by WILLIAM INNES. Edinburgh: Innes. pp. 126. Cloth, gilt.

The elegance of its external appearance will predispose the youthful reader towards this little volume, and, when he has gone through it, the character of its contents will incline him to wish that it was larger. The venerable author tells us that it has been his object to introduce "not only various examples of early piety, but also such facts and incidents as are calculated to excite the attention and to promote the improvement of the youthful mind, in every step of its progress." He observes justly, also, that "while the publication is primarily intended for the young, many of the articles are fitted to awaken in Christian parents a sense of their high responsibility."

The Minister and his People. A Sermon preached in the Baptist Chapel, Soho-street, Liverpool, by JOHN STENT, *on Lord's Day Morning, January 7, 1849. On the occasion of his entering upon the pastorate of the church meeting in that place of worship.* London: Houlston and Stoneman. 8vo., pp. 22.

A very excellent discourse on the words, "Brethren, pray for us, that the word of the Lord may have free course and be glorified." Were every member of every church to read it, the result would be beneficial both to the shepherds and the flocks.

Ellen Seymour; or, The Bud and the Flower. By Mrs. SAVILLE SHEPHERD (*formerly Anne Houlditch*). London: Nisbet and Co. 16mo., pp. 253.

The objects aimed *at are, to encourage trust in divine Providence, to enforce lessons of evangelical truth, to point out some ways in which it is obstructed by its professors, and to place* young persons on their guard against the seductions of tractarianism. How far it is an eligible mode of attaining such objects to construct a tale, in which an amiable young person is introduced into several families, brought into contact with several clergymen, and eventually married to the richest and best of them, is a question which we leave to the determination of others.

Helen; or, The Infant Prisoner of War. A Narrative, by ANNA MARIA. London: Partridge and Oakey. 12mo., pp. 150.

This is an exciting tale. The authoress assures us that its heroine is no imaginary character, although she admits that *all* the circumstances did not occur as they are here related. Those protestant parents who contemplate placing their children in French popish seminaries, under the impression that "their religious opinions will not be interfered with," by a perusal of this little work, might, perhaps, be induced to pause before they adopted a course, involving such imminent peril to the spiritual welfare of their offspring.

The Duty of the State to its Infant Poor. A Letter to Lord John Russell, occasioned by the Recent Disclosures respecting the Infant Poor at Tooting. By HENRY BURGESS. London: 8vo., pp. 15. Price 6d.

Mr. Burgess advocates the establishment of "an asylum in the true sense of the word; a retreat which should ward off injurious influences, and carefully use all means to develop the resources of a system of education adapted to the whole of youthful life."

Cyclopædia of Biblical Literature Abridged. By JOHN KITTO, D.D., F.S.A. *Editor of "The Pictorial Bible," &c.* Edinburgh: 8vo. Parts I. and II. Price 2s. 6d. each.

We merely announce this publication now, reserving comments for a future occasion.

The North British Review. No. XX. February, 1849. Edinburgh: Kennedy. 8vo., pp. 283.

In addition to papers on the Socialist Party in France, on Chaucer, on Niebuhr, on Macaulay's History of England, on the Life and Letters of Thomas Campbell, and on the Prospects of the Session, there are two articles in this number adapted to interest our readers. One is a review of Mr. Noel's Essay on the Union of Church and State, very respectful, but as might be expected from presbyterians, regretting the author's leanings to the congregational system of church polity, and "the symptoms of a disposition to go more than half way even with the baptists." "We had hoped," says the reviewer, "to find in Mr. Noel's book a more moderate scheme of reform projected, which might have reconciled the two extremes; but we are compelled to say that we despair of him as a leader in any great movement of reformation, when we see him thus merging himself in the confused ranks of existing dissent—descending into the arena, single-handed, as the champion not of the church, but of a chapel—and pleading, with all the ardour of a neophyte,

for a system of disunion and disorganization, the utter impotence of which for any combined action, even its veteran supporters were beginning to deplore." The other is, a review of the Duke of Argyll's "*Presbytery Examined: An Essay, Critical and Historical, on the Ecclesiastical History of Scotland since the Reformation.*" The chief object of the review is to vindicate the Free Church from the duke's remarks upon it; but of their author it says, "We do not know that there is any other of our hereditary legislators who has given to the public evidence of possessing at once the talent and the knowledge which would have enabled him to produce such a work; and of all our eminent public men, probably not more than two, Mr. Gladstone and Mr. Macaulay, possess in combination so much ability and so much information on ecclesiastical subjects as this work exhibits; while its author, though much younger than these distinguished men, has attained to much sounder and more accurate views than either of them upon some of the politico-religious questions which are attracting so much attention in the present day."

The Family Economist: containing Original Articles by the best writers on Domestic Economy, Education, Sanitory Reform, Cottage Gardening and Farming; also Social Sketches, Moral Tales, Family Secrets, and Valuable Household Recipes. Volume First, 1848. London: Groombridge and Sons. 12mo., pp. 232.

One penny per month as a subscription to this periodical would be, we should think, the most economical item in the expenditure of any family.

RECENT PUBLICATIONS

Approved.

[It should be understood that insertion in this list is not a mere announcement: it expresses approbation of the works enumerated,—not of course extending to every particular, but an approbation of their general character and tendency.]

The Eclectic Review. Contents. I. Picture of a Nomination Borough—Stamford. II. Scottish Dissent; real and apparent. III. Pepy's Diary and Correspondence. IV. Borrer's Campaign in the Kabylie. V. The Orchids. VI. The Pastor's wife, Mrs. Sherman. VII. Sterling's Miscellanies. VIII. Letters of William III. and Louis XIV. IX. Noel on the Union of Church and State. February, 1849. *London: Ward and Co.*

Familiar Letters, by the Rev. Robert Murray M'Cheyne, late Minister of St. Peter's Church, Dundee; containing an Account of his Travels as one of the Deputation sent out by the Church of Scotland on a mission of inquiry to the Jews in 1839. Edited by his Father. *Edinburgh and London: John Johnstone.* 8vo., *pp.* 173.

The Closing Scene; or, Christianity and Infidelity Contrasted in the last hours of remarkable persons. By the Rev. Erskin Neale, M.A., Rector of Kirkton, Suffolk: author of "The Bishop's Daughter," "Self-Sacrifice," "The Life Book of a Labourer," &c. *London. pp.* 469.

The Seventh Vial; being an Exposition of the *Apocalypse*, and in particular of the Pouring Out of the Seventh Vial. With special reference to the Present Revolutions in Europe. Second Edition, Revised, Corrected, and Enlarged; with supplementary chapter, bringing down the historical exposition to December, 1848. *London: Johnstone.* 8vo., *pp.* 464.

Discourses on Various Important Subjects. By Archibald M'Lean, one of the Pastors of the Baptist Church, Edinburgh. *Elgin: Peter Macdonald.* 12*mo.*, *pp.* 351.

The Hammersmith Protestant Discussion; being an Authenticated Report of the Controversial Discussion between the Rev. John Cumming, D.D., of the Scottish National Church, Crown Court, Covent Garden, and Daniel French, Esq., Barrister-at-law, on the Differences between Protestantism and Popery; held at Hammersmith, during the months of April and May, 1839. From the short-hand notes of Charles Maybury Archer, Esq. New Edition, with a Copious Index. *London: Arthur Hall and Co.* 12*mo.*, *pp.* 664.

A Biblical and Theological Dictionary, for Bible Classes, Sunday School Teachers, and Young Christians generally. Designed as an Illustrative Commentary on the Holy Scriptures. Fourth Edition, with numerous Engravings. Part I. A—CAI, by the Rev. Samuel Green. *London: B. L. Green.*

The Rise and Fall of Papacy; in a series of Discourses by the Rev. Robert Fleming, Minister of the Gospel, London. *London: Ward and Co.* 12*mo.*, *pp.* 177.

Little Maria. *London: Houlston and Stoneman.* 32*mo.*, *pp.* 54.

The Fourth Annual Report of the Young Men's Christian Association for Promoting the Improvement of the Spiritual Condition of Young Men. Instituted June, 1844. *London: Printed for the Society. Price* 6d.

City Missions, and How to Work Them; or, the Gospel Message brought home to the Poor. Illustrated in the First Year's History of the Albion Street Mission, Aberdeen. By James H. Wilson, Editor of the North of Scotland Gazette. *London: Snow.*

Remains of the Rev. Philip Henry, A.M. Extracted from Unpublished Manuscripts. By Sir John Bickerton Williams, Knt., LL.D., F.S.A., and a Member of the American Antiquarian Society. *London: R.T.S.* 18*mo.*, *price* 1s. 6d.

Scripture Mountains. *London: R.T.S.* 32*mo.*, *pp.* 128. *Price* 4d.

The History of Protestantism in France, from the end of the reign of Charles I. to the Revocation of the Edict of Nantes. *London: R.T.S. Covers, price* 6d.

Treatment of African Immigrants in Jamaica. *London: Unwin, Bucklersbury.*

The Efficacy of Prayer Consistent with the Uniformity of Nature. By the late Rev. Thomas Chalmers, D.D., LL.D., etc. *London: Partridge and Oakey.*

A Watchman's Cry to the Lay Members of the Church of England. Intended as a Supplement to the Hon. and Rev. B. W Noel's work upon "The Union." *London: Partridge and Oakey.* 8vo., pp. 16.

INTELLIGENCE.

AMERICA.

PRETENSIONS OF ROMANISM IN THE UNITED STATES.

The following article is slightly abridged from the New York Recorder of January 17th:—

"We have not been among those who have been greatly troubled by anticipations of the overthrow of our institutions by Romanism, but our sense of security has arisen not at all from any want of pretensions on the part of the adherents of that system. We have always felt that the system involved the elements of essential despotism, and that it would work a practical despotism wherever it had the power, but we have felt likewise that it was effete, that it could not maintain its tyranny over its own adherents, much less extend it over others. Late events on the continent of Europe, even at Rome itself, from which the pope is a wanderer, have confirmed these views.

"But the price of liberty is vigilance. The pretensions of popery should be understood, —especially those which come from authoritative sources. Of these pretensions we have just had some remarkable ones in this city. We had known to be sure that the papal church paid little heed to the saying of Christ, 'the disciple is not above his Master,' but we did not suppose that the doctrine of the pope's supremacy over all civil governments, would be ventured in these days, and in the city of New York, and by a dignitary whose talents and position place him at the head of catholics in this country. Such, however, is the fact. The Lord Jesus Christ, in the days of his incarnation, placed himself, and taught his followers to place themselves, in all civil matters, under the authority of civil magistrates. 'Render unto Cæsar,' said he, 'the things which are Cæsar's.' But John Hughes, the bishop of New York, informs the world that these are not doctrines which apply to the pope,—*That the pope cannot be subject to civil authority.* He may cease to be sovereign at Rome, he may be 'a wanderer upon the Appenines,' but he can nowhere be 'a subject.' There is one man on earth, the visible head of the church, who is above the authority of any magistrate, 'be he king or president.' Bishop! let your holy father, as he may do in his interesting wanderings, come to this republic and try it. He will find laws which will bind even popes. Nobody will molest him,—he may fulminate bulls at his pleasure,—*and, like the superannuated* bankrupt who still imagines himself to be rich, delude himself with the idea that he sways a sceptre still, but let him try his hand at dispensing with civil laws, and he will walk as straight to the tombs as any other criminal. He may be supreme in your church, but he must content himself to let the state alone, and be, like your own self and the writer hereof, 'a subject' of the 'sovereign' people. And really we think the pope will find this the doctrine which will prevail wherever he goes. Even that 'island in the Mediterranean one mile square,' to which in his extremity you would transfer him, will not save him from these necessary conditions of life.

"On Sunday, January 7th, bishop Hughes prenched a sermon in St. Patrick's cathedral in this city, on the present position of the pope, which sermon was reported for The Tribune, and published in the columns of that journal. From thence it was transferred, in the very types of The Tribune, to the Freeman's Journal, bishop Hughes's own organ, where both the preacher and reporter are complimented.

"'The question then is, has it been in the order of Almighty God—has it been, so far as we may enter into the investigation of the case, the purpose of the divine Saviour, in such a world as this—a world of evil, into which, as a world of evil, God cast forth his doctrine and his church—whether, in such a world as this is, it is consistent with the purposes of Providence that the chief pastor of this church should be a subject? If we take our first inference from the testimony of history, we shall see apparently that this was not the intention of the divine Saviour, for freedom is essential to the pope. It is desirable for all men; it is an essential for the supreme pontiff of the catholic church—and so much so that, from the moment he has fallen under the power of any human sovereign, from that moment either he does not act in the capacity of pontiff, or he gives notice of the coercion; or, even if he does not that, coercion, if it had been employed, is proclaimed the moment he gains his liberty.'

"'In his dominions the pope has been a sovereign; he has been cherished by his people as a father. If there has been a fault in his government it has been the fault of leniency and mercy, and the want of harsh policy. There, in a word, that government has subsisted during a period longer, and is now older, than any other monarchy in this world. It is not essential that the pope should be

sovereign of Rome, but it is essential that between the two conditions the one of subject and the other of sovereign, the pope, the head of Christendom, shall be free; that is to say, *he shall be so placed that he shall be subject to no man, be he king or president.*

"'I do not say that it is necessary for the pope that he should be a sovereign, but it is necessary for Christianity that he should be free, and if there is no choice except between sovereign and vassal, then must he be a sovereign. I do not say that his dignity and his office depend in the least upon his being the chief of the papal states. I know that the church, that the faithful of the catholic world, will recognize him if he be a wanderer upon the Appenines. I know all that, and, for his part, it would be an immense relief to be released from his temporal charge; but it is necessary for Christendom that he should be free, *and if there be no middle state between a subject and a secular sovereign, then I say, that for him to be a sovereign is necessary.*'

"'There is no sovereign on earth that counts so many subjects as Pius IX., independent of those petty states of Rome. Two hundred millions of men cherish him in their hearts, all of whom direct their best wishes toward his sacred person, all of whom regard in him the representative of Jesus Christ, and the authority delegated to him by St. Peter. My brethren, I know that I can speak for you and for that portion of the church over which, though unworthy, the providence of God has placed me. Sooner than we should see him subject to any sovereign, or president, or petty prince, or king, we should have recourse to the old institution, and Peter-pence from every point of the compass would constitute a treasury to raise him above that subjection, even though he should occupy an island in the Mediterranean Sea a single square mile in extent.'"

EUROPE.

GERMANY.

A meeting of delegates from baptist churches has recently been held at Hamburg, of which, and of the progress of the Redeemer's conquests in that region, Mr. Oncken gives the following cheering account in a letter to Mr. Wilkin, dated Feb. 9, 1849:—

"My dear Brother.—Our conference, at which about sixty delegates were present, has been highly satisfactory. A spirit of union and concord prevailed throughout our deliberations, which lasted from January 18th to 2[illegible]th. The whole closed by a glorious lovefeast,* which happened to be on my birthday. What I felt on that day no tongue can express.

"Time fails to give a detailed description of what passed at our conference; but as soon as our protocol is printed I will send you a copy. Suffice it to say we were all much edified, and with new strength, and, I trust, more entire dependence on the Lord, the brethren returned to their important labours.

"The number of our labourers has been increased, and others are on the point of entering the fields everywhere ripe for the harvest. You can form no just view of the pressing invitations for labourers from every quarter—God is at work, and who can resist his sovereign power and love? My native country (Oldenburg) shares richly in the outpouring of the Holy Spirit. I made two tours thither last summer and autumn sowing the seed, and already it is springing up.

"Millions of our perishing fellow men have heard of the name of Jesus, during the past year, through our feeble and imperfect labours in Germany, Denmark, Sweden, Poland, Holland, Austria, Hungary, Elsass (Alsace) and Switzerland. God has owned our efforts, and many, many precious souls have joined our ranks, and are now fellow labourers in the Lord's cause.

"Our tract issues amounted, in 1848, to upwards of 600,000 copies; nearly 12,000 copies of the Holy Scriptures were circulated, and our goodly number of preachers, evangelists, colporteurs, and ordinary members have laboured with much zeal and devotedness in bringing sinners to Christ.

"Our prospects are still brightening, so that, in respect to the marriage, in most states it has been already done by our own ministers. Next Thursday, all being well, I shall have to go to Elmshorn for this purpose."

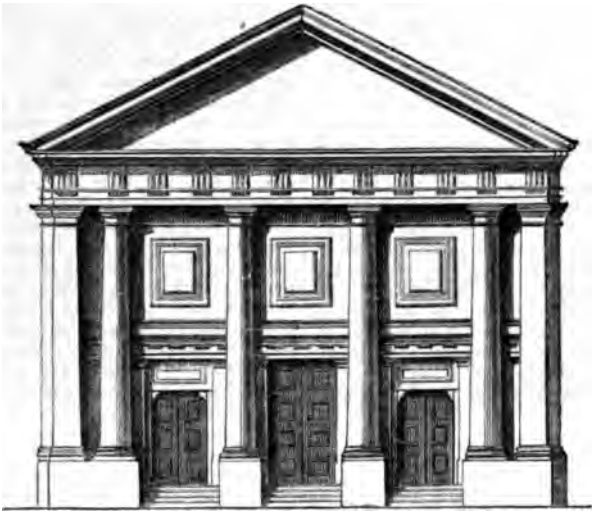
In a letter written four days after the preceding to the same correspondent, Mr. Oncken says, "Brethren Elvin and Rittmann preached last Lord's day in a village in Holstein, fifteen miles from Hamburg. The gathering was at an inn, the innkeeper having, of his own accord, offered a large dancing saloon, one hundred and fifty persons present, among them a gensdarme; all went off quietly whilst the service lasted, but immediately after, a considerable number of men from another village began to drink, and soon afterwards it was found necessary to advise the brethren to flee; they had not long left the premises when it was discovered by the above men who bounced out after them, cursing, swearing, roaring, like fiends; a shower of stones and mud was thrown at our brethren, but the Lord was a wall of fire around them. In half an hour's run they reached another village where they were safely lodged by a smith, a hopeful character.

"Such scenes we may now expect frequently, as the Lord is gathering in his elect

* *Lovefeasts* are the same as our *tea-meetings*, only confined to the members of the church, and occasional communicants, who always enjoy the privileges of full members.

from every quarter, and Satan will not give up his prey without a fierce resistance. Our prospects are overwhelming, and if I was not compelled to remain here, to keep the external machinery in motion, I would share in the toils and joys of the brethren at the different spots, at many of which I was permitted to sow the good seed as an inexperienced stripling twenty-five years ago.

"I have just received £50 from several Scotch churches, to help on the glorious work."



NEW CHAPEL.

REGENT STREET, LAMBETH.

The prosperity with which it has pleased the Head of the church to bless the labours of our brother, Mr. Fraser of Lambeth, has rendered it imperative that accommodation should be provided for a larger number of worshippers than can assemble in the building at present occupied. We have pleasure, therefore, in presenting to our readers the elevation of a structure which is about to be erected, of which the following extract from a circular gives some account.

"The church of Christ at present assembling in Regent Street, Lambeth, was formed in the year 1821, of eight persons, members of the church under the care of the late Rev. James Upton. After worshipping for a time in Princes Road, they took a piece of ground on leasehold, in Regent Street, on which they erected a chapel capable of seating 300 persons. This place was opened in the year 1822. After a period of thirteen years, the church resolved upon an enlargement; when the present building was completed, containing accommodation for 600 persons. The original building and enlargement cost upwards of £2000. In this period of its history the church was favoured with an average increase of converts from the world.

"During the space of the last four years the friends have been again compelled to consider the question of enlargement. The urgent claims of the vast and increasing population around, the crowded and heated state of the congregation, and, above all, the increase to the church (the members having augmented during the last five years from 107 to 397 members), led the friends to earnest and prayerful consideration upon the subject; when the church resolved to erect an entirely new and more commodious place. The projected building will be of a plain Grecian style, 80 feet by 42, and having accommodation for 1100 adults and 500 children. The estimated cost will be about £3000. The copyhold has been purchased for £500. It has been resolved that at least one half of the amount shall be raised before a commencement is made.

"For the purpose of raising a fund for the above object, a meeting was held on the evening of the 3rd of July, Samuel M. Peto, Esq., M.P., in the chair. The chairman having generously contributed £100 to the above object, before the close of the meeting the sum pledged amounted to £825."

The present number of members on the church book, we are informed, is 427—with above 50 inquirers; and the pastor says, "If all the members and their families were in the

chapel at any one time, we should not have sitting room for one stranger."

NEW CHURCH.

RYDE, ISLE OF WIGHT.

A baptist church was formed at Ryde, on Tuesday, January 2nd, when brother Lilly-crop of Windsor explained the nature of a gospel church; brother Room of Portsea formed seventeen believers into a communion of saints by the right hand of fellowship; brother Williams of White's Row administered the Lord's supper; and brother Arnot of Southsea supplicated the divine blessing on this little hill of Zion.

There is ample room in this very fashionable and rapidly increasing town for more places of worship, without interfering with the congregations already in existence, which is proved by the fact, that the room in the colonnade, occupied by this infant cause, under the zealous labours of Mr. Newell (late student of Dr. Godwin's), is filled to overflowing on the evenings of the sabbath, so that they already need a larger place to assemble in; but this cannot be attained without the kind assistance of Christian friends at a distance.

ORDINATION.

TOWCESTER.

Mr. J. P. Campbell, late student of the Baptist Theological Institution, Clipstone, having accepted a unanimous invitation to become the pastor of the baptist church, Towcester, Northamptonshire, commenced his stated labours there on the first sabbath of the new year.

RECENT DEATHS.

MRS. BENJAMIN WILLIAMS.

Mrs. Williams was born at Abingdon, where her parents, Richard and Sarah Edgington, were well known and much respected, on the 31st of January, 1770. She was called by divine grace in early life, and in her 16th year was baptized and added to the church at Oak Street by the Rev. J. Evans, its pastor, and successor to the venerable Daniel Turner. On the 23rd of December, 1800, Sarah Edgington became the wife of Mr. Benjamin Williams of Reading, then a widower with two children. After her settlement at Reading, her life was subject to few changes. Passing occasionally from one residence to another, she was for forty-four years an inhabitant of that town. A numerous and *lovely family grew up* around her; she became *the mother of ten children*, and treated *the elder two with equal parental* affection; domestic anxieties, afflictions, and mercies, were mingled in her lot, after the usual manner of God's providence. In these circumstances she developed a most amiable character. Without want of vigour, she was eminent for placidity and self-command, not less so for vivacity and cheerfulness. These features in her character had their basis in a favourable idiosyncracy; but they were much promoted and strengthened by the solidity of her piety. Marked through life and all its changes, was her careful walk with God. She cultivated an invaluable habit of early rising, and did much in every period, even the most difficult and distracting, to secure morning opportunities for scripture reading and private devotion; and by resolute watchfulness she secured also the hour of evening prayer. Here was the source of her spiritual strength for life's daily toil, a constant meditation, and, therefore, refreshing and influential piety. With this her household manners corresponded, of which her children and her servants had many proofs, and from which they derived many benefits. She identified herself with the baptist church then meeting in Hosier's Lane (now King's Road), of which Mr. Williams was then a member, and afterwards a deacon, and maintained a useful and honourable connexion with it, without interruption, for nearly forty-seven years. Her cherished habits were those of practical benevolence. Entering fully into the generous hospitality exercised by her husband, she went abroad in the same spirit, and the cottage of the poor, the sick chamber, the maternal prayer-meeting, the British and infant schools, the town and foreign missions, engaged her sympathies and her exertions.

Her interest in the last named work led her to turn the "spare minutes," both of herself and others, to the valuable purpose of preparing articles for an annual box to be sent to some missionary station, an object which she secured for several successive years. She is also identified with the origination and erection of the first infant school in Reading, an anxious and difficult work in which, although she did not labour alone, she bore the chief toil, animated, amidst many discouragements, by a grateful impulse to employ a season of returning health and comparative leisure to the cause of Him who had been her strength and support through years of domestic anxiety and personal weakness.

In September, 1844, Mr. and Mrs. Williams left Reading, to reside at North Court near Abingdon; and here, on the 26th of November the following year, Mr. Williams entered into rest. After this bereavement, Mrs. Williams took up her abode at Norwich, under the roof of her son-in-law, Mr. Josiah Fletcher of that city, enjoying the society of her eldest daughter and her children, and uniting herself with the church of Christ under the care of the Rev. W. Brock. Here

for twelve months she enjoyed almost uninterrupted health, and she astonished many by her constant and unwearied activity. Early in the second year of her widowhood, maternal love suggested the desire to visit the home of each child in succession; and for this purpose she left Norwich for Torquay, in company with her youngest son, in February; from thence passing to Worcester, Abingdon, Reading, Cowley, and London, always under escort of one of her sons. In May she returned home, but much altered in appearance, and in very delicate health. Disease had, indeed, taken a strong hold on her constitution. She was not slow to perceive, even at this early stage of it, that this sickness was unto death, and she promptly and thoughtfully settled all her worldly concerns. During six months, hope and fear alternated—a visit to Lowestofft was tried—but her hour was come, and her end was peace. "No word of impatience" (we use the words of her sympathizing daughter), "no expression of dissatisfaction with God's dealings, was heard through six months of alternate suffering and relief. We often marked how a sweet smile would brighten up her sunken eye, and change her whole aspect, when some anxious inquiry, or tender look, betrayed our fears. The dear children were always welcome visitors to the sick chamber, and, till the few last days, she entered into their little engagements and pursuits with her wonted interest and affection. Occasional intercourse with Christian friends was much enjoyed, and the kind and frequent visits of her valued pastor were ever anticipated and remembered with delight. For some weeks the family worship was, at her own request, conducted in her chamber, and the fervent response with which she followed these exercises, and the eagerness with which she anticipated them, told how her weary spirit felt the refreshment of intercourse with heaven." Shortly before her death, with a bright and heavenly smile, she exclaimed, "Happy entrance! happy entrance! Yes, soon! Thanks be unto God, who giveth us the victory, through our Lord Jesus Christ!" On Monday, December 18th, 1848, she bid farewell to sorrow, and on Saturday, the 23rd —the anniversary of her wedding day—her mortal remains were interred at the Rosary, Thorpe; the funeral service, at which a large number of the family were present, being conducted at the house by the Rev. J. Alexander of Norwich. Mr. Alexander also preached a funeral sermon on the evening of the following sabbath from the words chosen by herself, "Your life is hid with Christ in God," Col. iii. 3.

Mrs. Williams had nearly completed her seventy-ninth year. Few have left either a memory more fragrant, or an example *more worthy of imitation.*

MRS. BARROW.

Mrs. Susanna Barrow, the beloved wife of Mr. Samuel Barrow, and daughter of Mr. Lawrence Taylor, farmer, departed this life on the 7th day of September 1848, in the 30th year of her age, at Newhallheybridge, and on the 11th her remains were deposited in the baptist cemetery at Goodshaw. This beloved sister was a member of the baptized church of Jesus Christ at Sunnyside, near Rawtenstaley; having exactly twelve months before her death united in the formation of that infant cause with her pastor, the Rev. A. Nichols, under whose ministry she began to exhibit the symptoms of piety, and by whom she was baptized on the 11th day of August 1838, with several others, some of whom now stand in honourable connexion with the church at Sunnyside, and one of whom passed away to the church triumphant before her, viz. Mrs. Ratcliffe, of whom a short account is recorded in the May number of this periodical for 1848. These two were on terms of the closest intimacy, and like Saul and Jonathan were lovely in their lives and in death not long divided. They were amongst the first fruits of their pastor's ministry in Lancashire, were a comfort and joy to him on earth, and he humbly trusts will be a crown of rejoicing in another and a better world. On the 26th of December, 1847, this amiable woman became the wife of Mr. Barrow, a young man with whom she seemed likely to share a good degree of domestic happiness, but God's ways are mysterious; she now sleeps in the dust, and her mourning friends sorrow not as those who have no hope.

The complicated nature of her complaint precluded the possibility of much converse during her last affliction, but her answers to the questions proposed were always satisfactory. Whilst her pastor to whom she was always most ardently attached, lived in her remembrance, and was repeatedly referred to, amidst her wanderings even in death.

On the 15th of October 1848, a funeral discourse was delivered by Mr. Nichols, in the chapel at Sunnyside, to a deeply interested and overflowing congregation, many being totally unable to gain admittance, from Ezekiel xxiv. 16, "Son of man, behold I take away from thee the desire of thine eyes with a stroke; yet neither shalt thou mourn nor weep, neither shall thy tears run down."

May her aged parents, sorrowing partner, and friends, follow her so far as she followed Christ.

MRS. REES.

The Rev. D. Rees, of Braintree and his six children have been thrown into deep affliction, by the very sudden decease of Mrs. Rees. She died on the 12th of January immediately after giving birth to a still-born child.

MRS. CANE.

Died, January 14th, at Hurn, near Parley, Hants, Mrs. Betty Cane, relict of the late Richard Cane, in her 82nd year. She was baptized and united to the church of Christ at Wimborne more than fifty years ago, but resided at Hurn for many years past; and when able to attend the public means of grace, which she has not been of late years, worshipped with the Lord's people at Parley. To the cause of Christ there she was a sincere and kind friend. Her death was improved by the pastor of the church, Mr. Alcock, on Lord's day evening, February 4, from Psalm cx. 10.

MRS. BURLS.

This aged lady, who was extensively known and esteemed among the active Christians of the last generation, has completed her course. One of her affectionate sons, Mr. Charles Burls, says, "She was early pious; and during a long life, consistently holy and useful. Never robust, a lengthened course could not be predicated concerning her; nevertheless, for eighty-seven years it pleased the Source and Supporter of life graciously to continue her existence. And in a humble but inspiring sense it may be said of her, as of her divine Master, she has left us an example, '*that we should follow her steps!*'

"On the 8th instant, after but two days' serious illness, He, whom she had so long loved and served, removed her to himself. On the first of those days, it became self-apparent that her time was at hand, for she said, 'I think I am now going home;' adding, with enfeebled utterance but strong in faith,—

'There my best friends, my kindred dwell,
There God my Saviour reigns.'

Not five hours before her departure, she sent messages of love to the absent, and was perfectly conscious and composed, and when the severance came, it was conquest without a struggle,—an instant and abundant entrance into glory.

"Many a Dorcas beneficiary, especially in Ireland, will feel her removal. She had a daughter's fondness for the 'sister isle,' and laboured to the very last, with her hands and by her means, to meet its many claims.

"'Farewell, attractive saint!
A pierced hand has given to thee
A crown, which angels shout to see!'"

MRS. EVANS.

Died, in the 76th year of her age, Mrs. Jane Evans, widow of the late Rev. Henry Evans of Craigyfargoed, near Merthyr Tydvil, *Glamorganshire. This devoted disciple of the Redeemer was born in 1773; was baptized in 1791; and had the unspeakable privilege, through grace, of maintaining her profession unsullied to the end. For the last twenty-nine years of her life she honourably maintained her membership in connexion with the church of Christ meeting at Zion chapel, Merthyr.*

MISCELLANEA.

PROFITS OF THE BAPTIST MAGAZINE.

At the half-yearly meeting of the proprietors the following sums were voted to the widows of baptist ministers. The initials alone of each widow are given, with the name of the "contributor" by whom she was recommended.

	Recommended by	
Mrs. E. M.	Rev. John Mills	£4
S. W.	Dr. Cox.	3
E. C.	James Puntis	3
J. M.	John Jukes	3
J. F.	Henry Stembridge	3
M. A.	J. H. Hinton	3
A. D.	Henry Betts	3
A. M.	Eliel Davies	3
A. P.	George Pritchard	3
C. F.	George Pritchard	3
H. P.	Stephen Price	2
I. W.	Daniel Davies.	2
S. D.	James Richards	2
M. C.	Thomas Morgan	2
J. T.	James McPherson	3
H. T.	Charles Room	3
A. H.	Thomas Jones	2
S. K.	David Evans	2

JUBILEE SERVICES AT COVENTRY.

On Wednesday, December 27, the fiftieth year of the Rev. F. Franklin's residence and ministry in Coventry was celebrated by a numerous body of his friends in that city and neighbourhood by meetings of a highly interesting character.

At 11 o'clock in the morning a public service was held at the chapel in Cow Lane, when Mr. Franklin preached from Psalm xxxiv. 3, the same passage from which he had preached his first sermon in that place fifty years before; prayer was offered by the Rev. J. Jerard, who for upwards of forty-five years has sustained the pastoral office in the independent church at West Orchard in the same city; the two venerable men having lived and laboured together through that long period, not only without a single misunderstanding, but in the utmost intimacy of friendship, and harmoniously co-operating in every good work. Each having actively served in the kingdom and patience of Jesus here, now waits his dismission to the higher service and fellowship

of the church above. The hymns were given out by the Rev. J. Sibree, who, though much their junior, has, nevertheless, been a fellow labourer with them for nearly or quite thirty years, as pastor of the independent church in Vicar Lane.

In the evening of the day a large number of friends met at a public tea-meeting at St. Mary's Hall, which, though a noble and spacious room, was altogether insufficient for the accommodation of all who desired to testify their respect and esteem for Mr. Franklin. Full 700 persons, of whom many were churchmen, and many others resident in neighbouring towns and villages, were present. After tea, Mr. White of Leamington having been called to the chair, Mr. J. Smith, one of the senior deacons of the church, in an original and highly characteristic speech, presented Mr. Franklin with a large and richly ornamented bible. Mr. Franklin followed in a speech which embraced a brief sketch of the origin and history of the baptist church in Coventry, tracing it to the period of Baxter's residence in the city during the wars of the commonwealth, rather more than two hundred years ago. He then touched upon the circumstances of his own connexion with the church, intermingling this latter part of his address with that vein of humorous and well told anecdote for which he has been long distinguished. Speeches were afterwards delivered by Messrs. Roe of Birmingham, Sibree and Rowton of Coventry, and others; thus terminating a public expression of esteem for an aged Christian minister, as gratifying as it was honourable to all concerned.

REVIVAL AT GRANTOWN.

In our November number we gave, in an extract from a letter to a friend, an interesting account of a revival of religion in the remote baptist church at Grantown. The following is from a letter just received from the worthy pastor, Mr. Grant.

"We know that yourself and other friends who have heard what the Lord has done for us since August last, will be anxious to know whether it was a thunder-cloud that was sent to purify our atmosphere, or whether we are still enjoying the former and the latter rain, to bring forth fruit with patience. We are happy to say, that the latter is our condition. He did not come to us in the strong wind that rends the mountains, but in the still small voice of the gospel; and so we hoped and prayed that the gracious work would continue the longer, and that afterwards we might not fall into that apathy which often follows a revival.

"We hope that the hand of the Lord is still with us. Some are almost every week believing and turning to the Lord. Our meetings continue strong and interesting. Three were baptized in the river (Spey) on sabbath last, and although we could not, as usual, preach on the banks of the river, a multitude came to witness the ordinance, and followed us to the meeting house to hear the sermon, which was preached by William (Mr. Grant's son), and was one of the best sermons on the subject that we have yet had.

"The number added to the church, since the commencement of the revival, is forty-nine, and we have still many serious inquirers, especially among the young people. If we err in anything, I believe it is in being somewhat too scrupulous in receiving members, yet we think a good deal of caution is necessary at such a time as this. The youngest that has made application was at our house last night. He is a boy of twelve years of age, who was awakened at our first baptism, and has attended our meetings since; but amidst our other engagements he was overlooked. Meeting with one of my family lately, he said, 'No man careth for my soul.' He was spoken kindly to, and encouraged to call upon myself, which he has done; and if it be found that his conversation is such as 'becometh the gospel,' no Christian church could refuse him."

ARBITRATION INSTEAD OF WAR.

At a conference of the friends of peace, held in the Hall of Commerce, October 31st, 1848, a committee was appointed which has issued the following address. It bears the signatures of the Rev. H. RICHARD and Mr. ELIHU BURRITT, as secretaries, and it affords us pleasure to aid in rendering it public, and to announce that G. W. ALEXANDER, Esq., of Lombard Street, has accepted the treasurership. The office is 15, New Broad Street, London.

"It is obvious that a most important era has arrived in the history of the peace cause. The quick and cordial echoes that have been awakened throughout every part of Europe, by the voice of reason and humanity uttered at Brussels, have astonished as much as they have delighted, even the most sanguine friends of peace. The civilized world is evidently fast becoming weary of war. A conviction is rapidly diffusing itself through all communities, that it is a curse, a crime, and a calamity which should no longer be tolerated. From the many spontaneous and earnest communications which have been received from enlightened men in all European countries, since the Congress at Brussels—from the prevailing tone of the public press both in England and on the Continent—from the frequency with which the principle of arbitration in lieu of war has been recognised even amid the distraction and tumult of a revolutionary age—from the feelings of mutual kindness and confidence which are rapidly growing up between different nations as the

result of freer and more frequent intercourse, and from other hopeful and auspicious indications, it would seem as if the friends of peace now, had only to collect and give articulate and earnest utterance to the feelings of moral indignation which are everywhere rising through society against the infinite iniquities of war, in order to elicit a response, which would resound through the whole civilized world.

"In these circumstances, a most solemn and important duty devolves upon the friends of peace. It appears as though their hopes, their prayers, their labours, were nearer a consummation than they had ventured to anticipate. This unexpected advance of their cause brings with it new responsibilities and duties. Let them not be found then, either indifferent or unequal to the crisis. With promptitude and decision such as are required by the emergency, let them advance onward in the van of that public opinion, which is so rapidly gathering behind them, that they may at once lead and guide this new impulse which has been given to their great cause.

"For hopeful and encouraging as in many respects are the signs of the times, we must not delude ourselves with the belief, that the work is accomplished. Much, very much remains to be done, requiring a large amount of wisdom, energy, and self-sacrifice. The public mind of the Continent is awakening on the subject, to a degree quite unprecedented, and opportunities are continually presenting themselves there, for circulating information and exciting interest, of which we should promptly and prudently avail ourselves. To render the next proposed congress at Paris a real representation of the better feelings of all civilized countries, and to ensure that it shall diffuse, to the utmost practicable extent, a healthy moral influence throughout society, intercourse must be sought by letter, and otherwise with enlightened and influential men in Europe and America; so as to bind the wise and good in one continuous chain of fellowship throughout the world, along which shall be transmitted the sacred and quickening spark of truth into the bosom of all nations and communities. Access must be gained to universities and other educational establishments in various countries, with a view of imbuing the rising mind of Christendom with high and generous sympathies for the principles of peace; and many important arrangements and preparations must be made in order to render the expected congress, next year, an impressive and powerful demonstration.

"At home the work is yet more manifold and arduous. A circle of correspondents must be formed and communicated with through the whole length and breadth of the land, for the prompt transmission of intelligence and sympathy. The press which has afforded such gratifying tokens of its readiness to employ its mighty social influence in promoting right principles, must be worked earnestly and diligently—the salutary excitement which has been produced on the public mind, by recent peace proceedings should be taken advantage of, and ere it has subsided, be rightly employed, by means of public meetings and otherwise, for the education of the popular mind. Above all, no means should be left unspared, to act on the constituences in the country, on whose enlightened appreciation of the subject, as the fountains of political influence and power, so much depends.

"It is with great pleasure that the committee are able to announce, that RICHARD COBDEN, Esq., M.P., has undertaken to bring forward a motion in the House of Commons, at an early part of the next session, in favour of arbitration treaties, between England and foreign countries, binding them in case of future misunderstanding, to refer the subject-matter of dispute to the decision of arbitrators.

"It is earnestly requested, that petitions from every county and borough in the kingdom, should be sent to Parliament, in support of arbitration. The committee will deem it their duty to employ all suitable means, to induce the constituences everywhere, by memorials, deputations, and other practicable means, to influence their representatives to uphold by vote and voice, such an appeal, to the legislature to adopt the rational and pacific system of arbitration, in the adjustment of international disputes, in place of the absurd, costly, and sanguinary arbitrament of the sword.

"It must be obvious that in order to sustain effectually operations so varied and extensive as these, considerable funds will be required. At the conference, accordingly, at the Hall of Commerce, from which the committee received its appointment, the following resolution was unanimously passed,—

"'That this conference is of opinion, that a special effort should be made to raise a fund of not less than £5000, to bear the expenses that will be incurred by the operations of the committee; and that it be a strong recommendation from this conference to their friends throughout the country, to contribute liberally towards this fund.'

"To all, therefore, who see how the social and commercial energies of this country, are being worn down by the paralyzing pressure of taxation, connected with our military and naval establishments—to those who feel that there is imminent danger of actual war, so long as the different nations during the time of peace, stand confronting each other in a posture of armed and mutual defiance—to those whose hearts have been wrung with anguish by the wrong and outrage inflicted on humanity for so many centuries, by the practice of war—above all to those, who on the ground of earnest religious convictions,

have ever maintained the inherent sinfulness of all war—to all the friends of peace, the committee appeal for sympathy and co-operation, in this high enterprise of truth, justice, and humanity."

BOOTLE.

On the evening of the 26th of December a valedictory tea-meeting took place in the school rooms attached to the baptist chapel at Bootle, near Liverpool, preparatory to the departure of the pastor of the church, the Rev. John Jordan Davies, who closed his labours in that place on the following Lord's day. Appropriate addresses were delivered by the Rev. J. Kirkus, the Rev. Hugh Stowell Brown, the Rev. John Start, and Richard Johnson, Esq., of Liverpool. At the close of the services Mr. Davies was presented with twenty-seven elegantly bound volumes, as a parting tribute of affection, from the church and congregation.

We trust that Mr. Davies may soon be led in the providence of God to occupy a sphere of usefulness where his talents may be made eminently subservient to the extension of the Redeemer's kingdom. By his removal the church at Bootle have sustained a severe loss, which will not be easily made up. May the great Head of the church graciously appear for them, and speedily send to their aid a pastor in all respects suited to their necessities.

COLLECTANEA.

EXCOMMUNICATION OF THE DUKE OF ARGYLL.

The Record, which it will be remembered, is a paper conducted by evangelical adherents of the state church, contains an article commencing thus:—

"The excommunication of the Duke of Argyll! This appears rather a strange announcement in the present day. But it is not less strange than true. And who is the excommunicator? Bishop Skinner, the primate of the popishly-affected body in Scotland, whose fulminating edict against the Rev. Sir William Dunbar most of our readers have seen, and of which they are likely to hear more? By no means. The actor on the occasion is the late Rev. W. J. Trower, the overseer of a little parish in Sussex of about sixty families, but now by the election of nineteen episcopal ministers of, for the most part, petty congregations in the regions of Glasgow and Galloway, has been swelled out into Dr. Trower, bishop of Glasgow, and signalizes his nomination to his new-found dignities by excommunicating one of the most Christian, amiable, and accomplished noblemen who grace and adorn their native country.

"There is no doubt about the matter. The entire correspondence now lies before us—published at the request of Dr. Trower. We shall probably present it entire to our readers this day week. In the meantime, we print the first letter of the bishop, conveying the notice of his excommunication to the duke; and a single sentence from the reply of the noble excommunicated person, having reference to the charge made against him by the bishop of a bitter and contemptuous spirit. Dr. Trower's letter is as follows:—

"'Wiston Rectory, December 12, 1848.

"'My Lord Duke,—It is with much reluctance and regret that I address your grace on the matter which will form the subject of this letter: viz., the fact that your grace received the holy communion last year at Paisley (in the diocese of Glasgow), and the possibility that your grace may present yourself, either at Paisley or at some other church in my diocese, for the same purpose at the ensuing festival. I think it due to your grace, and in every way the most prudent as well as manly course, to inform you, that having been consulted on this subject by the clergyman who administered the sacrament of the Lord's Supper to you last Christmas, I have informed him that I cannot sanction, under existing circumstances, a similar admission of your grace to that holy communion.

"'It is possible, indeed, that the occasion which he has contemplated as not improbable, may not present itself; but I had rather run the risk of over-caution in a matter of this kind, than that of either having the question raised at the very time of so solemn an act of devotion, or else of admitting to communion one, whose recent publication breathes throughout so bitter and contemptuous a spirit towards the church at whose hands he had so recently received the sacrament of our blessed Saviour's body and blood.

"Your grace will, I trust, believe that it is most painful to me thus to bring myself before your notice; nothing would induce me to do so but a sense of duty, and a resolution not to avoid any responsibility which fairly devolves upon me; and I the more regret the occasion, as I understand that the course which your grace has taken in your exalted station, is such as, in many respects, to entitle you to the sincere respect of your fellow countrymen.—I have the honour to be,

"Your grace's faithful servant,

"W. J. Trower,

"Bishop of Glasgow and Galloway.

"His Grace the Duke of Argyll."

The extract from the Duke's letter is the following:—

"You say that I have displayed throughout my recent work, a 'bitter and contemptuous spirit' against the episcopal church in Scotland: and you allude, as an aggravation of this charge, to the fact, that I had, nevertheless, received the communion at her hands.

"I presume, that before forming your judgment on my 'spirit' so decidedly as to entitle you to make this communication, you have felt it to be your duty to read my *Essay* carefully. I conclude, therefore, that you have seen the expression of my feeling, that 'considered as a branch of the church of England which gradually, and by legitimate means has successfully struck root in Scotland,' your church is 'thoroughly entitled to sincere respect.' (p. 231.)

"I must farther conclude, then, that the strong reprobation I have expressed, and shall ever express when occasion requires, of the crimes of the old 'Prelacy' of Scotland before the revolution, is what you condemn as a 'bitter and contemptuous spirit;' and farther,—that you so sympathize with the course of that former party, and so identify your own existing church with it, that you look upon reprobation of the one to be reprobation of the other also, and thus consider my 'bitter and contemptuous spirit' as directed against yourselves."

CORRESPONDENCE.

ON THE PROPOSED CHARTER FOR THE BAPTIST MISSIONARY SOCIETY.

To the Editor of the Baptist Magazine.

DEAR SIR,—The Magazine for the present month contains the report of a sub-committee respecting the propriety of seeking from the crown a charter of incorporation for the Baptist Missionary Society. Will you kindly spare room in your number for March for a few lines on this grave subject?

It may be needful to inform your readers that this question of the charter has been before the Committee of the Baptist Missionary Society for some time. That after much discussion, and listening to counsel's opinion upon it, it was condemned, upwards of six months ago, by the all but unanimous voice of a quarterly committee. That the question was revived at a weekly sitting of the committee, and having been re-opened was again discussed at the last quarterly assembly. That had the vote been taken on the question, charter or no charter, it would, from all appearance, have been negatived. That a small majority only was in favour of publishing the report which is now before the constituency. The committee, it will be seen, is much divided in this matter.

I have confidence that the discussion on both sides will be untainted by a party or a factious spirit, and that it will be conducted in the temper of earnest interest in the welfare of the society, and with a holy jealousy to maintain, in all their purity, the principles, aims, and spirit, which sanctified its origin.

The intention for which the Baptist Missionary Society was instituted, was not the acquisition and the holding of property, but the diffusion of the gospel of our Lord and Saviour Jesus Christ. The possession of property is an accident which attends it in its course, not an end in connexion with its institution. To charter the society merely to enable it to compass the more easily what is purely incidental to it, and which may drop off from it any year in its progress, seems to me to be at variance with a truly wise and sound policy. If it be said that whatever facilitates the carrying out any incidental advantage must be subservient to the main object the society has in view, it has to be shown that the possession of property is advantageous to the society. So far from this, it has hitherto proved an evil rather *than a good,—a fruitful source of anxiety and of discord. Why then seek the power of effecting more readily,* and attaching more closely, acquisitions which are embarrassing rather than beneficial. Far better that the churches which are formed at the several stations should be encouraged to take local property under their own control as soon as practicable, than that the society should be bowed down beneath the ponderous load. But a charter of incorporation will prove a temptation to the accumulation and retention of property, rather than supply a motive for transferring it, since a society with the right of holding property under a special act of grace, without property to hold, would make an approach to the ridiculous.

Suppose a charter to be obtained, it is by no means certain (but there are strong reasons for arriving at an opposite conclusion), that it would be of universal application. The regulations of local governments in many parts of the world, and even within the British dominions, would neutralize the privilege granted by the crown of England. So that the proposed advantage, such as it is, would be restricted, and within how comparatively narrow limits, as the society extends, nobody can divine. It might happen, moreover, that many reasons might combine to render it wise in the society to break new ground, to carry the truth to some hitherto unvisited people. But it is found out that though the agents of the society may enter the contemplated territory as missionaries of the cross, the society cannot do so as a corporate body. The gospel may make its way, but the charter cannot follow. Might not this introduce into the deliberations of the society, on the highest affairs, a merely secular element? Might it not weaken the inducement to enter on a field of labour, which might otherwise have been chosen and cultivated? It might be felt to be desirable, in the first place, to save souls; but when the society wears the dignity of a royal incorporation, it might be deemed expedient to attempt to do so by preference, where it can, in the exercise of its high prerogative, hold property too!

We are told that the society will save money by a charter of incorporation. The expenses under the present system, which are incurred in the renewal of trust-deeds, are computed at a hundred pounds a year. How far it might be possible to lessen this sum we are not informed. But admitting this figure, the cost of obtaining a charter, it is said, will be about six hundred pounds; these matters connected with law are always understated. I believe that, including the outlay occasioned by consulting counsel and in other

ways, it would be safer to reckon on, at least, a thousand pounds; an amount which would be equal to the alleged annual cost, under the existing plan, for ten years to come. Would it be wise to incur this outlay when before the ten years have expired, the society might deem it right to change its policy, with relation to the subject of property, altogether? Besides, if it be "clearly natural and just," as we are informed, "that the parties for whose particular use the property is conveyed to trustees should bear the expenses of renewing documents so indispensable to them," why is the society to be saddled for ever with them? Has it no power to compel these parties to take upon themselves a burden, or at least a part of it, which "is clearly so natural and just?" To seek a royal charter of incorporation to enable the society to do for itself with a little more ease that which others ought to do in its stead, seems very odd! Indeed, it appears to me, I must confess, to be splendid trifling. It is further to be borne in mind, that the charter, if obtained, would not release the society from *all* legal expenses connected with the holding and the loosing of property, but only from those which are involved in creating and renewing trust-deeds.

The opinion of counsel has been sought. In all *legal* points it seems that opinion is "entirely satisfactory;" in other than legal respects, and by far the most important ones, that opinion is unfavourable to the project. The decision of "an eminent counsel" remains, in these respects, in full force, notwithstanding the strange attempt of the sub-committee to overrule it.

Should the charter of incorporation be obtained, the freedom of the Baptist Missionary Society would be destroyed. Take an illustration. The society, as at present constituted, has for its object the diffusion of the knowledge of Jesus Christ throughout the whole world, *beyond the British isles*. It might be deemed desirable, both on financial and on incomparably higher ground, to include Ireland (to say nothing of more radical changes) within the range of the society's operations, to merge the Irish in the Foreign mission. But this could not be done without the permission of the queen, or making way through the tortuosities of courts of law! This objection has been met by the very sage reply, that it would be easy, before asking for the charter, to accommodate the definition of the society to meet the supposed case; as though this touched the *principle* on which the objection rests. Whatever may be the designation, constitution, or aim, of the society, it must be left unfettered and independent, and capable of any modification which experience or circumstances might suggest. *To take any course which might supersede the practicability of effecting any such change, would be to place it in ignoble* bondage, and to mark with the brand of slavery all who might continue to support it. If no other objection lay against the incorporation of the society, this, with me, would be insuperable. Do not let us sell our birthright for a mess of pottage.

The application for a charter would be derogatory to the position of the Baptist Missionary Society as a religious institution. An attempt has been made to break the force of this objection, by the extraordinary position, that the government would regard the society simply as a public charity. I reply, if it be a "public charity," let it by all means appear before the authorities, whose favour it seeks, in its proper character; but if it be a religious society, having a high and sacred mission derived from the Great Head of the church, to fulfil, let it pause before it degrade itself in the presence of statesmen and politicians by receiving a boon in one capacity, when in fact it sustains another.

In this matter we are in danger of compromising ourselves as dissenters. Regarding the Baptist Missionary Society as a religious society, set up specifically and exclusively for religious purposes, we cannot, as nonconformists, ask for it the patronage of the crown or the favour of parliament, without detriment and dishonour. The report of the sub-committee, not satisfied with assuming a dignified superiority to "an eminent counsel," politely intimates that the "objectors," poor things! to the charter, "do not seem to know that not only municipal bodies, but banking companies, insurance companies, railway companies, water companies, are all corporations, together with many scientific, charitable, and religious, institutions." The objectors, no doubt, are deeply obliged for this piece of recondite information, but what it has to do with the argument in question may not be quite so clear to them. If there be nothing peculiar to a missionary society by which it is distinguished from the cork-cutters' society, the royal victuallers' society, the worshipful the tailors' society, why then there may be some propriety in the position assumed; but if these societies are totally dissimilar, having nothing in common, the argument from the one to the other will not hold. The distinction between these societies is that those referred to in illustration are, to all intents and purposes, secular, civil institutions, that the one in question, the Baptist Missionary Society, is, to all intents and purposes, a sacred religious society; and it is just because it is a religious and not a secular society, that it would be a departure from our principles as nonconformists to seek its incorporation. May not a little attention to this very obvious distinction serve in some degree to relieve the sub-committee from its very painful embarrassment. "Why," says the report, "the Baptist Missionary Society should be ashamed of oc-

cupying the same civil *status* as such bodies, the sub-committee have yet to be informed." But it seems that "religious associations" are "corporations," as well as others. Just so, but these are such as the society for the "Promotion of Christian Knowledge," the supporters of which are friendly to state patronage in ecclesiastical affairs. Though there might be no inconsistency in the friends of such societies seeking royal incorporations, does it follow that conscientious dissenters can do so with impunity? How far the government, whom we have been told will look upon the society as a "public charity," may feel the force of the argument founded on the analogy between the "Baptist Missionary Society" and the "*water companies*," it may, perhaps, be difficult to say.

"No reason appears to the sub-committee, however, why a body in the *strictest sense religious*, that is ecclesiastical, should be scandalized at the thought of accepting from the crown a charter of incorporation." Perhaps the sub-committee will allow me to suggest a reason or two why such a body should not commit itself to such a course. "A body in the strictest sense religious," cannot consistently, *in its capacity as such*, recognise the existence of the crown. The members which compose that body may, as subjects and as civilians, cherish the utmost loyalty and render the most scrupulous obedience to the first authority in the state, but as the followers of Christ, "as a body in the strictest sense religious," they know of no such power. They may derive from the spirit and from the precepts of their religion motives wherefore they should render every legitimate honour to the "powers that be;" but they are prohibited by the principles of the religion they profess from taking cognizance of those powers in their deliberations and councils as members of the body of Christ. Besides, if it be a secular and civil advantage which is sought, no reason can be adduced, founded on the fact that the party seeking it is a "body in the strictest sense religious," without the most wretched compromise, wherefore the favour should be conferred, since other bodies have an equal claim on the consideration of the state. The Mormonite, the socialist, the worshippers of Juggernaut, have as much right to a royal charter of incorporation, if it be a purely civil privilege, as the Baptist Missionary Society can have; but is that society prepared, as a "body in the strictest sense religious," to appear at the foot of the throne to ask a boon in furtherance of its high and holy designs, in such company, without feeling itself "scandalized?" A further reason rests on the very tangible ground of profit and loss. The benefit which it is alleged will flow from the proposed *incorporation is a saving of* money and of *trouble, the loss which will be sustained, according to the sub-committee, is*, that of freedom of action, for "it is no doubt true," says the report, "that the movements of an incorporate society cannot be absolutely unfettered; a certain measure of restriction, or rather of permanence, on the one hand, is the necessary and just correlative of acquired rights and standing on the other." The difference in the quality and the worth of the thing saved and the thing lost, is a material element in the argument. What saving of money and of trouble would a right-thinking man deem an equivalent for the surrender of ever so small a portion of that liberty which is at once the birthright and the trust of a "body in the strictest sense religious?" There really is every reason why we should not give away our "bread" and take a "stone." But if no objections based on *great principles* existed, why a body, as defined in the report, should not solicit the proposed charter, it by no means follows that it would be wise in it so to do. Were it lawful, it might nevertheless be highly inexpedient. Give all the force to the position assumed by the sub-committee which the ingenuity of the report may deserve, the incorporation of the society will still be regarded by thousands, and as I think justly, as at least a partial surrender of principle, as a leaning in a wrong direction, as an unhealthy indication; and these are not the days in which the slightest pretext should be given to such suspicions; it is rather incumbent on us, in fidelity to our Great Master and to the times which are passing by us, to place the principles of nonconformity and of Christian liberty, by all our proceedings, in bold and unmistakeable relief.

"The sovereign in such an act," says the report, "that is, in granting a charter of incorporation, is the representative not so much of the state as of the *law;* and that which is received from the sovereign is neither personal nor official favour, but a modified and more equitable position *in relation to the law.*" I suppose this sentence is intended to confirm the doctrine previously laid down, that a "body in the strictest sense religious" ought not to regard itself as "scandalized" in accepting a charter of incorporation from the crown. Are we to infer from this, that in the opinion of the sub-committee, such a "body" would be "scandalized," were they to receive a charter from the "sovereign," supposing her in granting it to represent the "state" rather than the "law?" if not, what does the sentence mean? What is gained to the argument by divesting in this case the sovereign of her high and peculiar prerogative, and in robing her in legislative functions? But this is a perfectly gratuitous assumption, nor is it the only one which disfigures the report. Had the sub-committee designed to collect the greatest possible number of sophisms in the least possible space, they could scarcely have been more successful. In confutation of the assertion, that that which is "received from

the sovereign is neither personal nor official favour," &c., it might be enough merely to refer the reader to the language of the charter itself. But it is proposed to seek a charter of incorporation from the queen; in granting that request, her majesty exercises her royal prerogative, and undoubtedly confers a favour and a great obligation on the party appealing. To pretend, that because the benefit conferred is one which places the party benefited in an altered "position in relation to the law," therefore the royal person who confers it is granting neither a "personal nor official favour," is, on the one hand, to derogate from the grace which concedes what it might have refused, and on the other, to throw dust in the eyes of your readers.

If the charter were obtained, it would confer an amount of power which should not be entrusted by any religious society to any body of men. Under seal of incorporation, the committee appointed to manage the affairs of the Baptist Missionary Society, the executive for the time being, would have unlimited control over the property of the society. There would be no trustees to consult, but the will of the executive, whether to sell, lease, or mortgage, would be sovereign. It would facilitate most agreeably the means of raising money, and would weaken the inducements to remove any liabilities which might be incurred. It would place the missionary and his flock, meeting on any property connected with the society, under the absolute control of the executive. The communications of the committee might assume the character, not so much of fraternal counsels as of arbitrary edicts, and commands from the seat of power might be issued to the four ends of the earth, with as much authority as the ukases of the autocrat of Russia. Men of independent minds and of high and honourable bearing would hesitate to attach themselves as agents to a system, the movements of which might be summary and despotic, and a necessary requisition of which might be a servile spirit. The mystery which too frequently shrouds, under the most favourable circumstances, the conduct of executive bodies might be deepened. The parties in power might fall back within the privileges and the sanction of the royal charter, as the priests of antiquity retired to their holy place. The distance between the executive and the constituency, always too wide, would be increased, as the sense of responsibility is usually regulated by the consciousness of control. The disposition to modify the proceedings of the committee by public opinion, by the sentiments of the body at large, though never indulged to excess, would not be strengthened. The popular voice has ever been but faintly echoed by companies clothed *with all the pretensions of royal chartered incorporations. Reforms, however wise and wholesome, would receive an effectual check, and their spirit would be*

layed and quenched before the withering presence of the vaunted charter of privilege.

If any suppose that the remedy for these and other abuses, should the charter of incoporation be obtained, is to be found in the popular constitution of the committee, it is necessary they should be informed that it will be sought there in vain. It is true that the committee of the Baptist Missionary Society is not an irresponsible self-elected body, that its members are re-elected every year, and that the same persons do not of necessity sit in its councils. It is equally true, however, that its popular character is rather a semblance than a reality, and that it exists much more in shadow than in substance. The management of the affairs of the society lies now as it ever has, with those members of the committee who attend its weekly sittings, a few gentlemen resident within or about London. The quarterly meetings at which a larger number of members are convened from the country, as well as from town, are not invested with more authority in any way, than the eleven meetings which intervene each quarterly sitting. They, the quarterly meetings, are four in a series of fifty which run through the year. At the weekly meetings of the committee, measures are taken and resolutions passed which the quarterly meeting has nothing to do but to confirm; it has no power of revising or rescinding. It is obvious that the power lies with those who compose the forty-six committees, and not with those who attend the four. I am not offering an opinion here on the merits or otherwise of the present system, but merely stating a fact, which goes to show that the power, whatever it might be, which the charter, if acquired, would confer, must of necessity, as things now stand (and these the said charter would stereotype), fall into the hands of very few. The constituency may have every confidence in the wisdom, integrity, and devotedness, of an existing executive, and owe great obligations to those who devote so much time and energy to their cause; but it becomes them to bear in mind, that the best of men are but fallible, and that it is alike impolitic and unsafe to place any committee, whether large or small, beyond the reach of popular direction and control. Whatever may be said of the present, who can undertake to pierce the future? One or two indiscreet or designing men, or high, aristocratic notions at variance with the general views of the members of the society, might possibly find a place in its councils, when its present directors sleep with their fathers. Let the society pause before it creates and bequeaths a power that can be productive of very little positive good, but which would be fraught with great possible and probable evil.

These, sir, are some of the grounds, plainly and candidly stated, on which I have opposed and shall continue to oppose the charter of

incorporation for the Baptist Missionary Society. I seek for them the favour of insertion in your magazine, because it appears to me to be only just and fair that the members of the society should have before them both sides of a question on which their judgment is sought. I have only to add the expression of a sincere desire that the course of the committee, on this most important question, may be such as to perpetuate the harmony of a society, which, whatever it may have to boast, has certainly none of the element of cohesion to spare.

I am, sir, yours sincerely,

J. P. MURSELL.

Leicester, February 8th, 1849.

To the Editor of the Baptist Magazine.

DEAR SIR,—Before the constituents of the Baptist Missionary Society are called upon for an opinion about the proposed incorporation, some further information seems to me desirable.

1. We should be glad to have the names of the sub-committee whose report is printed, and to know whether the report was adopted by them unanimously, or otherwise. To avoid misapprehension, it may be right to say, that I am in total ignorance of the number and names of the gentlemen who formed that sub-committee.

2. As the opinion of counsel has been obtained, we should like to read it. That document is at least as important to the formation of a correct opinion, as the report already given to the public.

3. Many of your readers (I acknowledge myself one) are probably ignorant of the amount of responsibility which the proposed charter would entail on the members of the society. In the case of a banking company, every shareholder is accountable with his whole property; would membership in a corporate missionary society make the members in like manner responsible?

4. The members are, by the charter, to have power to make such alterations as are not "inconsistent with the object of the society." *Who is to judge* what is, or is not, inconsistent with the object of the society?

5. If the society had been incorporated in 1832, would it not have been compelled, to say the least, to disown all participation in William Knibb's anti-slavery operations?

I write thus briefly because you will probably have many similar communications. Allow me in conclusion to express the confident hope, that the committee will come to no decision on this matter, excepting at an annual meeting, nor then without giving the fullest notice of its intention.

I am, dear Sir,

Yours respectfully,

W. ROBINSON.

Kettering, February 12, 1849.

To the Editor of the Baptist Magazine.

MR. EDITOR,—Will you allow the insertion of a few facts which bear on the above subject in a practical point of view, more particularly as reference is made in the "report" to the several joint stock companies and their privileges as corporate bodies?

1st. There are but two banks and two insurance offices that have charters of incorporation, all others are established under various acts of parliament.

2nd. The older companies have specific acts for themselves, which enable them to *sue and be sued* in the name of one of their officers instead of in the names of all their members and the more recent companies have a similar privilege under 7 and 8 Vic. cap. 110.

3rd. The older companies are obliged to enrol the names of all their members and every change of membership in the Court of Chancery, at times convenient to themselves or before any legal proceedings can be taken and the newer companies are obliged to make a return of every change in membership, to the registrar general of joint stock companies in the months of January and July in each year.

4th. All these companies have trustees appointed, by the intervention of whom they hold property and securities amounting, in many cases, to upwards of millions sterling.

5th. As to the possession of property in the Colonies, and India, it might be patent to the world that the various English railway companies for constructing roads in such parts cannot purchase an inch of ground without the consent of the local government in each case.

The bearing of these facts on the proposal to obtain a charter for the Baptist Missionary Society are just these.

1st. That the society would not be relieved from the expense and trouble of trust deeds to any considerable extent.

2nd. That besides obtaining an act of incorporation, at about an expense of £80, there would exist the necessity of a similar grant from each separate colony or state where the society holds property.

3rd. That the society would be at the enormous expense and trouble of registering every member *i.e.* every subscriber of two shillings and upwards, also every change of membership, by lapse of subscription, death, by ladies' marriage, by new subscribers and all these not only direct subscriptions, but the thousands through the various auxiliary societies.

4th. By acceptance of a charter, the society receives a *favour* or *privilege* from the state, whereas the ordinary law of uses, by which their property is now held through the medium of trustees is no favour, but a matter of *right*. Query, is this a desirable concession for the society to be placed in?

8th. At the expiration of the charter, which would of course be granted only for a limited period, the society would be liable to *conditions* for its renewal which might be inconvenient and highly objectionable.

A. T. BOWSER.

12, *Cottage Grove, Bow Road, Feb.* 16, 1849.

ON THE ARTICLE "BAPTISM" IN KITTO'S CYCLOPÆDIA.

To the Editor of the Baptist Magazine.

DEAR SIR,—It is known, doubtless, to many of your readers that the article "Baptism," for Kitto's "Cyclopædia of Biblical Literature," was first offered to Dr. Neander, the church historian, and professor of theology in the university of Berlin. In a foot-note, however, appended to the said article, and inserted in the above-named work, we are told that "His (the doctor's) multiplied engagements induced him with the editor's consent, to consign the subject to the Rev. J. Jacobi of the same university. The MS. so prepared was accompanied by the following note from the doctor,—"As my other labours would not permit me to work out the article (on baptism), I requested a dear friend, J. Jacobi, to undertake it, who, by his knowledge and critical talents, is fully qualified for the task; and whose theological principles are in unison with my own."

Well, sir, through the kindness of one of my deacons, I became possessed of a copy of this invaluable work—an example, by the way, which, in numerous instances, might be usefully imitated. Some time ago, I paid a visit to a brother minister who was on the eve of quitting his charge in this neighbourhood for one in the metropolis, whose friends, as a testimonial of esteem, had presented him with this, along with some other biblical works. Taking up the first volume of Kitto, it was my intention to read to him an extract from the remarkable paragraph commencing with the honest, straightforward avowal,—"Infant baptism was established neither by Christ nor his apostles:"—but to my utter amazement and perplexity it was not to be found! I went through it very circumspectly, and read the title page, thinking it possible I held in my hand a "second edition, with additions,"—and *subtractions* too; but found there no such intimation.

The fact is, sir, part of the original article is suppressed in my friend's copy, and something else substituted, which is, to say the least, but a sorry compensation for the noble testimony of two great and independent minds, careful only to set forth what they knew and felt to be the truth, *despite, too, of their sectarian bias.* But, sir, what is more amazing still, to this *mutilated and interpolated article the names of Neander and Jacobi are still appended.*

On these facts I make no comment; but let intending purchasers endeavour to obtain copies minus the said brackets, if they would avoid interpolated ones.

Willenhall. E. JONES.

CONTEMPLATED PROVISION FOR AGED MINISTERS.

To the Editor of the Baptist Magazine.

DEAR SIR,—The leaves of your magazine, and other periodicals of the same description, have within the last few years often testified that there is an impression existing in the Christian church among us, that the claims of aged and faithful ministers are not felt and responded to, in such a way as their character and circumstances demand.

Various plans have at times been suggested as likely to remedy this matter of acknowledged regret and obligation, but none of them have secured that attention to the subject which its sacredness requires. Agitating the subject, may have induced some ministers, at a painful sacrifice, to seek shelter from the apprehended evil in the promises of a life assurance society, and others it may have reminded of a desideratum they had little chance of obtaining, but it has failed to awaken the benevolent sympathies of Christian churches generally. The Wesleyans are the only people that have taken up this subject denominationally. They have done it, and it is well known that those of their ministers who have faithfully devoted their best days to the service of the church, are not permitted to suffer want when enfeebled by age. And it is believed that if those on whom the business of providing for the pastor's necessities rightfully devolves, were to present this subject becomingly to the minds of the members of our churches and congregations, they would be found ready to provide as amply for aged ministers as the Wesleyans do.

Under these impressions allow me to suggest a plan for the accomplishment of this object that appears to me practicable. Suppose every church, at the settlement of a pastor over them, were to present him with a policy assuring him, say (for example's sake only) thirty pounds per annum after attaining the age of sixty. This would in few cases require more than ten shillings per month. Long as the minister continued his labours in that place, the premium should be regularly paid for him, but if he removed, the policy should be given up to him, that the people of his next charge might continue the required payments, till the contemplated period was run out.

If something of this kind were generally established, it is probable we should not see churches so often unwilling to invite the services of ministers of advanced, though not enfeebled age; nor Christian pastors so often unhappily clinging to their ordination titles, or chapel endowments, as the only security they had for partial support in their declining

years; and certainly it would free the present generation of young ministers from the apprehension of humiliations, that they know very many of their aged brethren to be enduring.

Allow me, then, very respectfully to request the above remarks may have a place in your periodical. Y.

EDITORIAL POSTSCRIPT.

Though we have long discouraged anonymous communications, and have made it a rule never to insert any intelligence that came to us in an unauthenticated form, we have been unwilling to adopt the determination now generally avowed by the conductors of respectable periodicals, to refuse every article which is not accompanied with the name and address of the writer. It appeared to us not absolutely necessary to exclude anonymous poetry or anonymous argument, and sometimes we have accepted pieces of the parentage of which we were ignorant. The character of some anonymous communications which the editor has received during the last few months, the apparent disposition of some of their writers to draw him into controversy, and the tenacity with which animadversions on honourable men have, in some cases, been urged, have, however, induced him to resolve that in future he will not notice such pieces in any way. He does not shield himself from personal responsibility by concealing his own name, and he will not allow himself to be made a stalking-horse, from behind which others may privately shoot their arrows. Henceforward, let all correspondents clearly understand, that though it is not always necessary that their names should be made public, the editor does not intend even to read communications which do not bring for his personal information the names of their writers.

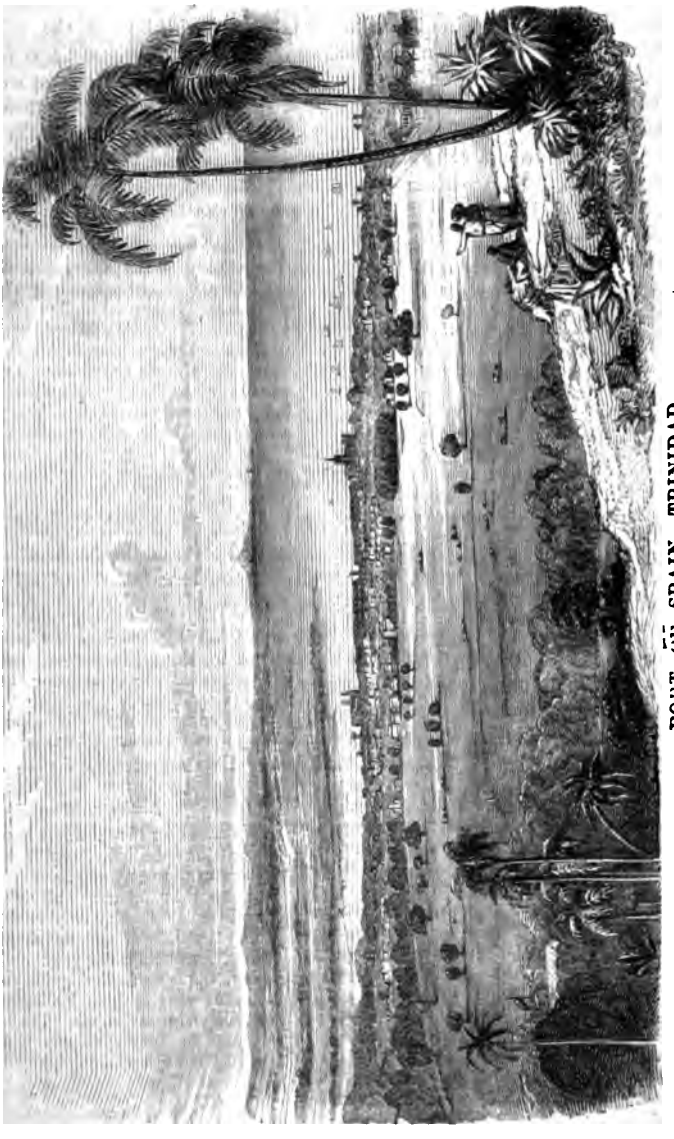
Anxious to give every facility for the full discussion of the proposed incorporation of the Baptist Missionary Society, we have published all that we have received on that subject; and we hope that our readers will not think that we have allotted to it too much space. The question having been asked repeatedly, Which is the correct copy of the Report of the Sub-committee, that which appeared in the Baptist Magazine for February, or that which appeared at the same time elsewhere? it may be desirable to explain the origin of the slight variations between them. A few copies of that document were struck off in the beginning of January for the exclusive use of the committee, that every committee-man might *have opportunity to deliberate upon its contents before he came to the quarterly meeting at which it was to be discussed.* After the *Resolution that it should be* published had been passed, another Resolution was passed authorizing the sub-committee from which it had emanated to revise it for publication. When this had been done, it was officially given to us for insertion in the Baptist Magazine, where it appears. The Report as it appears elsewhere was taken from one of the copies which had been furnished to members of committee before the meeting, and, consequently, before the sub-committee had finally revised it.

We are requested to announce that on Wednesday, April 25th, after the Missionary Sermon at Bloomsbury Chapel, it is the intention of ministers educated at the Bristol, Stepney, and Bradford Colleges, to dine together at the Guildhall Coffee House, adjacent to the Guildhall, London. Dinner is to be on the table precisely at two o'clock. The price is to be half-a-crown each, exclusive of anything that may be taken to drink. It is intended to spend the afternoon in conference of all the colleges united, or of the colleges separately as may appear expedient and necessary.

Affairs at Rome become increasingly interesting. The pope, who has been for some time an exile, is now, as a temporal ruler, formally deposed. His spiritual supremacy he is to be permitted to exercise, but he is declared to be divested both in point of fact, and in point of right, of all claim to temporal power. A grand *Te Deum* was chanted on the occasion of the proclamation of the republic, but, it is said that the clergy having refused to officiate, mass was celebrated by a military chaplain assisted by soldiers bearing torches. An order was issued for the removal within three days of every emblem connected with the pontifical reign, and the arms of the pontiff, surmounted with triple tiara are only allowed to figure on church porticos, and over the residences of ambassadors supposed to hold merely spiritual intercourse with the head of the church in reference to their various territories. Though no dependence can be placed upon the stability of the new arrangements, and it is not improbable that efforts will be made by some of the military powers of Europe to restore the deposed pontiff to his former position, the facts are very remarkable, and countenance the expectation that Italy itself will be the centre of the great and terrific struggle which has yet to take place. May the rulers of this country be preserved from the temptation to unite with others in fighting against God!

We have just learned that the Rev. T. Moore is compelled by ill health to resign his charge at Shadwell, where he has laboured twelve years, and that he intends, in pursuance of medical advice, to embark in the spring for Australia.

THE MISSIONARY HERALD.



PORT OF SPAIN, TRINIDAD.

PORT OF SPAIN.

We present our readers this month with a view of Port of Spain, the capital town of the island of Trinidad, a town containing, probably, 20,000 inhabitants, the population of the island consisting of about 80,000. The Mico Institution being compelled to close its schools in 1843, this Society formed a station at this place, purchasing the premises which belonged to the Mico Institution, and Mr. Cowen, who had been their agent, becoming our first missionary. It has been said of this island, that its climate and productions have obtained for it the title of "the Indian Paradise," but when Mr. Phillippo visited it a few years ago he declared that, as compared with the peasantry of Jamaica, the lower classes were awfully demoralised, and it has been found that the difficulties of the missionary were increased by the prevalence of popery, combined, as is frequently the case, with the worst forms of African superstition. Up to the year 1797, the island belonged to Spain. It was then taken by a British force, and was ceded to Great Britain by the treaty of peace in 1801, and much of the leaven of false doctrine still remains; but the field was felt to be a very important and interesting one, and already the clouds which hung over it are beginning to disperse, and we feel sure that our readers have been gratified by the intelligence conveyed through this medium, from time to time, of the progress of the mission.

ASIA.

MONGHIR.

A letter has been received from Mr. LAWRENCE, dated 29th November, expressing his regret at having heard of the depressed state of the funds of the Society, and stating that the friends there felt deeply concerned, and had all given their mite towards the liquidation of the debt. He proceeds to state that no conversion had taken place of late, but that he was labouring in hope, and that in the meantime it was gratifying to reflect that the church continued in peace, and that there was much unity and good feeling among the members; that there had been comparatively little illness and no death, and that there had been a valuable addition to the congregation by the removal of a family from Benares, two of whom were members of the Baptist church in that place. He then states,

Brother Hurter has removed to Bhagulpore, where he has built himself a comfortable house, all at his own expense. We have been able to send him an excellent native Christian as an assistant in the mission work there. He draws no support either from our or any other society, but depends for support on his own resources. We have promised to help him from our local funds to sustain a school as soon as he shall be able to undertake the superintendence of it. This is all the assistance he expects of a pecuniary kind. I pray that the Lord may bless his labours there *as well as ours here. He purposes making a tour on the hills, in the month of January ensuing. Dear brother Parsons will accompany him.*

Native assistants.

It is cause for thankfulness that our native assistants have been favoured with good health throughout the year, and have been permitted to pursue their labours without interruption. They have been much employed this year in visiting the villages and towns around Monghir. Nainsutch takes great delight in itinerating, though advancing in years, and by no means so strong as he was, yet his zeal and diligence is nowise diminished. He continues to labour to the utmost of his strength, and sometimes beyond his strength, for the salvation of his countrymen.

Bazar Schools.

We have been compelled to dismiss one of

the teachers (a heathen) for bad conduct. This occasioned the breaking up of the school for a time, but we have succeeded in re-establishing it. The chief object I seek to attain by these schools is the teaching the children to read, and the making them acquainted with the gospel. In this we succeed but imperfectly, for as soon as the boys can read pretty well, they are taken away to engage in business; still many of the children do every year learn something of the gospel which they never can wholly forget, and which may, through the divine blessing, prove of the highest benefit. I am thankful to say that the members of our mission families have enjoyed, with the exception of Mrs. Lawrence, pretty good health. On the whole, I think her health is not worse than in former years.

MADRAS.

The Committee have had the pleasure of receiving a letter from Mr. Page, dated the 10th of December, stating that Mrs. Page, who had been ill with fever, was better, and that they were both in good health, and conveying the following information.

I am happy to inform you that we have had some additions since I last wrote, and are expecting others. Two persons, a respectable tradesman and his wife, were baptized on the 3rd inst. The wife of the young man whom I first baptized, has also been received by the church, together with a young person residing with them. In the latter I gather the first-fruits of my bible class in the Sunday school.

Sunday Schools.

You will, I am sure, rejoice to hear that our friends are maintaining two Sunday schools at Madras, and that we have in both upwards of a hundred children, many of whom are the children of Roman catholics. I am only waiting for suitable premises to commence a day school. Where the support of it is to come from I am not quite clear, but I hope to make it nearly self-supporting.

Female education.

I am very anxious to do something for the education of the female portion of the East Indian community, many of whom are sadly neglected, and my reason for this is not only the benefit they would themselves get, but *the benefit they might confer on the down-trodden native women of India.* I am anxious to have an East Indian girls' school, from the elder scholars of which young persons might be selected and trained (as in the Borough Road institution) for the general education of the native female community. I have been thinking very much on the subject, and am most decidedly of opinion that the great desideratum is a band of well trained female teachers, and that they cannot be supplied so advantageously from any community as from the East Indian. I am going to make an attempt at the beginning of the year, and have put forth an advertisement that a class will be formed in January for young persons of fifteen years of age and upwards, who may desire to devote themselves to native female education. I intend to have them meet every morning from seven to nine. Three days in the week I shall teach them myself, the other three days I shall employ a Moonshee to teach them the Tamil grammatically. They all speak the language in common use, but cannot read it. I shall be well satisfied if I get half a dozen to begin with. The expense, I calculate, will be for Moonshee books, &c., about £20 a year. For this I of course am responsible. I look upon the movement as an important experiment. If it should fail I shall not be either surprised or discouraged; if it succeed I shall then aim at the establishment of a large training institution on a broad catholic basis.

East Indian society.

I should have no doubt of success if there were a greater number of pious East Indian families, but, as you may suppose, it is not to be expected (perhaps not to be desired) that any would give themselves to so self-denying a work as the education of the poor native girls who are not moved by the love of Christ. O that God would raise up devoted Christian young men and women from the descendants of the British parents settled in India. What a noble work would be before them! Well, with God all things are possible, and why may we not pray, and labour, and hope for that blessing. I think if I could see an active East Indian church taking up the work of evangelizing India as if there were no Christians in the world to toil for it but themselves, I should bless the day that I lost sight of old England as the happiest of my life.

SAUGOR, CENTRAL INDIA.

By letters from Agra, which came to hand three months ago, the Committee were informed of a missionary tour which Mr. Phillips and Mr. Dannenberg had made to this place, the expenses being defrayed by an excellent friend residing there, and who had offered a contribution of 600 rupees (about £60) per annum towards the support of a missionary at Saugor, besides other sums for missionary objects. On their return, the matter was deliberately discussed, and the brethren in Calcutta were consulted, and the result was, that it was felt to be expedient that Mr. Makepeace should proceed to that place, which is at the distance of 275 miles from Agra. A letter has now been received from Mr. MAKEPEACE, dated Saugor, 23rd November, stating that he had set out on the 16th of the previous month, the benevolent friend referred to having remitted funds for the conveyance of his family, &c.; that he considered the arrangement as for twelve months, leaving the question of this becoming permanently his station to be decided by the appearance of usefulness it presented. He proceeds to say,

Our journey hither was, on the whole, very agreeable, though not very favourable to preaching among the heathen. Soon after we left Agra I was attacked by fever, which was succeeded by such a hoarseness as thoroughly to unfit me for duty. I have, however, two very pleasing incidents to record. At a place called Khié a venerable old man visited our tent after nightfall, presenting me with a letter of introduction from our friend brother Rae, from which I found that though once a Mussulman, he was now a sincere and humble disciple of the Lord Jesus. He is private instructor to his highness the raja of Tehri. It appeared from his conversation with me, that he had long been an anxious inquirer. He had read much, "searching diligently" into the Mahomedan and Hindu systems of belief for the means of pardon and peace, but after toiling through a long night of darkness and distress, he found none. Last year, however, he visited our brethren when halting at Tehri, and received from Bernard (brother Phillips' agent) a copy of one of the Rev. G. P. Pfander's works, and he procured also a copy of the four gospels. By reading these he found that there was no salvation but in Christ. Brother Phillips recommended him to go to Saugor for advice, which he did, and gave full proof that the root of the matter was in him. He has already introduced the gospels into the palace, having read in the hearing of the raja five chapters of Matthew's gospel. He will probably visit Saugor in the course of a few days for further instruction, and perhaps baptism. I mentioned his case to brother Williams in a letter I wrote shortly after my arrival, and his opinion, which I give, is in perfect accordance with my own. He writes, "It strikes me that the Mussulman of whom *you speak may, with some* training, prove *useful to you in the great work* of preaching." *He may be of great use indeed*, in silencing *and subduing his benighted* brethren, for *having examined so closely* and intensely their religious books, and compared them with some of ours, he must be pretty well acquainted with the arguments against their system and in favour of Christianity. He is very much esteemed by the friends who know him in Saugor.

There is another pleasing occurrence to which I may refer. When halting one morning at a village while Mrs. Makepeace's bearers went to Riahunta, a buneya (a shopkeeper) accosted me, opening at the same time one of the gospels, and pointing to the following passage, inquired the meaning of our Saviour's words when he declared, "I am in the Father, and the Father in me." Mrs. Makepeace said she felt as though she would have stopped at the village the whole day, so that the poor inquirer might be instructed more thoroughly, and the real state of his mind after the perusal of the gospel be ascertained. Thus much has come to light in relation to the result of the brethren's labours last cold weather, and who can tell to what extent the leaven of divine truth has already operated? Surely it was an interesting and heart-stirring thing to be solicited thus by a simple villager in the midst of a dark and benighted population.

Saugor as a station.

Regarding Saugor itself, I regard it as a fine sphere for missionary operations. Thousands upon thousands crowd its territories and those of the Nerbudda, and yet there is not a solitary messenger of the cross to proclaim in their hearing "all the words of this life." The climate is exceedingly favourable to missionary operations, being much cooler than that of most of our stations. I hope by next mail to be able to prepare a detailed statistical account of the station and surrounding district. At present appearances are cheering, and there are baptisms in prospect, and if the state of my health be allowed to weigh, you could not do better perhaps than fix me w

Saugor, in accordance with the wish of my brethren. Before I left Agra I was, in consequence of my last severe attack, in a very emaciated and pitiable state. Friends at Agra, though sorry to part with us, yet thought that the trip might prove beneficial to me and Mrs. Makepeace, who had also been suffering. You will be glad to hear that we are now in the enjoyment of excellent health. One of my servants is apparently beginning to walk in the right way. Before leaving Agra a sermon which I preached on a baptismal occasion was blessed to a young lady in the congregation, who decided upon making a public avowal of her faith in Christ. I send a copy of the Report of the Benevolent Institution, from which you will see we have been well supported.

AGRA BENEVOLENT INSTITUTION.

The Committee advert with pleasure to the Report transmitted by Mr. MAKEPEACE, who had filled the office of cash and corresponding secretary to the time of his removal to Saugor, by which it appears that donations had been received from Europeans resident in the neighbourhood to the amount of 3553 rupees, and subscriptions to that of 139 rupees; that a commodious building had been erected, and that during the year forty children of both sexes had been admitted to the privileges of the Institution.

ADDITIONS TO VARIOUS CHURCHES.

We extract from the Oriental Baptist for December last the following interesting facts.

Calcutta. On the first sabbath in November the ordinance of baptism was administered in three of the chapels in Calcutta. At the *Circular Road Chapel* four believers were immersed in the name of the divine Three. One of them had for a considerable time been a member of the church meeting in Union Chapel, another had been a member of the Wesleyan body, the other two are young men of the East Indian community. While these were thus professing their faith in the Lord Jesus Christ, two persons were making a similar profession in the Native Chapel in *South Kalinga Street.* They were baptized by our native brother, Shujáatali. About the same hour another native convert was in the same manner avowing his faith in Christ in the Native Chapel in Intally. He also was baptized by a native brother.

Dinajpur. Two brethren belonging to her majesty's 80th regiment were baptized here on the 13th October.

Mr. Smylie writes that he baptized two young females on the 12th November. They were formerly scholars in Mrs. Smylie's school.

Jessore. At this station Mr. Parry baptized another convert, over whom he hopes he will long have to rejoice.

AFRICA.

CLARENCE.

In a letter from Mr. SAKER, dated 20th October, he communicates the following pleasing intelligence.

We are, through mercy, spared to continue our labours here. Our health has been remarkably good for many weeks, and we have not been called to relinquish aught of our tasks. Our sabbath *services continue, and we believe not without evident manifestations of God's presence. There are many seriously inquiring the way to heaven, and many among* the members give us real joy by the earnestness of their spirit and their efforts to be useful. Our classes and schools continue to be well attended, and the two additional classes we have formed since the Doctor's departure, promise well. They add to our work, but we willingly engage in it in the hope of qualifying the children to be teachers among

the heathen, should it please God to endue them with his Spirit.

We have recently effected a great improvement in our meeting house, introducing new backed benches instead of the common ones, now nearly all decayed or damaged. To make the expense of this as easy as possible, the friends have provided each man his own bench, and of the other improvements, platform, new jalousies, &c., costing £17, Mr. Lynslager has given £5, and the people propose raising the remainder. We want a new bible for the pulpit, for our present is much damaged and deficient. Perhaps some friend will supply us with one.

BIMBIA.

A letter has been received from Mr. MERRICK, dated the 24th of October, giving the following account of the state of things at that station.

Book of Selections.

I am now engaged with my Book of Selections from the Old and New Testament, and the gospel by John. When I next write I shall send you a part of the latter and the continuation of the former, a part of which I sent you some months ago.

The sabbath.

King William has lately made a law to prohibit sabbath-breaking, since which time our Lord's day morning services have generally been well attended.

Hopeful appearances.

Moindu is a real Christian, and my old interpreter and his wife, if not real Christians, are inquiring the way to Zion with a steady, determined will. I cannot say that Moindu's husband is converted, but he comes regularly for instruction, and wishes to know the truth. A woman, called Dinningge, is also a sincere inquirer, and comes regularly for private instruction. Another female, called Inboti, comes with the other inquirers for instruction, and is, I think, awakened, but not yet convinced of sin. She was with me this morning. I did all I could to rouse her conscience. All these meet together in each other's houses, from day to day, for social prayer. A few days ago I met them, by appointment, at Moindu's house, and there spent a pleasant season in prayer with them. For the first time I heard Moindu pray, and was delighted with the manner in which she expressed her dependence on the atoning merits of Christ. May she be faithful unto death! Pray for her, dear brother.

Heathen superstitions.

But while we have a little to cheer, we have much, very much to depress. One of the Bimbia chiefs, named Dick Merchant, lately hanged a man and a poor old woman on the charge of witchcraft. A canoe from *Dick Merchant's town, in* returning from *market, upset, and a young* man was killed by *a shark. The celebrated* necromancer, Eson*gupu, was immediately* consulted, and the consequence was the murder of two innocent persons. I heard of Dick's determination too late to arrest the evil. When I arrived at Dickola the poor old woman was a corpse, and lay shrouded in her house. The man was cut down before he died, and his skull broken and arms mangled in a most barbarous manner. I met him breathing strong, and offered to take him away, but they would not listen to me. When I ordered some water to be put on the fire in order to endeavour to resuscitate him, they broke the pot, and ordered his grave to be dug as quickly as possible. Next day I learned that the poor fellow was actually buried alive. Only a few months ago this same Dick Merchant entered into a treaty with the queen of England, through Captain Eden, of H. M. frigate Amphitrite, never again to offer human sacrifices.

Renewal of war.

Not satisfied with having imbrued his hand in the blood of two of his own people, Dick Merchant left his town a few days ago with a large body of men to make war with an inland chief called Mofe-mo-kema, on account of a canoe. King William sent off two large canoes filled with men to Mofe's assistance. We must begin to pray more earnestly than we have yet done, "Have respect unto thy covenant, O Lord, for the dark places of the earth are filled with the habitations of cruelty." I am glad that our schoolroom at Dick Merchant's town is nearly finished, and that we shall soon be able to carry on more vigorous operations there than we have yet done. Nothing but the gospel will reform the nations. May the Lord make us wise to win souls to Christ.

Want of assistance.

Before you receive this our brother Newbegin will, I think, be on his way to Africa; should it not be so, and you meet him any where, kindly beg him to come speedily. I do hope our Committee will send out a few humble, devoted missionaries to carry on the work; if not, the mission, humanly speaking, must soon sink. Take up this matter, dear brother, and give it the prominence which it demands.

A further letter has been received from Mr. MERRICK, dated November 1, 1848, from which we have pleasure in taking the following extract.

The Lord has begun to work among us. Two, if not four, are hopefully converted, and two others are inquiring the way to Zion with their faces thitherward. A young girl called Inangge, the sister of King William's eldest son, and who is betrothed to King Bell of Cameroons, is awakened, and comes not only to chapel, but for private instruction. She was with me yesterday, and said she does not wish to go to Cameroons to become Bell's wife, for she plainly sees that all her country practices are offensive to God. She is very attentive under the word, and will, I hope, yet cast in her lot among the people of God. May the Lord guide and direct her. King William is very favourable, and has lately made a law to prevent sabbath-breaking among his people.

Will you kindly inform the friends at Bow that the clothing which they kindly sent, has been received, and partly distributed and sold? Should the Bow friends think of Africa again, kindly say to them that men's and boys' shirts of common cloth, but strong, and common pantaloons, made of any strong unexpensive cloth, as well as large women's garments tastefully made, would be very acceptable. The women's garments should, for the most part, be made like a lady's night-gown, with a cape and long sleeves. They don't like short sleeves.

If you hear any friends asking what would be useful at our station, please say that Brazilian straw hats would be highly acceptable. Our St. Alban's friends sent a fine supply, and the first day I opened the box the greater part went off. I suppose if I had one hundred more they would be sold with ease.

AMERICAN BAPTIST MISSION.

MAULMAIN.

We are persuaded our friends will read with interest the following extract from a letter addressed by the Rev. T. SIMONS, to the editor of the Calcutta "Oriental Baptist."

It affords me pleasure to give you information of additions made to the English baptist church here. On the 8th inst. (November) Miss P., sister of Mr. E. P., was baptized in the river Salwen by the Rev. H. Howard. Last Lord's day, early in the morning, eight young converts, five females and three males, were also baptized in the same place by Mr. Howard, assisted by Mr. Stevens, the father of one of the candidates, an interesting youth nearly ten years of age. He had given evidence of his interest in the Saviour for some time, but was not encouraged to ask for baptism on account of his age.

We hope others are near the kingdom, and will soon come forward to tell of the good things the Lord has done for them. Most of the candidates recently baptized are pupils in Mr. Howard's school, two of them are his own daughters. They, with two others, it is believed, have cherished hopes of their interest in Christ for nearly two years.

There are signs for good among the natives. Next Lord's day a Burmese woman will be baptized by the Rev. J. Haswell, pastor of the Burmere church. Among the Talings there are a few promising inquirers after truth. The Rev. J. G. Binney baptized on June 2nd twenty Karens, men and women, and August 13th one Karen man. We feel thankful for these tokens of the divine favour following our labours. May the Lord continue to bless us, and cause many around us to turn to Him with full purpose of heart.

We feel assured that all who have read the deeply interesting memoir of the late Mrs. Judson,* written by the lady who has been since called by Providence to take her place, and who was previously well known as a writer under the name of Fanny Forester, will be pleased by the perusal of an extract from a letter

* *Memoir of Sarah B. Judson, Member of the American Mission to Burmah. By Fanny Forester, with an Introductory Notice by Edward Bean Underhill.* London: Aylott and Jones.

addressed by her to a friend in America with reference to the present state of the mission, and the labours of the devoted missionaries.

We have been favoured by the Rev. A. D. Gillette with the sight of a letter he has just received from Mrs. Judson, dated Maulmain, July 21, 1848. She says, and the intelligence will interest very many of her friends, "We are comfortably settled in the house to which we came when we first landed, and doing what we can. We are all in very good health, myself in particular. You never saw me so well. Baby is as round and as rosy as though she had been born in a land of snows."

The following extract of her letter will show that she has not laid down the pen of "Fanny Forester," and will, we hope, yield profit both to our readers and to the friends of the Missionary Union.

"'Let us, then, be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labour and to wait.'

"This verse of Longfellow's, my dear Mr. Gillette, has seemed to me, as I looked over the papers received this month, a very good expression of the spirit of the age. 'Up and doing!' 'Up and doing!' is the great cry; and I feel sure that all this energy, this 'running to and fro,' and 'increase of knowledge,' is not for a trifle. Blessed are they who, in this crisis of the affairs of earth, are not warring with windmills and wrestling with shadows; or, worse still, labouring to dig pits for the downfall of themselves and their fellows. You cannot imagine, now that I am out of the whirlpool, how it looks to me. I see a parcel of children hurrying, scrambling, and jostling, each trying to keep his own bubble in the air, or blow it where there is the most sunshine. These are the children of men. There are others busy—I cannot say quite as busy—building up a glorious temple of sapphire and emerald, and the other precious 'living stones,' each digging his priceless gem from the mire, wherever he can find it; and these, the labours of whose hands are eternal, are the children of God. You will like to know what the gem-seekers here in Maulmain are doing, and whether they find any thing that will help much toward building the temple.

"One company of them has discovered a bed of stones entirely unguarded, and they are securing them, one after another, right gleefully, I can assure you. The temple, at the particular spot where they are labouring, goes up very rapidly, and though their hands are sometimes weary, their hearts are full of joy.

"For the other company I cannot say so much. They have discovered a deep rich mine, but it is closely shut up, and guarded by a certain personage of whom you may have heard before, called Apollyon. Now, the command to overcome this fellow, who has gained all these jewels by robbing the Owner of the land, is positive, and they dare not disobey; and, moreover, they are certain they shall be successful in the end. But for these two considerations, joined with a dislike to lose so much treasure, if it can be avoided, I think they would retreat, and perhaps join the other company; for their task is very difficult and discouraging. Occasionally they gain a momentary advantage of the giant robber, and succeed in snatching a gem or two from beneath his feet; but of course they cannot expect to get at the bottom of the mine in this way. You may have heard of a certain lever, very powerful in such circumstances, called the word of God. This they have already prepared, and if they can only put it into full operation, they will at once overcome the enemy and unlock the mine. But necessary facilities for such operation will cost much time and labour, and will moreover cost a great quantity of gold, and many human lives. But He who bought the mine, a little less than two thousand years ago, paid a much higher price for it. The company know that it was of exceeding great value; and that if they do not recover it for the Owner, who is their benefactor, he will be angry with them, and chastise them. Do you know of any one who has a life to give in this cause? If not, gold would be very acceptable; for, as I have told you, it costs both."—*Christian Chronicle.*

CHINA.

HONG KONG.

When Mr. Dean, the American missionary, was in this country early last winter, he gave a very interesting account of the progress of the American Baptist Mission in China, and stated that a native agent, of whom he had four ready, *could be supported for £25* per annum. Some members of Mr. Fraser's church, *in Regent Street, Lambeth,* feeling deeply interested in the object, determined to *raise the amount, at the* same time resolving not to permit this to trench on their

contributions to the Baptist Missionary Society, and we are informed that no part of the sum thus diverted would have been contributed to the Society, and we think we can place confidence in a church which has done so well, that they will not permit the amount to be reduced.

The following letter from Mr. JOHNSON contains an account of the commencing labours of the native agent thus employed.

The name of your missionary is *Si-ki-Bu*. He first came under Christian instruction in 1844, was baptized at Hong Kong by Mr. Dean in February, 1847. He has a wife and three children. He is a man of superior intellectual endowments, and possesses a somewhat extensive and correct knowledge of Christian doctrine. We have entire confidence in his Christian character, and expect much from his labours for the salvation of his perishing countrymen. Oh, that he and his supporters may at last stand together on Mount Zion above, surrounded by a great number saved through their instrumentality! We doubt not that your fervent prayers to the great Head of the church for him will be unceasing, that he may have grace to continue indefatigable in the great work for which he has been set apart. During the month of June he was engaged in preaching and distributing tracts and portions of the scriptures in Tung Chiú, an island about fifteen miles from this place. He is now on a visit to his native district, Tie Chin. He took with him a supply of books. And you are now, doubtless, through your representative, presenting to a people "ready to perish," the "bread of life," and telling to multitudes who never before listened to it, the story of Calvary's bleeding Sufferer!

There is nothing of special interest with us just now. We have, as a mission, been called again to drink of the cup of affliction. The dear devoted wife of my youth, the sun of our domestic circle, the light of our home, has been removed from us. Oh, that the design of my heavenly Father in calling me thus early to drink so deeply of the cup of sorrow may be clearly recognized! and may I have grace, with a patient and hopeful spirit, to bow in humility and submission to Him who directs all things according to the counsel of his own will!

THE "DOVE."

Our readers were informed last month that the "Dove" had left the Isle of Wight on the 19th of December, with a fair wind. We regret to learn, by letters from Funchal, in the island of Madeira, that on the 23rd, when in the Bay of Biscay, she encountered a storm, which, on the following day, increased in violence, and continued for several days; that one of the sails was torn into ribbons, the tiller broken, the aft skylight stove in, and the vessel nearly engulphed, the passengers, especially the females, suffering severely from the incursions of the sea as well as of the rain. Mr. NEWBEGIN says, "We lifted up our hearts to God in our distress, and he heard and delivered us, and on the 6th of January we reached Funchal, where we found that within eight days six vessels had been wrecked there, as well as many others at some distance. The day following we returned public thanks in the Presbyterian chapel for our deliverance." The letters stated that they had received much kindness, and were recovering from the very severe effects of the storm. Captain MILBOURNE's letter, dated the 13th of January, is as follows:—

Little did I anticipate when I left England that I should have to address you from this island. I deem it a great mercy that we had such a port to resort to. Up to the 23rd ult., our voyage was prosperous and pleasant. On the evening of that day a gale commenced from the south-*west, which increased to a hurricane. At two a.m., Lord's day (the 24th) the sea was terrific. I then, for the first time, felt alarmed for the safety of the Dove* and the lives of all on board. I hove the vessel to, but not having my storm-sails bent, she did not head the sea as she was wont to do, but often fell off into the trough of the sea, which alarmed me very much. When the storm was at its height, and all was done that could be done, I deemed it my duty to let the friends, who were slumbering below, know of their perilous condition. We then gave ourselves to prayer. Before daybreak a change

for the better was apparent, for which we immediately gave thanks. On the following day a sea broke in upon us, and stove in our after skylight, a large portion of which fell into the beds on which three of the friends were resting. It was immediately secured and battened down. During all this boisterous weather we were greatly annoyed by several leaks, which wetted our beds, and rendered us all as miserable as we could well be. It was not till about the 3rd inst. that we began to have fine weather, and I could unbatten the skylight. All our clothes, beds, bedding, &c., were thoroughly soaked with salt water, which has rendered it necessary for every thing to be sent on shore. We arrived off Funchal on the 6th. At present the wind is from the east, blowing very hard, which prevents my getting off.

P.S. Monday 15th. The weather is now moderate and fine, and at six o'clock I shall be under weigh.

THE "WILLIAM CAREY."

We regret to have to state that this noble vessel also encountered a storm, which continued with unabated violence for seven days, and compelled her return to Liverpool, "not in consequence of any casualty, but the complete prostration of the officers and crew." Mr. and Mrs. Sale paid a visit to the highly esteemed owner (William Jones, Esq.), who was confined by indisposition, and on his remarking that such a storm was enough to make the stoutest hearts quail, and asking whether they would still attempt the voyage, they replied that they had not suffered from fear, only from sea-sickness, and that having been preserved by God in such danger, they were encouraged to believe that their heavenly Father had work for them among the heathen, and that they should start again with much greater confidence after such proofs of the vessel and her commander. Our excellent friend adds, "Thus did these devout servants of the Lord set sail with confiding and buoyant hearts, to preach the gospel in the regions beyond, where Christ is not named. They sailed again on the 29th ult. My only regret was, that *only two* could be sent out by the Society to preach the glad tidings of salvation to the millions of India. The 'William Carey' had splendid accommodations for many more, and I hope she will never again have to sail for Calcutta with *only two* missionaries." We trust our friends will enable the Committee to realize the highest wishes of our benevolent friend.

HOME PROCEEDINGS.

In explanation of the appearance of the Report of the Sub-committee, and of the Draft Charter, which were printed last month,* the Committee have directed the following portions of their proceedings to be inserted in the Herald.

On the 10th of January Mr. Hinton brought up a Report from the Sub-committee appointed to report on the question of seeking a charter of incorporation, on which, after discussion, it was resolved:—

"That the Report be received, and that it be printed, with a copy of the proposed Charter of Incorporation, for the information of the Committee, and that a copy be sent to each member of the Committee, with a view of its being further considered at the next quarterly meeting."

This was accordingly done, and on the 17th of January the Committee adopted the two following resolutions:—

"*That the Committee*, under a deep impression of the importance of the subject which has

* See Baptist Magazine for February.—Ed.

been brought forward by the Sub-committee, and desirous of ascertaining thereon the sentiments of the members of the Society at large, direct the publication of the Report and the Draft Charter, for general information.

"That the Report of the Sub-committee on the Charter be referred to the same Sub-committee for revision previous to publication."

JOSEPH ANGUS, *Secretary.*

From the above extract from the Minutes, it will be seen that the Committee have come to no decision on the question of a Charter of Incorporation, though they have deemed it respectful to the friends of the Society generally to give them an opportunity of considering the question which has been submitted to the Committee, and of expressing their opinion upon it.—ED.

YOUNG MEN'S MISSIONARY ASSOCIATION.

We have great pleasure in stating, that in the course of the month of January, meetings were held in connexion with this association in Devonshire Square School-room, Keppel Street Chapel, Fox and Knot Court School-room, Smithfield, Alfred Place Chapel, Old Kent Road, Buttesland Street Chapel, Hoxton, Horsley Street School-room, Walworth, North London School-room, Grays Inn Road, Cotton Street Chapel, Poplar, and Islington Green School-room, which were attended by deputations from this association, who in some instances were kindly aided by our ministerial friends, Mr. Brock, Mr. Carey, Mr. George, Mr. Pottenger, and Mr. Rothery, and by Dr. Prince. A good spirit was manifested, attention was excited by the details and the exhibition of idols, and at several juvenile auxiliaries were formed. Various other meetings, we understand, are in the course of being held. We shall be happy to see the example followed in other parts of the kingdom.

The remaining lecture at the Mission House will be delivered on the 21st inst., by the Rev. F. Tucker, B.A., of Manchester, "On India."

ANNUAL MEETING.

The Annual Meeting of the Society will be held at Exeter Hall on the morning of Thursday, the 26th of April, and, by adjournment, on Friday evening, the 27th.

The chair to be taken at the morning meeting by S. MORTON PETO, Esq., M.P., and at the evening meeting by JOSEPH H. ALLEN, Esq.

Four Juvenile Meetings will also be held on Monday the 23rd of April.

NOTICE TO AUXILIARY SOCIETIES AND CONTRIBUTORS.

The Treasurers of Auxiliary Societies, and other friends, who may have money in hand on account of the Society, are respectfully reminded that the Treasurer's account for the year will close on the 31st of March. All payments, therefore, intended to appear in the Appendix to the next Report, must be made in the course of this month.

It is requested that the respective accounts may be sent, properly balanced, to the Secretary, Baptist Mission House, Moorgate Street, accompanied by the list of subscribers, &c., in alphabetical order.

Mr. Groves, *of Bristol, whose name is* mentioned in a letter from Mr. Page, of *Madras, in the Herald for November, 1848,* has intimated to us that his name is *erroneously connected with the tenets* which Mr. Page has there condemned.

THE DIVINE METHOD OF GIVING.

The missionary intelligence this month filling a less space than usual, thought that the vacant columns will be not unprofitably occupied by the fol ing extract from a sermon by the Rev. Dr. YALE of the United States.

"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there may be no gatherings when I come."—1 Cor. xvi. 2.

We are not our own; but are bought with a price; and, in the exercise of love, we devote to Him that loved and bought us, all that we are and have, and all that we can do, to carry into effect his designs of mercy to perishing men, and we ask, each one for himself,

"What can I do for him that died
To save my wretched soul?"

Knowing, as we do, the languishing state of the missionary enterprise, in all its departments, it is of the utmost importance to know what is *the divine method of raising all the funds we need.* Let us examine this divine method.

1. It is *to contribute frequently.* Upon the first day of the week. This is frequently, for it is once in seven days. Nor shall we think that God calls too frequently, if he calls once a week, to make some appropriate acknowledgment of his right, by giving a portion of what he gives us, to carry on his peculiar work in the world, and to save the perishing; to save them, not from starvation, but from perdition. Once a week—can this be too often to make a pecuniary contribution to send the word of life, or the messenger of mercy, announcing life to those who are dead in sins? Were our souls where theirs are, should we think once a week too often to be thought of, and prayed for, and laboured for, that we might live? Relief must be had. God has ordered it to be given by us, and given on the first day of the week. *Frequently,* so that we may never forget it.

2. *Statedly* also. Upon the first day of the week. What day could be more appropriate? The Redeemer's birth-day. As it is said, "This day have I begotten thee." The day of the church's foundation: for, on the first day of the week, the stone, which the builders rejected, became the head of the corner. What precious associations! A rising Saviour! A church founded! Now, on the same day, we lay by in store that which may honour the Saviour, add lively stones to the building, send hope to the benighted world. It must be good also to begin the week with this labour of love. Let God have the first-fruits of all our time; let the noble object of saving lost men, as co-workers with God, pre-occupy our thoughts and our plans, give tone *to our spirit, and direction* to all our movements. *To commence the week in this manner assimilates earth to heaven, the employments of Christians to those of angels.* The sanctity and the blessedness of the sabba thus spread over all our time, and a work of our hands. Thus frequently statedly the *divine method* requires to lay store.

3. *Universally.* "Every one of you. it a *duty* to contribute frequently and st for evangelizing the world? Whose d it? The duty of every Christian. I *privilege?* Whose privilege? Does our demand the service of every one? Do not, at the same time, allow every on privilege? Who is it, then, among a friends, that is to be exempt from the Who that is to be deprived of the privi Not one. Due allegiance is expected and due favour is shown to all. It is ord that *every* one shall lay by him in store. suitable and how beautiful is this arr ment! Here the whole church of Chris high and the low, the rich and the poo male and the female, appear before hi the first day of the week. Nor does an appear empty handed. Every one lays b in store an offering, as an acknowledgme obligation and thanksgiving. This being frequently and statedly, and on that d consecration and blessing, it is suited to duce the most happy results. Here all beat in unison, before the face of the Lo

4. *In due proportion.* "*As God prospered him.*" Believers were generally in apostolic times, and obtained the me their support by their daily labour. A end of the week, their work being done, could be ready to observe the Divine F dence in regard to them, and to know far they had been prospered. And thi the rule of proportion for their contribu They might lay by in store, as they were or as their love prompted them to do. any time, they had received more than mon, then their proportion would be the while the amount would be greater. A if they had received less. This would o equally upon all members; for the rich give abundance from their abundant in and the poor would give a little, just i same proportion.

5. *With order and care.* "Let every of you lay by him in store." Labourers store-houses; in them they preserve the of their labour. They also have a plac their money; their iron chest, or some place of safety. This is their treasury. this they deposit the results of their ind and frugality. For what? For the purpose of order and safe-keeping. place of deposit how much thought

ended! It is the store, perhaps, laid up a day of trouble, or for the helplessness of age, or as an inheritance for children. In w of this store, one may say to his soul, 'hou hast much goods laid up for many rs." Another may calculate how much may gain by the provident use of this store; he may pride himself on the power he can rt with his wealth. Others may look to-rds their little store with an anxious eye, ible to tell how their wants shall be plied amid the vicissitudes of an uncertain eafter.

But where is the man who keeps a treasury God? I mean a place of deposit, in ich he may lay up in store, as God has spered him, his contribution for the relief the needy, especially the needy soul. It uld be no great stretch of the imagination suppose that a pious mind would find as ch pleasure in thinking of the Lord's asury as of his own. It is the testimonial his heavenly Father's bounty. Every ught of it calls forth a new emotion of e, with a strong desire to do good to the dy. In this treasury the money is safe, and s ready. This was one design of the apostle ordering this deposit—"that there be no gatherings when I come." He was making collections in Asia and Europe, among the churches of the Gentiles, to relieve the poor saints at Jerusalem. As he was passing from one church to another, to promote their spiritual interests, he was willing to take charge of their collections, and be the bearer of them for the relief of the poor. But he did not wish to do what they could do themselves. Nor did he wish to be diverted or detained from his great work while their collections were being made. If they would follow his directions, all would be ready. He would receive their bounty, and rejoice with them in their readiness and liberality. Then God would be pleased with their cheerfulness, and honoured by the abundance of their contribution and their joy. So in all cases of charitable liberality, if the DIVINE METHOD were followed, how pleasant, how delightful would be the aspect of the church! Every member laying by him in store upon the first day of the week, as God had prospered him, what an abundance would there be for every want! How promptly, how cheerfully, how satisfactorily would every want be met! Every one's bounty would be ready on the call being presented.

It is respectfully requested that where it is practicable the friends in the untry ordering Missionary Cards, &c., would at the same time kindly mention e name of a country bookseller, and his London agent, through whom the rcels may be sent, or such other mode of transmission as may most economise e Funds of the Society.

FOREIGN LETTERS RECEIVED.

AFRICA	BIMBIA	Merrick, J.	August 31.
	CLARENCE	Saker, A.	Sept. 2 & 4, Oct. 18 & 28.
	MADEIRA	Milbourne, T.	January 13.
		Newbegin, W.	January 10.
AMERICA	MONTREAL	Cramp, J. M.	Nov. 30, Dec. 13, Jan. 4.
		Leeming, J.	Dec. 22.
ASIA	CALCUTTA	Lewis, C. B.	November 6.
		Thomas, J.	Nov. 7, Dec. 7.
	COLOMBO	Davies, J.	November 13.
	DINAGEPUR	Smylie, H.	September 22.
	KANDY	Allen, J.	November 14.
		Dawson, C. C.	December 14.
	MADRAS	Page, T. C.	December 10.
	MONGHIR	Lawrence, J.	November 29.
	NEWERA ELLIA	Davies, J.	December 14.
	SAUGOR	Makepeace, J.	November 23.
	SERAMPORE	Marshman, J.	December 7.
	SEWRY	Williamson, J.	November 4.
BAHAMAS	NASSAU	Capern, H.	Nov. 22, Jan. 3.
		Littlewood, W.	November 27.
BRITTANY	MORLAIX	Jenkins, J.	Jan. 6 & 25, Feb. 2.
HAITI	CAPE HAITIEN	D'Essex, A. W.	October 6.
HONDURAS	BELIZE	Braddick, G.	December 11.
		Kingdon, J.	November 11.

JAMAICA	BETHEL	Merrick, R. R.	January 1.
	BROWN'S TOWN	Clark, J.	December 4 & 20.
	CALABAR	Tinson, J.	December 5 & 19.
	FOUR PATHS	Hands, T.	November 21.
	HOBY TOWN	Henderson, J. E.	November 24.
	KINGSTON	Webley, W. H.	December 4.
	MONTEGO BAY	Vaughan, S. J.	January 3.
	MOUNT ANGUS	Teall, W.	November 18.
	SALTER'S HILL	Dendy, W.	December 2 & 20.
	SPANISH TOWN	Harvey, C.	Nov. 20.
		Phillippo, J. M.	January 5.
	STEWART TOWN	Dexter, B. B.	November 13.
TRINIDAD	PORT OF SPAIN	Cowen, G.	November 20.
		Law, J.	Nov. 21, Dec. 7.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following friends—

London Maternal Association, by Mrs. Meredith, for parcels of the Association papers, for *wives of missionaries;*

Alexander Wood, Esq., Brentford, for a box of magazines;

Mr. Robert Wallis, Loughton, for a parcel of magazines;

Ladies of the Dorcas Society, Lymington, for a box of clothing, for *Rev. G. Cowen, Trinidad;*

Friends at Berwick, for a box of clothing, &c., for *Rev. J. Hume, Jamaica;*

Mr. Mc All, Tottenham, for a parcel of Evangelical Magazines;

Friends at Ampthill, for a box of clothing, for *Rev. J. Merrick, Bimbia;*

Miss Jacobson, Islington, for a parcel of the Patriot and magazines;

Rev. R. Hooppell, Winscombe, for a box of magazines, &c.

The thanks of the Committee are presented to Mr. John James Smith, for twenty-one numbers of the Edinburgh Review.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, during the month of January, 1849.

Annual Subscriptions.

	£	s.	d.
Anderson, W., Esq.	1	1	0
B., Birmingham	1	1	0
Bickersteth, Rev. E.	1	1	0
Blacket, Mrs.	1	1	0
Brown, Mr.	0	10	6
Burgess, Mr. J.	1	1	0
Burls, Mr. John	1	1	0
Burton, Rev. Jos.	2	0	0
Danford, John, Esq.	1	1	0
Danford, Mr. Warren	1	1	0
Dusautoy, Miss, Basingstoke	0	10	0
Fuller, Mr. W. C.	1	1	0
Goodings, Wm., Esq.	2	2	0
Grey, Mrs.	1	1	0
Grove, Mr. Thomas	1	1	0
Gurney, W. B., Esq.	100	0	0
Gurney, Joseph, Esq.	15	15	0
Gurney, Thomas, Esq.	5	5	0
Gurney, Mrs. Thomas	1	1	0
Gurney, Henry, Esq.	5	5	0
Hanson, Joseph, Esq., two years	4	4	0
Howard, Luke, Esq.	2	2	0
Jackson, Abraham, Esq.	1	1	0
Kemp, G. T., Esq.	3	3	0
Maliphant, G., Esq.	1	1	0
Merrett, Mr. T.	1	1	0
Moore, Mrs.	2	2	0
Do., for *Colonies*	1	0	0
Napier, Mr. T.	1	1	0
Payne, Mrs.	2	0	0
Priestley, Mrs., Buckingham	2	2	0
Prosser, Mr. R.	1	1	0
Ramsden, R., Esq	1	1	0
Roe, Mr. Freeman	2	2	0
Russell, Miss.	1	1	0
Shaw, Mrs. M	1	1	0
Smith, Eusebius, Esq.	1	1	0
Smith, Mrs. J. J.	1	1	0
Smith, Rev. Jas., jun.	0	10	6
Tucker, B., Esq.	2	2	0
Waller, Sir Wathen, Bt.	2	0	0
Watson, S., Esq.	1	1	0
Woolley, G. B., Esq.	2	2	0

Donations.

	£	s.	d.
A British Teacher	1	0	0
A few friends, by a sincere friend	1	0	0
Buddick, Miss Anna, Collected by, for *Dore*	0	10	0
C. J. W.	50	0	0
Educational Committee of the Society of Friends, for *Trinidad Schools*	75	0	0
Hoptinstall, Mr., for *support of pupil at Serampore for three years*	50	0	0
Hill, Mr. John	15	0	0
Mission House Box, Moorgate Street	0	6	10
Payne, Mrs., for Debt	5	0	0
Peto, S. M., Esq., M.P., for do.	250	0	0
Do., for Jamaica Theological Institution	30	0	0

	£	s.	d.
ı S., Collected			
ıbes	3	7	6
.....	1	0	0

Legacies.

ſr. S., late of			
l.....	18	0	0
ın, Mr., late			
.....	50	0	0
Rev. W.,			
ıethnal Green	10	0	0
ırs. Mary, late			
ıdon.....	89	11	6

ɔon Auxiliaries.

on account...	9	8	2
ɛ Square—			
ıtions, by Mas-			
l Miss French,			
ɛs	1	5	4
ınday School,			
).....	0	8	0
Second Church—			
School Class,			
ɛe	0	10	0
on account...	9	0	0
reet, on ac-			
.....	36	12	10
China	6	0	0

ıEDFORDSHIRE.

ɛcond Church—			
ıtions, for			
.....	1	11	0
le—			
ıtions, by Mas-			
. Conder, for			
.....	1	0	6

Berkshire.

n—			
tions, on ac-			
.....	18	17	4

KINGHAMSHIRE.

m—			
tions, for			
.....	3	0	0

MBRIDGESHIRE.

—			
; Rev. E., for			
.....	0	10	0

Cornwall.

, on account	26	18	0
tions	1	11	6
r *Dove*.....	0	11	6
tions, for			
.....	4	0	0

Derbyshire.

Trent—			
m, Mr. W....	2	0	0

)evonshire.

tions	1	10	0
Dove.....	0	5	0
us, for			
.....	2	0	0

	£	s.	d.
Kingsbridge—			
Collections.....	5	17	8
Contributions	4	11	8
Sunday School, for *Dove*.....	1	4	0
Plymouth, George Street—			
Contributions, for *Africa*.....	4	0	0
Upottery—			
Collection	1	5	0

Dorsetshire.

Lyme—			
Collection	2	15	0
Parley—			
Contributions	1	1	0

Durham.

Sunderland—			
Oliver, T., Esq., for *Debt*.....	5	0	0

Essex.

Harlow—			
Contributions, for *Dove*.....	2	10	0
Loughton—			
Contributions	6	1	2

Gloucestershire.

Coleford—			
Sunday School, for *Dove*.....	2	10	3
Eastington—			
Sunday School, for *Dove*.....	0	10	0
Nailsworth—			
Underhill, E. B., Esq., for *Debt*	5	0	0

Hampshire.

Andover—			
Collections.....	5	2	3
Contributions	31	13	10
Do., Juvenile.....	1	10	7
Broughton—			
Collection	7	13	6
Contributions	4	4	3
Do., Sunday School	0	11	4
Guernsey—			
St. Martin's, Collection	1	14	10
St. Saviour's, ditto ...	1	16	8
Do., Contributions	1	17	6
	5	9	0
Exchange and expenses.....	0	16	6
	4	12	6
Romsey—			
Collection	6	7	10
Contributions	5	9	11
Do., for *Dove*.....	0	12	6
Wallop—			
Collection	2	5	0
Contributions	1	11	1

Herefordshire.

Kington	6	10	0

Hertfordshire.

Boxmoor—			
Collections.....	5	1	10
Contributions	3	7	9
Do., Sunday School	0	4	6
Tring—			
Olney, D., Esq.....	5	0	0

Kent.

Eythorne—			
Contributions	2	6	8
Do., for *Dove*.....	1	1	4
Faversham—			
Contributions, for *Dove*.....	1	1	0
Greenwich, Lewisham Road—			
Contributions from a few friends and children	4	4	0

Lancashire.

Liverpool, Pembroke Chapel—			
Sunday Schools, half yearly subscription, for *Patna Orphan Refuge*.....	4	0	0
Manchester, Union Chapel—			
Sunday School, for *Entally*	10	0	0
Do., for *Dove*.....	2	15	0
Rochdale—			
Kelsall, H., Esq., for *Jamaica Theological Institution*	50	0	0
Ulverstone—			
Contributions, for *Dove*.....	0	16	7

Leicestershire.

Leicester—			
R.....	10	0	0

Lincolnshire.

Brocklesby—			
Contributions, for *Dove*.....	0	7	0

Norfolk.

Neatishead—			
Contributions, for *Dove*.....	1	5	0

Northumberland.

Berwick	12	13	6
Collection	5	0	0
Contributions, for *Africa*..	0	5	0
Do., Sunday School, for *Dove*	1	0	0
Do., do., Mrs. Makin's, for *do*....	0	8	6

Nottinghamshire.

Sutton on Trent—			
Collections.....	3	0	0
Contributions	3	10	0
Do., Sunday School	1	10	0

Oxfordshire.

Banbury—			
Clarke, Mr. C. ...A.S.	1	0	0
Oxfordshire, on account	50	0	0

Shropshire.

Bridgnorth—			
Collections	12	16	6
Contributions	11	13	0
Coalbrookdale—			
Contributions	7	5	0
Dawley Bank—			
Collection	2	0	0
Donnington Wood—			
Contribution	1	0	0

	£	s.	d.
Pontesbury—			
Collection	1	2	0
Contributions	1	11	2
Wem—			
Collection	0	15	6
Contributions	0	5	0
Whitchurch—			
Collection	5	17	3
	44	5	5
Acknowledge before	30	0	0
	14	5	5

SOMERSETSHIRE.

Bristol, on account	62	1	6
Minehead—			
Contributions, for *Dove*	0	10	0
Weston Super Mare—			
Contributions, for *Dove*	1	0	0

SUFFOLK.

Barton Mills—			
Contributions, for *Dove*	1	0	0
Eye—			
Collection	2	8	5
Contributions	8	5	10
Do., Sunday School, for *Schools*	1	10	8
Horham—			
Collection	5	14	6
Sunday School	0	2	6
Ipswich, Stoke Green—			
Contributions, for *Dove*	1	10	6
Mildenhall—			
Collection	1	9	6
Contributions	0	7	0
Stradbrook—			
Collection	2	4	0
Contributions	4	9	0
Sutton—			
Sunday School	0	8	6

SURREY.

Norwood, Upper	1	1	0

SUSSEX.

Brighton—			
Collection, Public Meeting	12	2	8
Do., Bond Street (part)	5	5	3
Contributions	16	13	7
Hastings—			
Collection	2	5	3
Sunday School	0	13	9

WARWICKSHIRE.

Birmingham—			
Swan, Rev. T., for *Debt*	5	0	0

WILTSHIRE.

Melksham—			
Juvenile Association	3	1	0
Trowbridge—			
Page, Mrs.....A.S.	20	0	0

WORCESTERSHIRE.

Stourbridge—			
Contributions, for *Dove*	0	10	0

YORKSHIRE.

Bramley—			
Contributions	1	0	0
Hull—			
Toft, Mrs., for *W. & O.*	10	0	0
Ripon—			
Earle, Francis, Esq., M.D.	0	6	6
Scarborough, &c., on account	50	0	0
Sutton—			
Collections	11	18	2
Contributions	1	4	10

NORTH WALES.

ANGLESEA—

Holyhead—			
Contributions	14	7	8

FLINTSHIRE—

Rhyd Galed—		
Contributions, from Colliers	1	10

SOUTH WALES.

CARMARTHENSHIRE—

Newcastle Emlyn	10	6
Rhydwillym—		
Collection	2	17

GLAMORGANSHIRE—

Cardiff—		
Bute Docks, Bethel Sunday School, for *Dove*	1	16
Bethany	0	16

MONMOUTHSHIRE—

Abergaveuny—		
Contributions	0	18

PEMBROKESHIRE—

Bethabara—		
Collection	1	18
Contributions	1	15
Do., Sunday School	0	8

SCOTLAND.

Burray—		
Contributions, for *Africa*	1	0
Edinburgh—		
Contributions, by Rev. C. Anderson	4	0
Do., by do., for *Translations*	0	10
Stirling—		
Society for Religious Purposes	8	3
Wright, Mrs. Dr.	1	1

IRELAND.

Ballina—		
Contributions, for *Dove*	1	17
Londonderry—		
Contributions, for *Dove*	1	0

ERRATUM.

In the list of contributions in the Herald for January the amount of the collection fi Libanus, Glamorganshire, should have been *nine* shillings, not *six*, as by the printer's erro is there stated.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankf received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., M.P., Treasurer the Rev. Joseph Angus, M.A., Secretary, at the Mission House, 33, Moorgate Street, Lond in EDINBURGH, by the Rev. Christopher Anderson, the Rev. Jonathan Watson and J Macandrew, Esq.; in GLASGOW, by Robert Kettle, Esq.; in CALCUTTA, by the Rev. Ja Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, I Contributions can also be paid in at the Bank of England to the account of "W. B. Gu and others."

IRISH CHRONICLE.

A WORD TO AUXILIARIES AND SUBSCRIBERS.

The financial year closes on the 31st of this present month, and all collections and subscriptions intended to appear in the annual report should be paid on, or before, that day. Few persons are aware of the trouble which a want of attention to this subject gives.

April is a busy month; accounts to be balanced, and audited—the report to be prepared and laid before the committee—the arrangements for the annual services to be made—and for these things we have not a day too many. Hence if there be any tardiness in forwarding subscriptions, and they come late, with a request that they may yet be inserted in the report, either the request must be declined, or a great deal of inconvenience is the result. It is not, we think, too much to ask our friends to spare us this trouble. A day or two earlier to them can be of no moment—a day or two later to us, is very inconvenient indeed.

Some of the arrangements for the annual services are made. Mr. Brock has kindly consented to preach the annual sermon—and Mr. Binney has again allowed the use of Weigh House Chapel for this service. Richard Harris, Esq. M.P. of Leicester, has also consented to preside at the annual meeting.

It will be seen that contributions are coming in towards the liquidation of the debt—but only slowly. Only a few friends to whom application has been made by circulars, have yet replied; and only four churches have given us a collection; and it is those churches alone, who have given no help whatever for these two or more past years, that have been written to on the matter. May we not again press the desirableness of speedily responding to this appeal? Help rendered quickly, in times of pecuniary difficulty, is more valuable than greater assistance, given tardily.

The accounts from Ireland, as to the progress of the mission, are still very encouraging. Would that we could follow up our successes, and enlist the agency which so repeatedly offers, but which the want of funds compels the committee to refuse.

Mr. Mulhern, in his report for January, gives the following account of his prospects at the opening of the year. His labours had been somewhat interrupted by a few weeks' absence in the north of England, where he had been pleading the cause of the society with acceptance and success.

THE MISSIONARY'S WEEKLY WORK.

We still get on comfortably at Conlig, and feel that we have much cause for thankfulness. My usual engagements are preaching twice on the Lord's day at Conlig, and the superintendence of the sabbath school—visiting the people on Monday, and the prayer meeting at night—on Tuesday, service at one of the sub-stations—service at Conlig on Wednesday—visiting the friends who reside at a considerable distance on Thursday—at home Friday and Saturday, preparing for the coming sabbath.

A GOOD BEGINNING.

On the Wednesday in the first week of the new year, I had the pleasure of baptizing three persons, who have since been added to the church, and they give promise of usefulness. This is encouraging, and a token of good at the opening of a new year. One of these persons, a man over fifty years of age, has attended regularly for the last five years. He resides some three miles off in the country, and wishes me to come and preach at his place, which I hope to do for the first time, to-morrow evening. I expect to find a goodly company of his neighbours gathered

to hear the word of life. The other two are females residing in the town. The husband of one very seldom attended the worship of God; but since his wife's baptism I have observed him present several times, with her and their children.

PROGRESSIVE IMPROVEMENT.

We had not so much temporal distress in this neighbourhood last season as the year before; nor have we near so much this season as last. But there are yet among us some cases of great suffering, partly owing to sickness, and partly to the want of employment.

Mr. THOMAS writes from Moate, Jan. 19, and speaks first

OF THE CONGREGATION.

Notwithstanding the severity of the weather the attendance continues as good as usual. The people manifest deep and serious attention. Some Romanists come even in the dark cold nights, and stand under the archway where they can hear, and others of them on the steps, and outside the door.

A NEW STATION.

I have commenced preaching at Clara, six miles from this. The large room was crowded, the greatest attention paid to the word, and earnest entreaties uttered that I would come again as soon as possible. Some persons walk from this place to Moate and back again on Lord's days, when the weather will permit, to attend our usual service. To one of these the room at Clara belongs, and he has also, unsolicited, become a subscriber to the society's funds.

Amidst many difficulties and disappointments, Mr. BERRY has generally been favoured with good tokens of the divine blessing. But his report for January is more than usually cheering.

SOME PLEASING FACTS.

I do not recollect a period in the history of our mission here, since I came hither, so encouraging as the present. Truly am I beginning to realise the truth of the scripture declaration, "they that sow in tears, shall reap in joy." A few facts will be the best evidence of our prosperity.

The last night of the old year, our usual annual prayer and social prayer meeting was held; all our friends in the locality were present. We felt it good to wait upon God, and in answer to prayer, many unmistakeable evidences of the divine favour, both then and since, have been especially manifest.

AN EARNEST SEEKER.

A Romanist, bare foot it is true, but a very intelligent woman, proposed for baptism. I encouraged her some time ago to come and hear the word. She was not only regular in her attendance at Abbeyliex, but also at one of my out-stations a considerable way off. Last Tuesday night I was pleased but surprised to see her come, for she was drenched with rain, but she enjoyed the means of grace.

THE TRUTH MAKES FREE.

Again, a farmer, his wife and two daughters, came and asked to be baptized. I sat down and entered into conversation with them on the subject of conversion to God. Very delightful indeed was that conversation. About twelve months ago a New Testament found its way into their house; it was read, and read with profit, for not only have the errors of Rome been unfolded to the family, but the truth has had access to their hearts. I found, too, that this man had given his barn to one of our teachers of the night schools. He has openly broken with the Romish church, by publicly giving his house for the use of our school, and without any pecuniary consideration.

Scarcely a week passes without bringing Romanists to my house, expressing their desire to join our church. In some cases I fear the real motive may be gain, or the hope of it. Yet still I hope that even amongst these there are some who are sincere, and that from this class of inquirers we shall reap some fruit.

To these facts I add one more. By your grants from the Relief Fund, to poor brethren we have opened eight night-schools, these brethren being desirous to *work* for what is thus voted. Thus there are *two hundred persons*, of various ages, receiving scriptural instruction, who but for these schools would be almost wholly without it. Large numbers of Romanists even, are imploring blessings from on high upon the society, for giving them the advantages of these schools.

WHEN THEY PERSECUTE YOU IN ONE CITY, FLEE TO ANOTHER.

In the month of December I was turned out of one of my country stations through the influence of the clergyman, who is also a landlord. But the next month did not close before another opened not far distant, so that the hearers at the former station will still be able to hear the gospel. Another clergyman is striving to stop the good work, but hitherto he has not succeeded.

Mr. Bugby, from Waterford, preached for us last week. The text and the discourse suited the circumstances of an afflicted family who were present. It reached their hearts and though not hearers of mine, they were present last Lord's day. Perhaps this is amongst the all things that will work for good.

Mr. M'Kee is encouraged by the gradual increase of the church at Easky; though like all his brethren he loses some of his most valued members by emigration. If those who are added to the churches in Ireland from time to time remained in the country, the success of the mission would be much more obvious.

PREJUDICE OVERCOME AT LAST.

I had the pleasure last Lord's day, Feb. 11, of baptizing a person in the sea, at a spot convenient to the village. His wife was baptized some years ago, by Mr. Sharman, at which his opposition was so great that he offered to meet any baptists in the neighbourhood to a public discussion of the subject. The Lord has, however, removed prejudice from his mind, and led him to see his duty in this matter.

LOSS AND GAIN.

One of our members, baptized in November last, and a convert from Rome, whose steadiness and piety have endeared her to all in the church, has just emigrated to America. May the great Head of the church bless her wherever she goes.

We continue to have several Romanists attending our meetings in various places. Some of these, however, may now be reckoned upon as having been delivered from the bondage of "the man of sin."

The following extracts are taken from the journals of the readers under Mr. Hamilton's superintendence, and from his own letters during the month.

FRESH OPENINGS.

The state of the mission, writes Mr. H., is still encouraging. I baptized an interesting young person, Lord's day, January 14, and I expect to baptize again shortly. At Mullifarry there are seven families who have expressed a strong desire to join us. I preached there last week, and afterwards conversed with about twelve persons, on the concerns of their souls, and of these I have reason to think well. One of them is a deeply pious woman, mother of a large family, who seem to partake of her spirit. They are very anxious to have a school there. The presbyterian minister contrived to get our school out of that, and to have a national school in its place, with which the pious part of the people are greatly dissatisfied, as they have not the scriptures taught as in one of our schools.

SOMETHING UNCOMMON.

Yesterday evening, February 2, *I had the pleasure of baptizing the Rev. George M'Namara and his wife. The meeting was very solemn, and I trust that very many enjoyed the divine presence.*

Mr. M'Namara was formerly Romanist curate of Kilfian Backs, and then of Kilmore Enis. Having been led to renounce popery, he spent some time with Mr. Naugle at Achill, and subsequently was appointed protestant curate of Crossmolina, where he married. Previously to this however, his wife and her sister had been convinced of believers' baptism. His intercourse with them and two members of our church residing there, led him to consider this subject; and hearing of my preaching at M——, he came, and finally decided upon joining our church. Before receiving Mr. M'Namara, I had an interview with the Rev. G. Read, curate of this parish, who expressed a favourable opinion of his piety and qualifications for usefulness. One of our members at C——, used occasionally to hear him, and he reports well of his preaching talents. His intimate acquaintance with the habits of the people, and the Irish language, are most important in this country. For the present Mr. M'Namara will help me here, until the committee determine whether they can employ him as an agent.

Is it not distressing, that when the Lord is raising up such persons, ready, and as far as we can judge, most singularly qualified for the work, want of funds should alone render such a proposition inadmissible? Surely this adds additional force to the appeal which has been made for contributions towards the liquidation of the debt.

Last Lord's day, February, 4, Mr. M'Namara preached to us twice, and with great acceptance. At the prayer meeting he spoke in the Irish language, and the poor people, converts from popery, were indeed charmed.

A YOUNG REPROVER.

I was accosted, writes R. Moore, in the street by a woman saying to me, "I am greatly obliged to you for calling on me and reading the scriptures and explaining them. Do come again as soon as you can. Since my little six year old child heard you reading about the sinfulness of swearing, he watches me, and when I swear, he calls to me saying, 'How soon you forget what was read to us a few days ago; I will never swear mother!'" It is surely very singular and very interesting that a little child should thus watch over a parent, and remind her of what she had heard about this sin.

MORE TYRANNY AND LESS DREAD OF IT.

Many of the poor people about here, writes John Monaghan, are resisting the tyranny under which they have so long groaned. The parish priest has lately made several orations from the altar against reading the scriptures,

and scripture readers; telling his flock that those who read that profane book, were brutes and devils, and threatening any who read, or heard it read with his severe displeasure if they persevered. But the people are persevering, and declare they will continue to do so.

AS A PROOF

That what they say they do, within the last few days, several of whose names he mentioned on these occasions, have repeatedly invited me to come and read in their houses. We need not fear these efforts to stop us; they stimulate inquiry, and inquiry, when properly carried on, will, under the divine blessing, surely terminate in the discovery of the truth, and the truth will make them free.

POSTSCRIPT.

By the recent deaths of Mrs. Page of Trowbridge, and Mrs. Burls of Edmonton, the Society has lost two steady and liberal friends, who were always ready, according to their ability, not only to afford regular pecuniary support, but extra help in times of peculiar difficulty. In addition to her usual contributions, Mrs. Burls sent every year one or more large parcels of useful clothing for the poor children in our schools, and invariably accompanied these gifts with a handsome donation in money, to be applied according to the discretion of the missionary. May those who inherit their property, and we trust also their virtues, continue to help the Society in the same way, and even to a greater extent.

We have received the first quarter's accounts of the Ballina Relief Farm. They are eminently satisfactory. The seed has been sowed in very favourable weather, and the expenditure hitherto has been below the estimate which the Secretary laid before the Committee when the matter was first under consideration.

The contributions towards the debt come in slowly, but we think, on the whole, encouragingly. Still we may say again, speedy help is the most efficient help.

CONTRIBUTIONS RECEIVED SINCE OUR LAST.

	£	s.	d.
London—			
Fletcher, J. Esq., 1849–50	5	5	0
Clutterbuck, Mr.	1	0	0
S. M. for Readers, Connaught	10	0	0
Lymington—Mursell, Mr. W.	1	1	0
Liverpool—Vickress, Mr.	1	0	0
B. Mrs. by Rev. J. Lister	0	10	6
Harlow—part collection by Rev. T. Finch £2 10 3			
Ladies Aux. by Miss Lodge 4 10 10			
	7	1	1
Ramsey—by Rev. Mr. Crofts	2	10	9
Portlaw—Logen, Mr.	0	7	0
Leechlade—Walsh, Mr. A.	0	10	0
Montacute—collection, &c. by Rev. J. Price	1	12	6
Bacup—subscriptions by Mr. Lord	4	10	0
Canterbury—coll. and subs. by Mrs. Flint	19	10	0
Markyate Street—do. by Rev. W. Wake	2	2	6
Saffron Walden—do. do. by Secretary	9	0	0
Reading—collection by Rev. J. J. Brown	5	14	8
Tiverton—collection by Rev. R. Webb	1	10	0

DONATIONS TOWARDS THE DEBT.

	£	s.	d.
Previously acknowledged	184	7	0
Kelsall, H. Esq., Rochdale	50	0	0
Nash, Mrs. W. W. London	5	0	0
Kitson, George, Esq. Ramsgate	3	0	0
Fletcher, Jos., Esq., London	5	5	0
S. M.	40	0	0
Mursell, Mr. Lymington	2	2	0
Houghton, J. Esq., Liverpool	20	0	0
Gurney, J. H., Esq., Norwich	10	0	0
Fell, J. Esq., Milnthorpe	5	0	0
Stevenson, G. Esq., Blackheath	25	0	0
Cradley—by Rev H. Barker	0	18	0
Soham—by Rev. J. Cooper	1	8	0

Subscriptions and Donations thankfully received by the Treasurer, JOSEPH TRITTON, Esq. Lombard Street; and by the Secretary, Mr. FREDERICK TRESTRAIL, and Rev. JOSEPH ANGUS, at the Mission House, Moorgate Street; and by the pastors of the churches throughout the Kingdom.

COLLECTOR FOR LONDON, REV. C. WOOLLACOTT,

4, COMPTON STREET EAST, BRUNSWICK SQUARE.

J. HADDON, PRINTER, CASTLE STREET, FINSBURY.

THE

BAPTIST MAGAZINE.

APRIL, 1849.

MEMOIR OF THE REV. JAMES NORMANTON.

BY THE REV. BENJAMIN EVANS.

Of the early life of Mr. Normanton the writer knows but very little, whilst the limited sphere of his labours, the native modesty of his character, and the retiring habits of his life, as well as certain constitutional tendencies which augmented in power as he advanced in age, render his life much less marked with those incidents frequently the only charm of biography, which men of inferior minds and less moral excellency unfold, and to some, therefore, it may possess but little attraction. He was far more fitted to diffuse a genial and healthful moral influence over the retirements of life, than to attract the multitude by the splendour of his talents upon a more public theatre.

Our departed friend was born at Backisland, in Rippondon, not far from Halifax, in 1791; the locality of Fawcett, Sutcliff, and Foster. His parents were of the humble class of society, poor but *industrious, and respectable in the sphere in which they moved.* His education was exceedingly scanty, and his mind, though naturally strong, was very undisciplined. Nor were his prospects improved by the removal of his father. Himself and several other children were left dependent upon his mother, of whom he ever afterwards spoke with the most affectionate feelings, and for whose increased comfort he contributed freely from his small income of £50 per annum, when settled as a pastor. His youth unfolded much of the thoughtlessness which generally distinguishes this period of life. Not that it is known that he ever indulged in profanity, or exhibited any of the grosser vices which so frequently mark the class to which he belonged; still the locality in which he resided and the habits and social tendencies of the people, preclude the hope that he would be entirely exempt from them. Few portions of society, we apprehend, within the last half century and upwards, have felt more of the elevating influence of

the truth and the diffusion of knowledge than that to which our friend belonged at this period of his life. As he grew up his love of hunting was enthusiastic, and he embraced every opportunity of gratifying his favourite passion. This is mentioned on account of an incident which afterwards occurred in connexion with it, and in which his future destiny was involved.

When in his 21st year some one invited him to attend a religious service at the baptist chapel, Rippondon. I have no means of ascertaining the name of the preacher on the occasion, nor is it now of any moment. The text selected for the discourse was the following, "I know you, that you have not the love of God in you." Our friend heard with new attention, and before the servant of God had finished his work, the truth entered his heart. Light dawned upon his mind, and revealed to him a condition which alarmed him: his convictions were deep; his spirit was wounded, and his distress for a time was intense.

Just at this crisis, whilst conflicting with hope and fear, one morning the sound of the horn caught his ear; his ruling passion asserted its ascendency, and he broke through all restraint, starting with unsubdued earnestness in the chase. But the conflict within grew stronger and stronger; conscience spoke in her loudest and severest tones, and truth struggled for the mastery. At this moment he approached a wall which he had to clear, and he paused; it was the crisis of his fate. Our friend felt it so, and he said to himself, "I must either give up the world or religion. I cannot serve God and mammon." Near to the spot stood an old building, probably one of those sheds which farmers build for the shelter of *their cattle, or their own* convenience in *visiting them; it was some distance from any habitation.* Thither he turned his steps, and, prostrate upon the cold floor, he poured out his spirit before God his confession was deep, and he rose from his knees a new man. Often was he heard to say, "If I ever prayed in spirit and in truth, it was at that time and in that place." He returned humbled, calm, happy. Old things had passed away, all things had become new. The surrender of his heart to Christ was immediately followed by his union with the church at Rippondon. His zeal for his divine Master was speedily manifested, and he sought to diffuse the truth amongst his fellow men. The church invited him to exercise his gifts and on Christmas day, 1813, he preached his first sermon from Isaiah ix. 6.

For some time he was frequently employed with others in preaching the gospel in the district around.

About 1813, Mr. Wrightson, pastor of a small church at Driffield, resigned his charge, and our brother was invited to visit them for six weeks. He did so, was liked by the people, and ultimately invited to take the oversight of them in the Lord. The visit of Mr. Normanton to Driffield excited the attention of the church at Rushworth which he had supplied for some time, and I have before me several letters urging, by every consideration, the prior claim, and unanimously requesting him to settle with them as their pastor. In these circumstances, our respected friend had recourse to prayer, and, after much thought, decided to remove to Driffield. His ordination took place in June, 1814, and was attended by Messrs. Arbon of Hull, Pilling, Goodshaw, Harness of Burlington, and Bury now of Haworth. The sphere of his labour was by no means large; the members of the church were few, and the interest, from some cause or other, was very feeble. The chapel was small, and the population of the town by no means great, so that there were

powerful elements of excitement to rouse the mental activity, or stimulate to great exertions. Still our brother entered upon his labours with great zeal and earnestness, and his efforts were not in vain in the Lord. The congregation speedily assumed a more encouraging aspect, and additions were made from time to time to the church. In the letters addressed to his friends at this period he speaks frequently of his cheering and improved prospects, and unfolds the elements of his future character. With earnestness he set about the cultivation of his mind, and laboured with great diligence to remove those defects which the want of early training too frequently discovered. To aid him in this, he availed himself of the assistance of others, and sat with docility at their feet, whilst he drank with greediness the instructions they imparted. The habits he acquired by this course augmented in their power as he advanced in life, and were of the highest use to him in his subsequent career. In a small agricultural town, and surrounded with a scattered population, only now and then an event occurred to break upon the monotony of existence. From year to year the labours of brethren placed there present an almost unbroken aspect. It was so with our departed friend. His efforts from year to year were much the same. With some of his brethren he sought to extend the influence of the gospel into the villages in the locality; and during the period of his ministry several new churches were formed, and chapels opened; but his attention was mainly given to the flock over which the Lord had made him overseer.

In his correspondence at this period there are pleasing indications of holy solicitude for the prosperity of the church, and deep and earnest piety. From some of his letters we could select many examples of this kind. We give the following from a note to his beloved parent, as illustrating his anxiety for her spiritual prosperity.

"I can assure you I feel much interested in your real welfare, and for this cause, when I bow my knees to my Father who is in heaven, I am enabled oftentimes to remember you there, that he would give you to partake of the blessings of his salvation. Nothing would so much gladden the heart of your unworthy son as to hear that both you and my sister were children of God by faith in our Lord Christ." All his letters to his mother which we have seen, discover the same earnest anxiety for her eternal welfare, combined with equal care for her temporal comfort. Nobly did he minister to her wants from his own small pittance, and denied himself the soothing influence of domestic life in order that he might have no impediment in doing it. She ultimately removed to Driffield to reside with him, where she finished her course.

On the 4th of January, 1831, he married Miss Leyburn of Driffield, a lady every way suited to him, and, who greatly contributed to his happiness. She still survives him, after evincing the utmost solicitude for his comfort under a long and trying affliction.

This began somewhere about 1846, and though by no means advanced in life, or feeble in constitution, yet indications of decline manifested themselves so fully as to awaken the alarm of his friends. Every effort which affection could make to alleviate the symptoms, was put forth. The same year he spent some weeks with old and attached friends at Scarborough. The change of air, freedom from pastoral anxiety, and intercourse with many for whom he cherished a very high regard, was very beneficial. He felt exhilarated, and hope was cherished that he would speedily resume his ministry again. He

did so, and prosecuted it with new feelings, but a second attack speedily prostrated him in body and mind, so that he felt bound ultimately to relinquish the pastorate. For thirty-two years he had sustained it, and during that period his income from his people did not, we believe, exceed £50 per annum. He might have retained his ministry longer; the resignation on his part was voluntary; no wish by the church had been uttered. His people loved him, and dissolved the relationship at last with reluctance and deep feeling. In this matter his conscience was unsullied. Though entirely dependent upon Providence, yet no consideration could induce him nominally to hold office for the emolument when he had no prospect of discharging its duties with efficiency. This took place in 1847. The writer and several of his brethren were invited to be present. The meeting was deeply affecting. Both pastor and people felt the pain of separation. A motion was submitted to the meeting that an effort should be made to raise a sum of money for the retiring minister, which might help to support him in retirement, and evince the affection of the public for him. Never was a resolution more cheerfully received; and, considering all circumstances, it was nobly sustained. Churchmen and dissenters united in the work. Accompanied by a leading Wesleyan friend, the writer in two days obtained about £80 in the town, and altogether in this poor district about £150. More than this, doubtless, would have been raised, had it not been for the effort which had been made only a few months before, for another aged minister, for whom about £300 was raised. Such an expression of public sympathy was as unlooked for by Mr. Normanton, as it cheered his spirit, and filled him with gratitude to God.

The hope cherished by his friends that the absence of all excitement would be favourable to his restoration, was only of short duration. Renewed attacks, in spite of medical aid, induced increased weakness. As the body failed, the mind exhibited painful symptoms of an unhealthy character. At times it was difficult to converse with him, or to fix his attention upon those cheering truths upon which, at other times, he loved to dwell. In his calmer moments it was different. His letters to me breathe a spirit chastened, spiritual, and resigned. No raptures, but animating confidence in the Saviour; and in my interviews with him I often felt refreshed by the bright hope he was permitted to cherish. Upon the Saviour he fully reposed, and in his merits he found peace. He fell asleep in Jesus on the 9th of February, 1849.

The funeral was attended by many of his ministerial brethren in the town and neighbourhood, and the solemn service on the occasion was performed by Messrs. Harness of Burlington and Evans of Scarborough; the latter improved the event on the 23rd of February, to an overflowing audience, from Phil. i. 21, "And to die is gain."

We will only add to this brief detail of facts a sentence or two more. Mr. Normanton was a man of respectable mental power. Nature had endowed him with strength rather than elegance. His mind was not brilliant, but solid, and his judgment sound. His preaching, if not of the highest order, or embracing the loftiest range, was always clear, practical, and instructive. Few could listen to him without benefit, and his ministrations were always gladly sought by his brethren. The early part of his ministry had been marked by the peculiarities of the ultra-Calvinistic school, but his subsequent reading and growing experiences softened down many of the prominencies of this class, and made him, we believe, a much sounder and more scriptural divine. A

rich vein of evangelical truth ran through his ministry. It exhibited a happy combination of doctrine and practice; Christ was always prominently exhibited as the foundation of faith and hope, but obedience and a holy life were enforced as the evidence of man's interest in him.

The general benevolence of his own spirit, and the kindness which ever marked him, gathered around him a large share of the respect and affection of the circle in which he moved. His moral principles were high and firmly held; based upon conviction, and held from a growing persuasion of their vital importance, yet he would never obtrude them upon the attention of others, or offensively lay them before society; but when the occasion required it, few would avow them with more boldness, or maintain them with a happier union of firmness and courtesy. In all my intercourse with him, stretching over a period of twenty-two years, I never saw him give way but once, and even then it was only momentary. The cloud scarcely intercepted a single ray. Generally his mind was very equal, and his peace large and undisturbed. With declining life this augmented, and during his affliction, especially the early part, his enjoyments of religion were considerable. All his brethren not only respected but loved him, and he has left, in the circle in which he moved, a memory fragrant, and a name which will be embalmed in the affections of his people for years.

A MEDITATION ON HEAVEN.

The patriarchs in early times confessed that they were pilgrims in the earth. David, many centuries afterwards, exclaimed, "I am a stranger with thee as my fathers were." All true Christians consider their life as a pilgrimage to another land; and in the New Testament are exhorted, "as pilgrims and strangers to abstain from fleshly lusts, which war against the soul."

Do I look on myself as such? Are my affections placed on things above? Am I seeking a better country? And am I girding up the loins of my mind, hoping to the end, and looking for the mercy of our Lord Jesus Christ unto eternal life? Am I not too worldly and carnal? Are not my joys, and griefs, and anxieties, too much grafted on temporal objects? Does not the current of my secret thoughts, and the tenor of my *conversation, and my manner of life, prove strongly how feeble my spirituality* is, and how languid are my heavenly desires?

My intercourse with professors of Christ's name deepens my conviction of much carnality being prevalent in the church. Many causes, directly and indirectly, at all times co-operate in producing this evil. Peculiar causes at present are at work. It is not my intention to go into the examination of them, one only excepted, which, I am convinced, has much contributed at this time, with other causes, some more powerful and some more sinful, to produce and sustain a carnal and grovelling state of mind. I mean the very dark and imperfect views which many have of the heavenly world. They seem too ignorant of the revelations made of it in various parts of the sacred scriptures; the figures by which it is shown and illustrated they do not take up or understand. They fix on one or two places which intimate the greatness of

knowledge, for love, for power, and dignity. The question was once put by his Maker to Job, "Where wast thou when I laid the foundations of the earth?" Job was silent. Adam was not then formed. But even then "the morning stars sang together, and all the sons of God shouted for joy." These mighty spirits saw man created, saw him fall, and saw him redeemed. They have, from the beginning of our world, been not only spectators of all God's dispensations of grace and providence, but agents in them.

They were a guard to Jacob in peril; they were a wall of fire round Elisha and his servant, and in all ages they have been and still are ministering servants to the heirs of salvation. When the eternal Son of God for a season humbled himself by leaving the throne of his glory, and taking on him the form of a servant, he was seen of angels, found by them in the fashion of a man, followed in all the steps of his abasement from his cradle to his cross and his grave. They attended his ascension, and his entrance through the everlasting gates, till he reached the right hand of the majesty on high. Now they swell his praises, and execute his orders of mercy or justice towards friends and foes.

They are familiar with the history of God's providence towards men, and the methods of his grace in the salvation of the church at large and of individuals composing it. "When one sinner is converted there is joy in the presence of the angels."

How ennobling, and purifying, and instructive, must be intercourse with such beings!

And add to this, the communion of the saints with each other. If the church above be free from all imperfection, if there be no alloy in any celestial *joy, if brotherly love* there be as it *ought to be here,* with a pure heart fervently, then communion will be universal and complete. "I shall know as I am known." Paul, in this expression of future hope, cannot refer to the blessed God. For neither he nor any other shall or can ever know God as he knows them. But Paul rejoiced in the prospect of knowing the friends of Christ as fully as he should be known by them. Partial and imperfect social intercourse is one of the evils of the present state in the purest and most united churches. General communion among Christians over the world is impracticable from distance, from diversity of language, and other insuperable obstacles. But above, there is *one place, one language, one body, one heart* of love, *one mind, one head,* and no impediment to the full and endless cultivation of celestial friendship.

Many believers on earth are poor, and humble in station, occupied in manual labour, associated with ungodly workmen, and under ungodly masters, destitute of leisure, except, perhaps, in Christian countries on a Sunday, without books, secluded from the society of Christians, and whose only treasure and library is the sacred volume. From that book they become acquainted with the cloud of witnesses who testified for God before the advent of Messiah, and with the first-fruits of the Christian church recorded in the New Testament. Such disciples, by means of the sacred scriptures, become acquainted with many who are *now* resident in heaven; and when taken up there will find themselves no strangers among the spirits of just men made perfect! What a glorious prospect is thus placed before the meanest and most unknown of the followers of Christ!

I fear to enlarge, or I could dwell on the importance evidently placed on the *converse* of heaven by Paul in his description of Paradise when rapt up; not of what he saw but what he heard:

unspeakable words which it was not possible to utter. But I forbear.

Consider the worship of heaven, especially as described in the Revelation iv., v. On this delightful theme every information needful is imparted to us. The worship of the ever-blessed Jehovah is represented as continually carried on by some or other of the celestial host. "They rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come." Rev. iv. 8.

The worship of the Supreme is also represented as influenced by special dispensations of grace or providence; when all who are his servants in all parts of his one vast empire are described as suspending other work to combine with one mind and one voice in the praise of the Eternal. "And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth. And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, *heard I saying, Blessing, and honour, and glory, and power, be unto* him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever." Rev. v. 8—14.

"And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great: and shouldest destroy them which destroy the earth. And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail." Rev. xi. 15—19. See also at large, Rev. xv.

Nor is scripture silent on the momentous question, whether we shall have active employment in heaven? Doubtless, our light shall be free from all error, and our study of the works and ways of God shall furnish endless occupation. Our review of the past, also, will be far more complete and salutary, than any we have attained while in the low and cloudy valley. But there will be *active* employment also, suited to our renovated minds and bodies. This is implied in what is called the Lord's prayer, "Thy will be *done* on earth, as it *is done* in heaven." It is explicitly revealed in Rev. xxii. 3, "And his ser-

vants shall serve him; and they shall see his face."

If it be inquired, what kind of service shall be performed? we may safely leave this to the decision of infallible wisdom and infinite love, to him who will assign to every individual his place in the society, whether viewed as a child in the family above, or as a member in the one body, or a citizen in the kingdom of heaven; and who will adapt the service required to his powers and dispositions.

Two facts throw a steady light upon this subject. When God made man in his own image, in glory and majesty, as a holy, intelligent, and immortal creature, far removed from all necessity to procure his living by the sweat of his brow, he placed him in a garden to till and to keep it. The second fact is the example of angels. Their nature, and rank, and residence, and honour, were superior to Adam's; they are of God's household, and surround his throne; they have been and still are engaged in *active* service. One of them destroyed Sennacherib's army; one of them smote Herod the persecutor, who died a painful death; one of them liberated Peter from prison. "They all do his will, hearkening to the voice of his word." And has not the Lord of angels and men revealed it, that we shall be like to the angels?

I must pause, as it is not my design to write an essay, or to expand the hints here kindly offered to my fellow travellers. Is there any condition here comparable to that eternal state which God has promised to all who believe in his Son? What bewitches us? What real good is below which is not found above in perfection and without any alloy? Is our earth, in spite of the universal blight which is the fruit of the fall, possessed of much which *pleases all our senses by* scenes of *magnificence and beauty, and* which gratifies our desires, and satisfies our wants by its productions?

Heaven as a place is far superior to this world. Are many sources of enjoyment open to us from employments, from relative duties, from the various departments of knowledge, from the whole fabric and machinery of society? These all exist on a larger scale and of a faultless character in the world above. Have we our highest felicity here from communion with God, from a humble dependence on the Saviour, from the enlightening, sanctifying, and sustaining influences of the blessed Spirit? These are a pledge of future intercourse and future joy, a taste of rills which flow from the fountain to which the access is direct in the upper world. Have we gratification in the perusal of the sacred scriptures? in hearing the gospel, in having glimpses of the great truths there portrayed? The realities are above. Now we see the objects darkly and in a mirror, but there face to face.

Is there solid comfort here in the converse of true Christians? There is but mixed, and scanty, and very uncertain, affected by uncontrollable circumstances. There, communion is perfect, universal, eternally progressive, and exclusively edifying. Here, all is vanity and vexation of spirit, found to be so sooner or later. There, all is stable and satisfying, and rising without end—a tide of glory which never ebbs—a day without a night—a peace, a joy, a glory, without interruption and without termination.

May we humbly pray for the Spirit of Christ to show us, and impress on us habitually the things above, where Jesus sits at the right hand of God, and there we shall live above the world, and crucify the flesh, and abound in all the fruits of holiness which are through Christ Jesus to the glory of God. Would we possess the spirit of the primitive Christians, follow their foot-

steps, and share their *missionary* success, we must come under the influence of the same celestial hope as theirs.

"We reckon the sufferings of the present time not worthy to be compared with the glory to be revealed."

"He who has this hope in him purifieth himself even as he is pure."

"Ye took joyfully the spoiling of your goods, knowing in yourselves that you had a better, an enduring substance in heaven."

"To them who look for him will he appear the second time, without sin, unto salvation."

Liverpool. J. L.

WHY ARE WE NOT MORE PROSPEROUS?

BY THE REV. STEPHEN DAVIS.

This is an inquiry which is now forcing itself very painfully upon the consideration of our brethren, almost universally, throughout the country; and while some of the reasons which have been given for it imply desert of censure, and others as certainly call rather for sympathy, there is one reason which has long struck my mind with peculiar force, to which I am anxious affectionately to engage particular attention. I refer to the marked disparity that exists between ourselves and the first Christian preachers in pressing upon the hearers of the gospel its open and immediate acknowledgment, through the divinely instituted ordinance of believers' baptism.

It is freely admitted that the scripturality of our practice is almost uniformly, more or less, insisted upon whenever the ordinance is administered; but in some places, to avoid giving offence to particular ordinary hearers, this is for the most part, if not altogether, confined to a week evening service; and it was once acknowledged to me by a highly esteemed brother, that as his sentiments respecting baptism might be understood from his publications, he did not often refer to it particularly in his pulpit *ministrations! It is undeniable, that in many of our congregations, individuals may* attend upon the Lord's day services, from one year's end to another, without hearing scarcely a word upon the subject, unless the ordinance is about to be administered. But it was essentially different with the hearers of John the Baptist, of our blessed Lord, and of the apostles; and Christ has enjoined its observance as universally as he has enjoined the reception of the gospel, making it the first duty of every Christian to testify his or her discipleship to himself.

John the Baptist instructed his hearers that he was sent "to baptize with water," and he took his station for preaching close to a river, for the ready and convenient administration of the ordinance. John i. 33, iii. 23. Jesus, by his disciples, baptized more than John; and it was clearly his uniform practice to initiate his professed adherents after John's example. John iii. 22, 26, iv. 1, 2. And when the multitude, at the Pentecost, entreated from Peter and his brethren "what they should do," he did not satisfy himself with exhorting them to repentance, and to call upon the name of the Lord; he knew perfectly this would be only half fulfilling his Lord's commission, and no consideration of the inconvenience, or disagreeableness, or obloquy even, or persecution to which they would be exposed by their

attention to Christ's appointment, had even the smallest influence with Peter to make him refrain from pressing it upon their immediate and open observance; "Repent (he said), and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins." We are informed immediately afterwards, "Then they that gladly received his word were baptized, and the same day there were added unto them about three thousand souls," Acts ii. 38, 41. And as both Peter and his believing hearers were, beyond all question, specially guided and influenced by Christ's promised Spirit, and the Christian church was divinely intended to be a permanent institution after the apostolic model, our ministration of the gospel may most certainly be expected to be accompanied with the divine blessing, only in proportion as Peter's preaching is faithfully imitated.

When Philip went to Samaria, all we are informed in reference to his preaching is simply, that he "preached Christ" to its inhabitants. We are not told that he said anything to them about being baptized, but it is most clear that this was included in his doctrine, for we are presently notified, that "when they believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women," Acts viii. 5, 12. And it was precisely the same with the Ethiopian eunuch, all that the evangelist states is, that "he preached unto him Jesus;" and the very next words of the Holy Ghost are, "And as they went on their way, they came unto a certain water, and the eunuch said, See, here is water, what doth hinder me to be baptized?" Acts viii. 35, &c.

When Ananias was sent to Saul to Damascus, he did not merely inform him that he was a messenger from Jesus, he also added, "Why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord," Acts xxii. 16.

Paul indeed tells us, "Christ sent him not to baptize, but to preach the gospel," but it is most clear from the connexion, and other portions of the sacred history, that he is not to be understood absolutely, but comparatively only; and that he committed the administration of baptism, for the most part, to his assistants, but he personally baptized Crispus, and Gaius, and the household of Stephanas among the Corinthians; and either himself or Silas baptized Lydia, and the jailor, and their households, and we may be perfectly satisfied that he did not, by these baptisms, exceed his commission. 1 Cor. i. 13—17, Acts xvi. 15, 33, xviii. 8. And when Peter saw that the Holy Ghost was given to Cornelius and his friends at Cæsarea, he did not say, Can any man forbid that these should be received into our fellowship, without anything further? but, "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord," Acts x. 47, 48.

Here, then, we see clearly how John the Baptist, the Lord Jesus Christ, and the apostles, preached and acted, and how we are, therefore, to preach and act ourselves. We have, indeed, no reason to suppose that in all their discourses baptism was undeviatingly introduced. We read nothing respecting it in our Lord's recorded sermons, and in the epistles to the churches it is only introduced incidentally. But enough may be readily gathered from the sacred narrative to prove that in pressing the gospel upon their auditors, they uniformly kept it within their view, and urged it upon their observance. And in proportion as they are imitated, we may expect to be divinely prospered. Let us, therefore, seriously consider our

ways, and in the strength of the divine grace make it our resolute determination to copy the divine guidance with the most scrupulous exactness; and in proportion as Jesus is consistently honoured, we shall, unquestionably experience his most high and holy approbation, and our ministry will be succeeded by himself with a divine prosperity, in correspondence with his most sacred pleasure, and, sooner or later, to our most perfect satisfaction.

Trafalgar Square, Peckham,
March 3, 1849.

TRIALS WHICH *ARE* TRIALS IN MISSIONARY LIFE.

BY ONE WHO HAS WITNESSED OR FELT THEM.

From the New York Recorder.

THE heavy rains have come. Dark days are visiting the sunny land where the Buddhists pray—pray, prostrating themselves at the shrine of Gaudama. Now the idolatrous heathen, with their children, gather about the missionary band, asking for the Christian's God, and wishing to become disciples. In the company of inquirers may be seen whole families of all ages. The man or the woman of sixty is as totally ignorant of the first principles of the gospel, as the smallest child among them; they are all alike to be taught everything. Now the rows of bamboo-huts have occupants assigned to each of them, and the school-rooms are filled, and the arduous task of enlightening the rude natives is commenced. The pale missionary, with enfeebled health, nerves himself for his labour. He visits their houses daily, supplying their wants, and trying to improve their grovelling habits. Morning and evening he preaches to them the truths of the gospel, and throughout the day he teaches both the young and the old in the schools; he watches the slow progress of his pupils, again and again he reiterates his instructions, which are with difficulty comprehended; but he does not despair, and for a dreary, rainy six months continues his duties, confined to the busy humdrum of a school-room, with but little to encourage or support him; yet he finds not in all this his *chief trials.* He loves his work, he learns to love the overcast days, and when he has a few moments' release from his almost ceaseless toils, he may admire the ever-changing clouds, which, during the rainy season, assume every variety of form and hue—now dark and threatening, and again gorgeous in their drapery of crimson and gold. At times the sky reveals more glorious sunsets than ever graced the horizon of Italy or Greece; red, purple, violet, lilac, yellow, and azure, are frequently seen extending quite to the zenith, and varying from the darkest to the lightest shade. During the monsoon the reedy bamboo bends towards the descending sun, the orange and citron groves rustle and shake in the wind, while the thundering tempest rises as if from out the deep sea. He watches the moments between showers, and seeks exercise in the open air; if he chances to walk too far and is completely drenched before he returns to his home, it is better than to stay within; and this he regards *no trial.*

When deep darkness descends upon the hills thickly covered with pagodas and idol temples, and upon the rich green valleys redolent with the dewy perfume of eastern flowers, the mission-

ary may go to his pillow and repose in safety. Not now as when our beloved pioneer felt the prison chains, and his "ministering angel," sleepless and alone, trembled for the robber's footsteps; nor yet as when she—

"Who sleeps in lone Helena's land,"

started at the fierce tiger's howl or fled from the battle-plain. No, God has done great things for us since those perilous times; now the noble Britons are there, and the tawny sepoys * are there. The nightly parole (countersign?) is given, and without it none pass throughout those guarded grounds. True the missionary has not a carpeted floor, nor rich drapery, nor high-walled apartments, nor the soft shading lattice; save his simple musketoe-net, the low dene-leaf roof is his only canopy. Yet it is all he needs, and as the heavy rains fall upon it they serve as music to lull him to sleep; so this proves *no trial*.

His table is spread, not with luxuries of American soil, but with dishes and fruits such as he never tasted in his native land; yet he soon acquires a relish for them, as they are good and wholesome; so that all this change *is no great trial*.

But the heavy rains pass away and the cloudless sky and sunny days return. Now the school-rooms are vacated, the bamboo-huts left tenantless, and the natives are scattered; some have gone to their rice-fields, some to their jungle homes, and some (the native assistants) have gone to preach the precious gospel to the destitute. Now the pale missionary may be seen looking up his boat, and gathering supplies for a journey. Soon he, too, is in the jungle, going from village to village to visit and strengthen the churches. He has weary days and nights of peril, exposed to the "pestilence that walketh in darkness, and the destruction that wasteth at noon-day." He goes forth with medicines, physician to the body as well as to the soul; he listens to every tale of distress, and, if possible, applies a remedy. Yet this he does with cheerfulness, remembering that "it is enough for the servant, that he be as his Master;" so that in all these arduous toils he finds not his *chief trials*.

Years pass away, and still the missionary is at his post, patiently hammering at the flinty rock of heathenism, which remains almost as unbroken and as huge as when he commenced. True, he has some trophies of his toils, his prayers, and his tears, which will one day gem the crown of his rejoicing; yet the great mass—the teeming millions are still going up, with undiminished zeal, to their temples, where—

"'Neath the idol's stony eye,
Dark sacrifice is done."

He looks on all this with sinking health, and with the secret measuring of his weary, exiled life; and he makes the anxious inquiry, "When will the heathen be turned into the ways of thy testimony, and the watchmen see eye to eye? Who will take my place when I am dead? Who will keep these lambs from the windings of error?" And if there be no echoing voice, "Here am *I*, send me," from the land of plenty—*this, oh, this is a trial!*

"He toils on, unnoticed and unknown by the world, and almost forgotten by the church which sent him out, and in whose service he is wasting, drop by drop, the crimson current of life." The piercing thought comes home that his dearest friends have forgotten him; if they pray for him he knows it not; he seldom even hears from them; a straggling letter may now and then reach him—but ah, it was written long

* Native soldiers.

ago! and does not breathe the love which his own heart cherishes. And he deems it too true, that hearts firmly united by affection's ties, so widely and so long separated, may become at last *estranged,—and this is a trial.*

The pious Osgood, on an errand of mercy, was once walking alone, near mid-day, over the sandy plains of India, when, said he, "I suddenly stopped, being almost wearied out, and asked myself, 'Who sees me through all this toil? Who will thank me?' My answering heart said, *No one!* Perhaps, the hardened Burmese may, at a future period, rejoice because of my labours; but there is no one that appreciates them now. I stand here alone upon these wide reaching plains, as a speck in immensity. On the one hand are interminable jungles and millions of natives; on the other is 'old ocean,' with its fifteen thousand miles separating me from my kindred. But my mind was dark only for a moment, then a secret voice whispered, 'My witness is in heaven, and my record is on high!'" Indeed he was in one sense *utterly* alone in the midst of that vast multitude. Natives are not kindred spirits; years of association and familiarity with them do not take away the uncivilized expression and manner. Continued effort must be made to present truths, moral and divine, in a manner adapted to their comprehension; at the same time the missionary struggles to keep from degenerating to a level with the heathen, to maintain the character which he possessed when first he entered upon his work; and that too without the aid of civilized society and elevated associations, the worth of which he never knew until excluded from their influence. Surely these privations prove *a trial.*

Burmah has no schools or advantages for the *child of civilized and Christian parents. For how can missionaries,* who once had a home in happy America, see the dearest object of their love trained in the ways of heathenism?

> "'Tis granted, and no plainer truth appears,
> Our most important are our earliest years:
> The mind improveable and soft, with ease
> Imbibes and copies what she hears and sees,
> And through life's labyrinth holds fast the clue
> That education gives her, *false* or *true.*"

Hence comes the *stern* necessity for sending their children to America to be educated—hence comes the separation worse than death! Oh, for language to express the mother's anguish, when she commits her children to the winds and waves of the faithless sea, and the uncertain guardianship of strangers! Alas! I cannot describe that which nothing else is like. The beloved and lamented Mrs. Comstock could only say, when she kissed her little ones for the last time, and sent them to the ship,—"My Saviour, I do this for thee." The pious and beloved Mrs. Mason passed through the same; and others who are still toiling on successfully upon the dark shores of Burmah, have passed through the same *fiery trials.* "Oh," said a father in that distant land to one who was trying to comfort him in his desolation, "spare, spare me the poor common words of condolence, you who have never felt a father's love. My children are gone! Never more shall I hear their innocent prattle in these wild jungle wastes. Leave me alone in my grief till the tempest is past!"

* * * *

These are *trials* that beggar description!

And that father was then the only missionary in all Arracan, where he had won his thousands to our exalted Redeemer. Then and there, too, he learned by sad experience that death, robbing him of his only earthly solace, is doubly dreadful to the lone missionary. Who can tell the depths of that gloom which gathered around his soli-

tary dwelling, when night came and found him the only watcher by the corpse of his beloved companion! Weeping natives crowded round and bent in silent reverence, but no civilized face was there, no brother, no sister, nor kindred there to mingle their tears, and perform the last sad rites. His own hands had closed her eyes in death, and straightened her limbs for the grave, and there he buried her alone, beneath the sheltering bamboo and the thick palm.

I would now say what I so much wish to urge upon the friends of eastern missions. Rouse up and keep alive your sympathies for the missionary in heathen lands. Write to him frequently and at stated times—write to him whether your letter meets one in return or not. Remember his precious time, his enfeebled health, his increasing cares, and his short and toilsome life; remember that to all the endearing interests of his native land he is buried alive in a deep, dismal tomb, lighted only by the friendly rays of your communications; remember that, except by letter, missionaries take no time to visit friends, or receive their visits in return.

Missionaries dearly prize letters from their early friends, as the following will show:—"There is an arrival! American colours are flying from a ship that is waiting the tide in the Salwen below us!" These welcome words were heard in a foreign land; and no sooner was the signal given than two of the missionaries shouldered their oars, and with quickened step proceeded to the wharf, unchained their boat, and put off for the ship. A few hours' row, from the hand of the well-accustomed natives, brought them alongside the American white-winged messenger. The common salutations were passed, and then the letter-bag was given. This being done, *the boat was at once* despatched to con*vey the precious gems* speedily to the expectant group on shore. On this occasion the venerable Judson took up a letter addressed to himself in a well-known hand, which assured him it was from a never-failing correspondent, hastily broke the seal, and bent over it with intense interest. I watched his countenance; his eye one moment flashed with delight, the next it swam in tears—tears of joy I knew, for his whole face showed what chords of sympathy had been touched, and what high and holy emotions were passing within. At length he dropped the letter, and turning to me, said, "That letter has a good big slice of sympathy in it, but my dear good friend has laid it down where it does not belong. However, I know where it does belong," and laying his hand on his breast, he said, "I will put it on there. During my thirty years' toil in Burmah my trials have never been of an outward nature, save the first two or three years. It is not what we eat, or drink, or wear, nor the house we occupy, nor the labour we perform, that makes this a land of trials, that is, not more so than is common to the lot of mortals. It is this utter moral desolation which you see—these millions without the bible, without civilization, in the place of which they have everything that is repulsive to our nature. The real trials of missionaries are very little known at home; but," he continued, laying his hand upon the letter, "I appreciate such sympathy and such kindness. The pure pearls are there, and God knows what they mean too."

The devoted Mason writes from Tavoy, after seventeen years of faithful labour and signal success both among the Burmese and the Karens:—"There is no class of people who value Christian sympathy so highly as missionaries, and that because, exiled as they are from every pleasant association of their early lives, there is no class that so

much need it. Missionaries profess to be Christians, but they make no pretensions to be stoics or philosophers." In speaking of a gift from a friend in America, he says, "It is a proof of sympathy from one whose prayers have done much more for me than his dollars ever can, though he should become as rich as John Jacob Astor. I would willingly credit the property to the Board, could I secure the remembrance. A wild flower from your green hills fragrant with the breath of Christian sympathy, would be as acceptable to me as—

'Gems of the mountain, or pearls of the ocean,
Myrrh from the forest, or gold from the mine.'"

And now, will ye not, friends of missions, remember these self-denying labourers in a foreign field? Will ye not send them from time to time, along with your gold, the written pledges of your undiminished affections? They are worthy. And the missionary dearly values the friends of his early days; he thinks of them all as being the very same as when he left them; and when they, one after another, rise in imagination before him, he can most truly say—

"Where'er I roam, whatever lands I see,
My heart untravelled fondly turns to thee."

Remember, then, the lone missionary. His stout heart fears not the dangers of the jungle, nor the treachery of a heathen foe; but he shrinks from the thought that he is neglected and forgotten by those who have promised him a home in their affections, their sympathies, and their prayers.

EXTRACTS FROM A RECENT WORK BY THE REV. JOHN ALDIS.

MISTAKEN PHILOSOPHY.

HERSCHELL'S powerful telescope discovered fixed stars, at immeasurable distances beyond any anciently known. Beside these, there appeared many distant and filmy masses. It was, at first, modestly suggested that they might be, and then it was fearlessly maintained that they were, masses of nebula, or worlds in different stages of condensation toward solidity. On this slender basis, an elaborate work was constructed, entitled, "Vestiges of Creation." The drift of it was to show, that the popular ideas of creation were all a dream. That in fact, there was no such thing. That our world, as all worlds, was originally an impalpable gas, which, being gradually condensed, successively *developed* the fish, the reptile, the quadruped, and man. Credulity of larger swallow than this demanded, *superstition never desired. Yet it was put forth with a show of learning and inductive reasoning.* Many believed and rejoiced; it seemed to flatter their pride, and to sanction their irreligion. Many were troubled for the interests of their faith, and wondered "whereunto this would grow." But, lo! a larger telescope discovered that all was baseless and vain. The nebulous masses were found to be solid worlds, and the nebular theory vanished into thin air.

IDOLATRY.

The most ancient of existing religions are Brahminism and Budhism. These have had their temples over wide countries, and through long ages; and at their bidding, countless multitudes have paid their trustful homage, lavished their richest oblations, and even sacrificed their lives. When carefully considered, they are found to have had a common origin and character with the religions of Egypt and Babylon. The Greeks and Romans evidently derived their religion from these last. Essen-

tially, theirs was but one religion, a sort of pantheism, symbolized and adorned. Physical facts and principles were impersonated before the eye in symbolic form, and mixed up with the historical memorials of each particular nation. They expressed the full amount of physical science which the learned could boast; and as the scientific were quite as much addicted to imagination as to reflection, they were satisfied. The multitude were ignorant, enslaved, and credulous. They only needed something to impress their senses, and to leave room for the play of their devotional instincts. They had neither the inclination to ask for evidence, nor the capacity to judge it. Their religion never challenged investigation, and never underwent it. Its pretensions were local and tolerant. It thundered no denunciations over disobedience and unbelief, but it quietly assumed its supremacy by its flattery and kindness. Each person was satisfied with his own religion, and respected that of his neighbour. Every one said, Mine suits me, and yours suits you. The result was, that no religion was put to the test, either of reason or persecution. And when it had gradually taken its place in the popular mind and manners, who would think of questioning it? No conviction existed, and there was nothing to produce a conviction, that the religion of the country should be tried, whether true or false. Some condemned the Homeric representations of the gods, as degrading or false, but no one denied the gods themselves. Even Socrates, the most enlightened and conscientious amongst the Greeks, practised and applauded the popular worship. Art and power had exerted all their resources to adorn and honour it. Architecture had reared its temples, sculpture had formed its statues, and painting *had given a glowing life* to its most *beautiful and awful conceptions*. Rank and wealth, learning and valour, had paid it their profoundest homage. Philosophers from the academy or the grove, magistrates from the senate-house, conquerors from the battle field, and monarchs from their thrones, had gone to the temple, to burn incense on its altars, and to consecrate their treasures at its shrine. Who would wish, or dare to question such a religion?

A questioner did appear. A plain, despised, and hated gospel, led on by a few Jewish peasants, did ask, at length, by what authority it reigned. The old religion was then in the plenitude of its power and glory. It mantled itself in its beauty and might. When questioned, it was angry and threatened, while it sharpened its sword, and kindled its fires. Yet, in spite of all, men saw it was confounded so soon as it was confronted. It was dumb, and sickened and died: and where is the religion of Rome and Athens now? In another form, it is being questioned again in India. It has every advantage, which learning and influence and subtlety and secular interest can give, and yet it gains nothing, but it loses ground every day. Its suttee fires are extinguished, its pilgrims stopped, its temples abandoned, its deluded multitudes are turning to another faith, and the wisest of its votaries despair of saving it from ruin. It is the grand mark of superstition, that if it is cast into the furnace of trial it is consumed.

MAHOMEDANISM.

Its growth was most rapid, and its form colossal. Its millions of believers may be reckoned from the western coast of Africa to the wall of China and the Indian sea. How was this empire reared? At least, there is nothing miraculous in its history.

Mahomet was a man of great talents and undaunted courage. By birth and marriage he was connected with the

most powerful men of his country. His immediate predecessors had been the princes of their tribe. The people to whom he preached were ignorant and superstitious; and he himself made it a merit that he could neither read nor write. They were idolatrous, and needed a purer faith; they were corrupt, and susceptible of religious alarm; they were divided and litigious, and ready for party feuds. The prophet had travelled, and from Jews and Christians had acquired some valuable ideas, and these he embodied in his own glowing eloquence. The reason and consciences of many were prepared to admit and admire the great truth, that there is but one God. The only difficulty lay in persuading them that Mahomet was His prophet. For this he toiled long and hard, and almost in vain. His early converts were a few of his own relatives. They evidently cherished political aspirations as well as religious convictions, and their vanity sympathized with the ambition of their kinsman. If Mahomet and his followers were often persecuted, he was as often protected by his powerful kindred. After his celebrated flight, his followers betook themselves to arms. Till he gained his first victory in battle, he had no great influence. Afterwards, it required only the hope of plunder and licentiousness in this world, and of a sensual paradise hereafter, to allure the burning sons of the desert to join his standard. Everywhere, and always, the Koran has been introduced, and enforced by the scimitar. It never attempted to win its way by an apostleship of conviction and love. To a corrupt and timid age, it proposed the alternative of death or Islamism, and thus it prevailed. The Mahomedan never dreams of peaceful missions. Christianity has its missionaries and its converts in nearly *all Mahomedan lands; but when the Moslem sheathes his sword, he does not think of conflict or victory.* Mahomedanism cannot bear the fiery trial. It was once in supreme power in Spain, but having been dethroned and persecuted, not a vestige of it can be found there. Yet in the very heart of Turkey and Egypt, even an enfeebled and corrupted form of Christianity has managed to survive. At this hour, the sword of Islam is held by a palsied hand, and falls back powerless from the Christian's shield. The crescent of the prophet pales and wanes before "the Sun of righteousness."

CHRISTIAN HUMILITY.

Survey all the world's religions and philosophies, and you will find that, on the excellence of this, they are as silent as the grave. The best of the Greeks never number it among the virtues. Nay, the whole scheme of their morality was at war with it. They recognized no basis on which it could rest, desired no issues to which it could be applied. The admission of it would have disproved their arguments, and destroyed their motives. They must have renounced their imagined rights, and endangered their imagined interests. To the Christian, nothing is more obvious in the character of Socrates, than his pride. To his accusers and judges, he is not only haughty, but scornful. Yet, Gentile antiquity exhibits no one better than he. When Horace describes his just and heroic man, it is easy to see that the least infusion of humility would destroy the strength and glory of the character. Even the isolated Jews were scornful of all beside. All nations were in their eyes, heathens, sinners, and dogs. The pharisees, who were the most religious, were the proudest of all. Even where the gospel is proclaimed, it is astonishing to observe, how slowly and partially pride is overcome. Professedly Christian countries discover their heathenism more in this, than in all beside. The titles, honours, pos-

sessions, and pursuits of nearly all appear to be but an elaborate exposition of that "pride of life, which is not of the Father, but of the world." Even those hearts which have felt the power of vital godliness, are with difficulty purged from this polluting spirit. It is comparatively easy to indulge benevolence, purity, and devotion, but very hard to be "clothed with humility." No; though it is so good, so reasonable, and so necessary for us, yet men's eyes were holden that they did not see it. If the Infinite Intelligence had not revealed it, we should not have discovered it. If the infinite authority had not enjoined it, we should never have enjoyed it. This, then, is the gift of God. We embrace the book which unfolds it, and the Saviour who displayed it, as sent from the realms of unfading glory to guide us thither.

CLEANLINESS.

Vice is everywhere filthy. The saying is as true as it is quaint, "Cleanliness is next to godliness." It is so, not merely in the order of importance, but in the order of time. They act and react upon each other. All testimonies agree in affirming that there is scarcely any thing more distinctive of paganism than its love of dirt. Catholicism, which is but one remove from paganism, shows much of this disgusting character, whether its votaries sun themselves in the streets of Naples, or crouch on the mud floor of an Irish cabin. If a family is reached by the influence of the gospel, you may see the effects of it in their clothes, and on the floor of their house. The Dutch are the cleanest people in the world, and at the time when that habit was formed, they were the most entirely Protestant, and the most entirely Christian. Such were the Puritans, and such always have been the Quakers. The inward purity loves *to shadow itself* forth in sympathy with the outward world. The life that comes from God cannot bear "any thing that defileth." It is the lever of our social state. Multitudes, who daily share the countless advantages and comforts of cleanly habits, little think from what source the purifying waters have flowed.

A FALLACIOUS EXPERIMENT.

The first great French revolution was regarded, by thoughtful men, simply as a political phenomenon, which might accomplish for France what political changes can effect. But others regarded it as a social regeneration, and the precursor of a French millennium. How grievous was the disappointment. It promised truth, but brought forth chicanery; it promised freedom, but it ended in despotism. It gave assurance of love, but it let loose the furies; and it proclaimed a brotherhood of universal charity, and equal happiness, but it became a concentrated horror and crime, till the streets ran down with blood, and men sat in their several dwellings petrified with terror. It was the grand product of infidelity and sin. Man had banished all true religion, and did not love either truth or holiness. Civilization and learning, science and art, were there, but the one thing essential was wanting, and that was the love and fear of God. Christianity has been tried, and not disproved.

A CLOUD OF WITNESSES.

It is delightful to contemplate what numbers have lived and died in the faith of Christ. Each of these has been, and is, a solemn witness for the gospel. Multitudes now on earth, and countless millions gathered together in heaven, from all generations, during these last eighteen hundred years, combine their testimony. They embraced its doctrines, reposed on its promises, obeyed its laws, and exemplified its spirit. It was the source and the distinction of their

spiritual life. It found them in most dissimilar circumstances, and yet blessed them all. Some were naked savages, in brutish ignorance, and loathsome degradation; and others were blessed with all the energies and refinement and luxuries of civilization and learning. Some were slaves under the lash, and in the dungeon; and others were free as the air they breathed. Amongst them were philosophers who could traverse the region of the stars, and peasants who could but imperfectly utter their mother tongue; monarchs who lived in palaces and sat on thrones, and beggars who pined in the hovel or on the dunghill; children whose first accents were in hymns of praise to Jesus; and hoary-headed sinners who, bowing beneath the weight of years and crimes, came to Christ for the stay of their last days on earth, and then for a merciful admission into heaven. Some of them sought the Saviour when prosperity smiled, and health was strong, and many happy years appeared before them; but others came to him when every earthly treasure had been plundered, when every hope in time was blighted, when disease and pain had dried up all consolation, and when the terrors of death and judgment loomed in upon the guilty and despairing soul. And all were saved and blessed. They trusted the gospel wholly, and drew upon it largely, for nothing else could help them. They lived in it, and by it. They entered its profoundest secrets, and tested its very essence. Yet they have never denied its truth, or depreciated its worth; but like the queen of Sheba, they have confessed that the half of its glory had not been told. They have been as spiritual spies to track and examine the land of promise. If we ask them they will tell us that it is a goodly land, and flows with milk and honey. Some, indeed, there have been who have brought an evil report upon it, but it is well known that they have never really seen it. They never loved or trusted or obeyed the Saviour. They reproach the banquet which they are too carnal to taste, and condemn the service, of which indeed they wore the livery, but never received the wages, nor enjoyed the honour. As for the real followers of Jesus, they encompass us as a mighty cloud, a multitude whom no man can number, ten thousand times ten thousand out of every kindred and tribe and people. They sing their song of triumph and gratitude. Their "voice is as the voice of many waters, and as the sound of mighty thunders."

THE SUN OF RIGHTEOUSNESS.

From "Hymns and Thoughts for the Sick and Lonely."

"I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."—John viii. 12.

From eastern skies, one summer day,
I saw the sun arise,
And everything beneath its ray
Grew lovely in my eyes;
That which before no beauty showed
To my beclouded sight,
Now seemed as if with light imbued,
And shone in colours bright.

Then marked I how each glimmering star,
Before so bright and clear,
Became more dim, and paler far,
When the sun's beam drew near;
Until at length I looked in vain
To find where they had shone,
Nor could I see one trace remain—
Their radiance all was gone!

Thus things, which once appeared most bright,
Vanish and fade away,
When God illumes the soul's dark night
With truth's eternal ray;
When the full Sun of righteousness
With healing in his wings,
Rises, our souls with light to bless,
And brighter lustre brings!

CHRONOLOGICAL PAGE FOR APRIL, 1849.

		SUN RISES & SETS.	FAMILY BIBLE READING.	MEMORANDA.
1	Lᴅ	5 38	Psalms.	Sunday School Union Lessons,
		6 31	Psalms.	John iv. 1—30, 2 Kings xvii. 24—41.
2	M	5 36	Leviticus ix., x.	Moon sets, 10 m. past 3, morning.
		6 33	Acts xv. 32—44, xvi. 1—7.	Moon rises, 53 m. past 12, afternoon.
3	Tu	5 34	Leviticus xvi.	Moon rises, 3 m. past 2, afternoon.
		6 35	Acts xvi. 8—40.	Baptist Irish Committee, 6, evening.
4	W	5 31	Leviticus xxiv.	Moon sets, 17 m. past 4, morning.
		6 37	Acts xvii. 1—15.	Venus splendid in the west in evening.
5	Th	5 29	Leviticus xxv.	Moon sets, 44 m. past 4, morning.
		6 38	Acts xvii. 16—34.	Moon rises, 22 m. past 4, afternoon.
6	F	5 26	Leviticus xxvi.	The day called Good Friday.
		6 40	Acts xviii. 1—11, 1 Thess. i.	Moon rises, 30 m. past 5, evening.
7	S	5 24	Numbers x.	Moon sets, 10 m. past 5, morning.
		6 41	1 Thessalonians ii.	Full Moon, 50 m. past 3, afternoon.
8	Lᴅ	5 22	Psalms.	Sunday School Union Lessons,
		6 43	Psalms.	John iv. 31—54, 2 Kings iv. 18—37.
9	M	5 20	Numbers xi.	The day called Easter Monday.
		6 44	1 Thessalonians iii.	Moon rises, 49 m. past 8, evening.
10	Tu	5 17	Numbers xii., xiii. 1—25.	Fraternal meeting of Ministers at 4.
		6 45	1 Thessalonians iv.	Baptist Building Fund Committee at 6.
11	W	5 15	Numbers xiii. 26—33, xiv.	Moon sets, 20 m. past 7, morning.
		6 47	1 Thessalonians v.	Moon rises, 48 m. past 10, evening.
12	Th	5 13	Numbers xvi.	Moon sets, 56 m. past 7, morning.
		6 48	2 Thessalonians i.	Moon rises, 42 m. past 11, night.
13	F	5 11	Num. xvii., xviii. 1—7, 20—32.	1796, Vaccination introduced.
		6 50	2 Thessalonians ii.	Moon sets, 35 m. past 8, morning.
14	S	5 9	Numbers xx., xxi. 1—9.	Moon rises, 35 m. past 12, morning.
		6 52	2 Thessalonians iii.	Moon sets, 21 m. past 9, morning.
15	Lᴅ	5 7	Psalms.	S. S. U. Luke iv. 16—32, Exodus ii.
		6 53	Psalms.	Moon's last quarter, 8 m. past 7, evening.
16	M	5 4	Numbers xxii.	Moon rises, 59 m. past 1, morning.
		6 55	Acts xviii. 12—23.	Moon sets, 13 m. past 11, forenoon.
17	Tu	5 2	Numbers xxiii.	Moon rises, 33 m. past 2, morning.
		6 57	Acts xviii. 24—28, xix. 1—22.	Baptist Home Mission Committee at 6.
18	W	5 0	Numbers xxiv.	Moon rises, 8 m. past 3, morning.
		6 59	1 Corinthians i. 1—25.	Moon sets, 19 m. past 12, noon.
19	Th	4 58	Numbers xxxii. 1—33.	Prayer meeting, Moorgate Street, at 11.
		7 0	1 Cor. i. 26—31, ii.	Rev. J. Sherman's ser. for B. Miss., Surrey ch.
20	F	4 57	Numbers xxxv.	Baptist Union meets at 10, at Mission Ho.
		7 2	1 Corinthians iii.	Rev. W. Brock's ser. for B. Irish So., Weigh Ho.
21	S	4 55	Deuteronomy i.	Moon rises, 31 m. past 4, morning.
		7 4	1 Corinthians iv.	Moon sets, 5 m. past 7, evening.
22	Lᴅ	4 53	Psalms.	Sunday School Union Lessons,
		7 6	Psalms.	Luke v. 1—11, Mark i. 16—20, 2 Sam. vi. 1—19.
23	M	4 51	Deuteronomy ii.	Meeting of subscribers to Bap Irish Soc.
		7 8	1 Corinthians v.	Annual Meeting of Baptist Home Mission.
24	Tu	4 49	Deuteronomy iii.	Meeting of subscribers to Bap. Miss. Soc.
		7 10	1 Corinthians vi.	Annual Meeting of Baptist Irish Society.
25	W	4 47	Deuteronomy iv. 1—40.	Rev. O. Winslow's ser. for B. Mis. Bloomsbury
		7 11	1 Corinthians vii. 1—24.	Annual Meet. of Bible Trans. Soc. [ch.
26	Th	4 45	Deuteronomy v.	Annual Meet. of B. Miss. So., Exeter Hall.
		7 13	1 Corinthians vii. 25—40.	Annual Meeting of Hanserd Knollys Soc.
27	F	4 43	Deuteronomy vi.	Adjourned Meetg. of Bap. Miss. Soc., even.
		7 14	1 Corinthians viii.	Moon sets, at 12, night.
28	S	4 41	Deuteronomy vii., viii.	Moon sets, 23 m. past 12, morning.
		7 17	1 Corinthians ix.	1828, Repeal of Test & Corp. Act passed.
29	Lᴅ	4 39	Psalms.	S. S. U. Luke iv. 33—44, Mark i. 40, ii. 1—12,
		7 17	Psalms.	Moon's first quarter [2 Kings ii.
30	M	4 37	Deuteronomy xxix.	Moon sets, 50 m. past 1, morning.
		7 19	1 Corinthians x.	1789, Washington made president of U. St.

REVIEWS.

Statement of Principles on the Spirituality of the New Testament Church, given in to the Free Presbytery of Aberdeen, by desire of said Presbytery, on 25th April, 1848. With relative Documents. Second Edition, with Preface and Appendix. By ALEXANDER ANDERSON, *late Minister of the Free Church, Old Aberdeen.* Edinburgh: J. Johnstone. 8vo., pp. 61.

Answer, in Short Compass, to Mr. Anderson's Statement, given in to the Free Presbytery of Aberdeen, April 25, 1848. *By Scrutator.* Aberdeen: Davidson. pp. 8.

Review of the Proceedings of the Free Presbytery of Aberdeen in the case of the Rev. Mr. Anderson; including a Reply to the Arguments advanced in favour of Infant Baptism. With an Appendix in reply to Scrutator. Aberdeen: Murdoch. Edinburgh: Innes. 12mo., pp. 36.

DID Jesus Christ intend to establish institutions adapted to draw into his visible church all who could be induced to bear the Christian name, or institutions calculated to render the church a company of genuine believers, willing to submit to his authority unreservedly? This is a question of great practical importance to all who have any part in the administration of his kingdom. It is obvious that he had before him the choice of two principles: he might make his church large and imposing to the view of mankind, or he might make it smaller and less magnificent, but more united in heart and effective, by confining it to sincere and determined adherents. In his discourses he was accustomed to teach that no man could be his disciple who did not prefer him to father, mother, wife, children, brethren, sisters, houses, lands, or life itself, and to caution his hearers not to profess to be his followers till they had counted the cost; but what was the tendency of his institutions? Would they attract the half-hearted, the lukewarm, the worldly, or would they repel them? If we look at the practice of the nominal church, we shall find that its aim has always been to bring into the fold as many as possible. When Romanism was dominant, to extend the boundaries of the church by the sword, was the occupation of the most devout princes, and historians were taught to speak with exultation of the vanquished thousands who reluctantly submitted to baptism. National churches are all formed on the principle of including in the number of acknowledged Christians the whole population. Pædobaptist churches, however they may differ from each other, agree in this, that they administer what they term the initiatory ordinance to some who neither consent to the sign nor approve of the thing signified.

Believer's baptism and infant baptism cannot both have proceeded from one wise lawgiver. The latter may have been regarded by some of its advocates as supplementary to the former, but the tendency of the two practices is as different as the tendency of any two institutions can be. Believer's baptism is a personal profession of faith; infant baptism supersedes such profession by putting the badge on the individual while he is in a state of unconsciousness. Believer's baptism tends to keep out of the church all who are not sufficiently decided and earnest to perform an overt act indicating their adhesion to Christ; infant baptism facilitates the entrance of such into the church, by performing the act of adhesion for them unawares. Believer's baptism puts the

convert into this position, — he must either perform a significant act or virtually deny his faith; infant baptism prevents his ever being put into that position, the act having been professedly performed for him before he was a believer. Believer's baptism is a wall, which he who is determined to enter within the sacred precincts must scale; infant baptism is an inclined plane, over which he may be carried while he is asleep, and afterwards awake and find that it is done.

Mr. Anderson, who has been excommunicated by the General Assembly of the Free Church for his profession of baptist opinions, and in conformity with those opinions has subsequently been immersed at Aberdeen,* has illustrated with much acuteness of perception the spiritual character of the New Testament church, in a document which he laid before the presbytery to which he belonged. In the days of Henry of Exeter and William of Glasgow, it may be difficult to fix public attention on such a case as Mr. Anderson's, whose offence is of a character, we fear, which will deprive him of the sympathy of dissenting newspapers in general, and of many of the loudest advocates for liberty. If interest on his behalf be excited any where it will be among the readers of the Baptist Magazine; and many of them will be as ready to hail him to their fellowship as the ministers of the Free Church were to cast him out. Alas, for human nature! What must angels think of us! If they ever wish to see new illustrations of the extent of divine condescension as exercised towards the children of Adam, they must have learned by this time to wing their way to some assembly of good and wise men met together for an ecclesiastical purpose. They will not have to tarry long, or to witness many of the proceedings of those wh distinguished above their fellows, b they feel themselves prepared to r saying, "What is man that shouldst magnify him!" What finer than the sight of the pi fathers embarking for the Ame wilderness, to seek that liberty of science which they could not fi England? What was more pitiable the conduct of these men, assemb Salem, towards Roger Williams, wh followed them on the same er What was more impressive tha sight of the procession, from St. And church in Edinburgh to Tanfield of hundreds of ministers of the esta ment prepared to surrender their li and form a free church? "The ship of Christ" was their rallyin "Responsibility to Christ!" "N terposing power between conscienc Christ!" But lo, five years after one of the number has become a ba Chalmers is dead, but Candlish The local court to which the accu amenable has pronounced its sen depriving him not only of his offic minister but of his membership a their free church. Dr. Candlish t that the sentence of the presbyte affirmed. Professions are made o found respect for Mr. Anderson's cl ter and esteem for his person, bu has become a baptist. The ass dismiss his appeal, and affirm the ment of the presbytery of Abe "declaring Mr. Alexander Ander be no longer a minister or mem the Free Church of Scotland." "I remember," says Mr. Anderson, strong and indignant expression wh [Dr. Chalmers] uttered in my he with regard to the attempt then m debar even occasional fellowship Christians on any other basis tha of absolute adherence to the minster standards. 'I would r see the Free Church annihilated

* *See Bap. Mag., Dec.*, 1848, p. 753.

that it should assume such a position.' Those who have heard Dr. Chalmers on the subject of ecclesiastical confessions, are aware that, with the most cordial acquiescence in the doctrines of the church of Scotland, he freely avowed his sense of the evil arising out of the rigid application of such standards as those of the Westminster assembly, in prematurely forcing upon the weak and advancing Christian views of truth to which he has not personally attained, and also of the evil of their inordinate exaltation as tending to limit, by formulas appropriate to other circumstances and times, the investigation of the infinite treasures of knowledge contained in the bible." We must not, however, blame too severely the administrators of the discipline. The fault lay not with the men but with the system by which they are enslaved. So long as there are "standards," and those standards are to limit their communion, they must in consistency perform such acts as the separation of Mr. Anderson from their Free Church. But, would it not be well for them to consider seriously the character and tendency of acts—acts of painful duty, as they term them—which their adherence to the unscriptural system of doing homage to uninspired "standards" renders necessary? Let them also ponder seriously two irrefragable positions, as they appear to us to be, which Mr. Anderson himself laid before them when he said, "I profess to believe and offer to prove: 1. That there is a solemn obligation upon the church, as upon the individual believer, to be going on unto perfection, and that this duty can only be performed by a willingness to compare our attainments and those of our fathers with the infallible rule of God's word. 2. That to attribute to our fathers a perfect apprehension of the whole will of God, and to rest in their attainments as our standard or rule, betrays as essentially a spirit of carnal confidence and pride as if we attributed a like perfect wisdom and purity to ourselves."

It is agreed on all hands that Mr. Anderson is a man of superior erudition and mental vigour. It is always pleasant to see how such men look at subjects on which their opinions have become recently in accordance with our own. Our readers will find much to admire in the following propositions respecting the spiritual constitution of the New Testament church:—

"I profess to believe and offer to prove—

"1. That, according to the intimations of Old Testament scripture, a change was destined to be effected on the character of the church considered as a visible community, under the New Testament; and that, from being largely composed of mere carnal elements, and embracing the whole of a natural race, on the condition of their conforming to an outward ritual, it is the will of God, that, under the gospel, the church collectively, and every individual member of it, shall be distinguished by a character of visible spirituality.

"2. That, accordingly, God has, under the New Testament, by the increased communication of the Holy Spirit's influences to his people, provided that they shall possess a measure of joy, and love, and purity, which even under a very imperfect system of administration of the means of grace, ordinarily occasions a visible difference between them and nominal Christians; that said difference is recognized by them in one another, and is, in some respects, obvious to the world; and that God has thus afforded us the opportunity to form the church according to the spiritual pattern shown us in his word.

"3. That the apostles of Christ accordingly formed the churches established by them uniformly on the principle that all their members should be distinguished by a visible spirituality, such as should admit of their being regarded and addressed as, in the judgment of charity, saints or holy persons."

Other propositions on the same subject follow these; but we pass over them in order to give at greater length Mr. Anderson's conclusions respecting infant baptism. He says,—

"The standards of the church of Scotland having announced the general principle with

respect to the ordinances of baptism and the Lord's supper, that they are 'seals' of an interest in the covenant of grace previously obtained.

"I profess to believe and offer to prove—

"1. That said standards maintain this principle as furnishing the rule and warrant for the baptism of infants, ascribing to all the children of true believers a birthright interest in the covenant of grace, in token of which the infants only of such as profess their faith in Christ and are members of the visible church are to be baptized; that the same principle as held in the Calvinistic churches has been significantly affirmed by the synod of Dort, in their deciding against the baptism of such children, being the offspring of pagans, as may have been received by adoption into the families of members of the church.

"2. That the supposed interest of the natural posterity of gentile believers in the covenant of grace is destitute of all solid foundation in the word of God, especially that it has no warrant in the provisions of the covenant of grace as established with Abraham, or in the administration of the seal of circumcision to his natural posterity.

"8. That, on the other hand, the proper New Testament interest in the covenant of grace, ascribed to the offspring of believers, and necessary to be proved as a ground for infant baptism, is so ascribed in plain contradiction to the revealed destiny and actual history of some members of Abraham's own family, is at variance with numberless facts touching the children of believing parents in previous and subsequent times and in opposition to the express testimony of God's word, 'the children of the flesh, these are not the children of God.'

"22. That infant communicating appears in the church soon after infant baptizing—that both alike are rested on the generally received belief that these outward ordinances were necessary to salvation—that infant communicating was firmly established and generally practised for eight hundred years, and was, at the end of that period, only abandoned in the western church under the influence of a ridiculous superstition connected with the doctrine of transubstantiation, which it is not necessary here to state.

"23. That while infant baptizing and communicating were maintained in the ancient church on grounds widely at variance with the principles on which the former is defended among us, the two practices might be united on our principles as reasonably as on theirs; and that an argument, at the least equally plausible might be brought for giving the Lord's supper to children, as a symbol of their nurture or edification, derived from the Jewish passover, as for giving baptism to infants, as a symbol of their regeneration, founded on the Old Testament use of circumcision.

"29. That while the denial of infant baptism has for ages excited the antipathy of persons resting in forms, and governed by custom and authority in religion, the question of its obligation has been treated as a fit subject of forbearance by the most intelligent and candid divines—that one honoured minister and learned writer, after having first doubted and then eagerly defended its authority, concluded by acknowledging the controversy concerning it to be attended by serious difficulties—that a succession of learned divines, themselves sanctioning the practice, have acknowledged it to be without warrant, on the ground of history or the word of God—and that, by the greatest living authority in ecclesiastical history, the defence of its apostolic origin has been publicly given up.

"30. That if the baptizing of infants shall be found, as is maintained, to rest on false principles, and to derive its authority from the traditions of men, it may be expected to be largely productive of evil results.

"31. That, accordingly, godly ministers have felt the absence of a method, adequately impressive and significant, of marking the transition of a believer from the world to the church, and have advocated the revival of the rite of confirmation to supply the want—that, to the same class, the baptizing of infants has been the chief source of uneasiness in the exercise of their ministry, as being associated generally in the minds of the people with superstitious views, and as forming the only inducement to many ungodly persons to assume a Christian profession—that, in spite of their most earnest efforts, baptism has, as compared with the Lord's supper, continued to be a carnal ordinance in their hands—and finally, that the baptizing into the name of Jesus of infants, in ignorance of their future character and views, proves a necessary occasion of extensively confounding the church and the world, and prostituting the Christian name."

On the mode of administering baptism, Mr. Anderson writes thus:—

"1. That while the mode of administering baptism can have no importance in itself, a method agreeable or contrary to the divine institution may be expected to affect essentially its fitness as a symbol adapted by divine wisdom to furnish a representation of Christian privilege and truth.

"2. That the language in which the sacred writers speak of baptism, even as rendered under some disadvantages in our translation, cannot without extreme straining be understood of any other mode of administration than that of immersion.

"6. That the doctrine of union to Christ and communion with him in his death and resurrection, symbolized by the act of immersion in baptism, is the great key doctrine of the gospel system as it is presented in the apostolic scriptures, and that to the want of knowledge of its truth and importance may easily be traced certain false doctrines by which the church of Christ is troubled at the present time.

"8 That from the earliest period to which the history of the church extends, baptism was administered by immersion as the only complete fulfilment of the divine institution—that baptism by sprinkling or effusion was introduced as an occasional service for the sick and dying, under the influence of superstitious views of the necessity of water baptism to salvation.

"9. That baptism by immersion was practised universally as the ordinary method very long after infant baptism was firmly established—was maintained to be the only correct method by Luther—is sanctioned by the scripture interpretations of Calvin, and almost all other learned divines—is the method prescribed by the rubric of the church of England, and was generally practised in England down to a period subsequent to the reformation.

"10. That the question between immersion and sprinkling or effusion was keenly debated for two days in the Westminster Assembly of Divines—that, on a vote having been taken on the first day, a decision was obtained by the advocates of sprinkling, by a majority of one,—that this decision, and the formation of the directory as it now stands, in substantial accordance with it, is chiefly to be attributed to the influence of the great learning and the pertinacity of one of the members having adopted extreme prejudices against the ancient mode."

The publication of Scrutator's "Answer in a Short Compass" was occasioned by a conversation between him and some of his friends, when, Mr. Anderson's Statement having been mentioned, they said that "they knew of one or two who had been unsettled by it, as there are always some that will be unsettled by any new thing that appears and that it would be a good thing to publish an answer for *the benefit of* such." He said that "they were aware that the controversy on baptism had been settled long ago." Settled, however, as the controversy had been, Scrutator considering the possibility of men becoming unsettled on the question determined to settle it again. He wrote a few pages, showed them to the friends aforesaid, and had to bear his part in a second conversation very similar to the first. "Still, they said that many persons could not see how an ordinance of a moral kind could be administered when the subject was incapable of comprehending it. Ah, replied I, you are entering into the body of the controversy, and you must read those learned treatises whereby the controversy has long been settled." Having thus assigned employment to his friends, it seems to have been his impression that he might employ his own time more pleasantly than in answering Mr. Anderson. Let him mend his statement himself, and render it more answerable; then, but not till then, hope might be indulged that Scrutator would answer him. He, therefore, adopts that process which the coachmen in the south call "pulling up short," and says, "Instead of following Mr. Anderson through all the strange things which he has founded on his theory, it will be for him to purify his theory first."

The "Review," though anonymous, we know to be the production of a gentleman whom we have long regarded as endowed eminently with all the qualifications of a good controvertist. We will present our readers with part of his remarks on one of the most popular arguments for the baptism of infants, that on which the greatest stress seems to have been laid by Mr. Anderson's antagonists, the Abrahamic covenant.

"We shall consider the arguments of the different speakers, in the order in which the two branches of the subject were discussed at

the meeting: and, instead of giving an account of what was said, we shall allow the parties to speak for themselves. Referring to Mr. Anderson's views in reference to

THE SUBJECTS OF BAPTISM,

It was said (beginning, of course, with the much misrepresented Abrahamic covenant,)

'What warrant had Mr. Anderson or any 'other man to exclude infants from the church 'of God? Their membership had been consti- 'tuted by God himself. God had never taken 'it away. There had been no discontinuance 'of the ancient church state. Its essence had 'remained the same as it had always been. It 'was into that church, consisting of adults and 'infants, that the gentile church had been in- 'corporated. Until Mr. Anderson could prove 'that the church-membership of infants was 'set aside by divine authority, he had no war- 'rant to deprive them of that privilege, or 'withhold from them their right to the ordi- 'nance of baptism, the initiatory ordinance of 'admission into the church of God under the 'gospel.' (See p. 11.)

"Here, by the usual assumptions on the one hand, and the usual most arbitrary omissions on the other, something like a plausible theory is formed, still it is but a theory, and its gossamer texture of plausibility gives way the moment that it is but slightly handled.

"This theory is spun out of the Abrahamic covenant, as recorded in Gen. xvii.

See verses 1—14, concluding thus:—

'This is my covenant, which ye shall keep 'between me and you, and thy seed after thee; 'every man-child among you shall be circum- 'cised: ... every man-child in your generations, 'he that is born in the house, or bought with 'money of any stranger, which is not of thy 'seed. He that is *born in thy house*, and he 'that is bought with thy money, must needs be 'circumcised. And the uncircumcised man- 'child shall be cut off from his people ... he 'hath broken my covenant.'

"Such is the covenant made with Abraham, on which, with an inconsistency which is astonishing, is founded the right of female as well as male infants of believers to baptism; while baptism is denied to both the male and female *adult* offspring of believers,—to all the infants in the believer's house which are *not his offspring*—to men-servants and maid-servants of every description! If infants are baptized, why not adults? If female infants, why not female servants? If sons, why not slaves?

"The argument is this:—Believers, through faith, are interested in the Abrahamic covenant. *Circumcision* was the token of that covenant; baptism has come in the room of circumcision; and, as the seed of Abraham were circumcised, it therefore follows that the seed of believers should be baptized.

"Here, as already remarked, the whole theory is made up of assumption and omission, without which even its plausibility would be at once destroyed; but passing this for the present, let us see to what the argument really leads:

'Believers through faith are interested in the 'Abrahamic covenant. Circumcision was the 'token of that covenant. Baptism has come 'in the room of circumcision.' And, therefore,

"1st. As the *male* seed of Abraham were commanded to be circumcised, the *male* seed of believers (not the *female*) ought to be baptized! (For the baptism of female infants, even were the argument admitted, there would be no warrant from the Abrahamic covenant. Whence then do our pedobaptist friends derive even an apology for the baptism of *female infants*? Not from the law of circumcision, nor any other law to be found either in the Old Testament or the New. Nor is there any analogous example of such a thing to be found in the scriptures, nor anything from which an inference in favour of it can be drawn. The rite of circumcision was *restricted to males*, why is the rite of baptism, which is presumed to have come in the room of it, *extended to females*? Why?)

"Pursuing the argument of our friends, it would follow,

"2nd, That, as every *man-child* born in Abraham's house, *though not of his seed*, was commanded to be circumcised, every man-child born in a believer's house, *though not of his seed*, should be baptized! But is this ever done? If it were, what would become of the argument which rests the baptism of the child on the faith of the parent?

"3rd, That, as every man-child bought with the money of Abraham from any stranger, was commanded to be circumcised, every infant male slave bought by a professed Virginian or Carolinian believer ought to be baptized! But then, again, what would become of the argument founded on the parent's faith?

"4th, That, as all the adult sons of Abraham were circumcised, all the adult sons of believers, (even though they were all *unbelievers* when their father embraced the gospel,) ought to be baptized! But then, as baptism is the rite of admission into the Christian church, this would be a principle of admission beneath that of the presbytery itself, a *mere profession* of faith requiring in this case to be altogether dispensed with!

"5th, That, as all the men-servants of the

house of Abraham, whether born in his house, or bought with his money, were circumcised, all the men-servants of the house of the believer, whether born in his house, or bought with his money, ought to be baptized! But then, again, what would become of a personal profession of faith, as a prerequisite to admission to church-membership?

"6th, Once more, that as all these classes were commanded to be circumcised, on pain of being 'cut off from among their people,' all these classes ought to be baptized, or be subjected to the same penalty!

"Such are the obvious results to which the argument from the Abrahamic covenant leads; and, therefore, as proving so very much—*too much*—it proves just nothing at all. Our friends are bound to take it in all its legitimate consequences, or on their own showing (see p. 19,) frankly give it up.

"Retorting now the argument so often advanced, and in this case with such an air of confidence (see p. 8), and adopting the very language of the speaker, we ask,

'What warrant has [*the presbytery*] or any 'other *body* to exclude [*all these classes but* '*one*] from the church of God? Their member-'ship was constituted by God himself. God 'has never taken it [formally] away. There 'has been no discontinuance of the ancient 'church state. Its essence has remained the 'same as it has always been. It was into that church that the Gentile church was incorporated. Until [the presbytery] can prove that the church-membership of [these classes] has 'been [formally] set aside by divine authority, 'it has no warrant to deprive them of that 'privilege, or withhold from them their right to 'the ordinance of baptism, the initiatory ordi-'nance of admission into the church of God 'under the gospel!'

"We know that the presbytery would have no difficulty in replying to this appeal, as well as to the additional appeal as to the ground on which (pleading the law of circumcision as the law of baptism) females are admitted to baptism; but then their reply *to us* would (*mutatis mutandis*) be our reply *to them! Their* warrant for excluding the other classes will be *ours* for excluding the *only class* which they most arbitrarily admit, not to a privilege, for to that class *it cannot be a privilege*, but to a mere external rite!

'True (it is said) there is no perceptible ad-'vantage derived by infants from baptism; but 'neither was there any perceptible advantage 'derived by infants from circumcision, yet it 'was commanded by God.'

"Precisely so, '*it was commanded by God*;' the baptism of infants is not, and this makes all the difference. The *circumcision* of the male servants and slaves of Abraham was also *commanded by God*, the *baptism* of the servants of believers *is not*; and that makes all the difference. But to neither class would baptism of itself be any privilege without its prerequisites, which it is impossible for infants to possess."

Neither the "Statement" nor the "Review" makes a heavy demand on the time or the purse, and we cordially recommend both to our readers.

BRIEF NOTICES.

The Excellent Glory; or, the Internal Evidences of Christianity Illustrated. By JOHN ALDIS, *Pastor of the Church in Maze Pond, Southwark.* London: Aylott and Jones. 12mo., pp. 190.

A course of ten lectures, and the substance of a sermon of similar character, are presented to the public in this volume, at the request of the author's friends. They are on the Evidences of Christianity in general—the Credulity of Science—Christianity Contradicted but not Confuted—the First Teachers of Christianity—the Evangelic Miracles—the Gospel Remedy—the Evangelical Ideal—the Spirituality of the Gospel—Evangelical Humility—Evangelical Beneficence—Evangelical Holiness—the Experiment. They deserved the additional publicity which the press confers. The extracts in an earlier part of this number afford satisfactory evidence of their adaptation to usefulness.

Sermons by the late THOMAS CHALMERS, D.D., LL.D., *illustrative of different stages in his ministry*, 1798—1847. *Posthumous Works of the Rev. Thomas Chalmers, D.D., LL.D, Edited by the Rev. William Hanna, LL.D. Vol. VI.* Edinburgh: Sutherland and Knox. London: Hamilton, Adams, and Co. 8vo., pp. 484.

To regard this merely as a volume of sermons

by a preacher who was distinguished for originality, earnestness, and power, would be to form a very inadequate notion of its claims. It is a volume of sermons so selected and arranged as to illustrate the intellectual and religious growth of a giant, who had before his death attracted the admiration and esteem of all readers of English theology. It contains a few sermons which were written and preached before that internal change took place which caused all things to appear to him in a new light; and others which were composed when his impressions as a penitent debtor to sovereign mercy were fresh upon him. The evidence of the thorough transformation his spirit had undergone is thus rendered palpable, his estimate of himself in relation to his Maker affecting theoretically and practically his estimate of all things. From the very commencement of his course as a dependant on divine grace, he combined also with his self-renunciation the utmost hatred of every approximation to antinomianism. Innumerable as are the publications issuing from the press, making selection at once indispensable and difficult, we do not think that any minister will have cause to regret the expenditure of so much time on this volume of sermons as will be requisite to enable him to peruse it from the beginning to the end.

The Examiner Answered, and the Appeal Sustained: a Reply to Mr. Miall's Observations on "The Importance of Right Views on Baptism, an Appeal to Pious Pædobaptists." By FRANCIS CLOWES. Leeds: Heaton. 12mo., pp. 24.

The Mr. Miall referred to in the title-page is pastor of an independent church in Bradford. As we have not seen his examination of Mr. Clowes's tract, we are not competent to pronounce judgment on the conclusiveness of the present Answer. We thought the tract itself a good one, and the defence of it contains many forcible observations. Mr. Clowes believes that pædobaptism is "rapidly hastening to extinction among the rejecters of tradition;" but though we perfectly agree with him, we confess that we do not see how he can make the announcement of this opinion palatable to dissenting pædobaptists.

The Prosperity of Zion. A Sermon preached at Church Street Chapel, Blackfriars Road, at the commencement of his pastorate, January 7, 1849, *by* JOHN BIGWOOD. *Published by request.* London: B. L. Green. 12mo, pp. 24.

This discourse is published at the request of the church of which Mr. Bigwood has recently taken the oversight. Founded on Ps. cxviii. 25, the preacher puts the question, "When may a church be said to have prosperity?" and replies,—when sinners are converted to God—when the members are alive to their duty and privileges—when the soul of each individual Christian is in health and prospers. He then goes on to show that this prosperity may be secured by union and mutual love—continued effort—and a diligent attendance on the means *of grace. The topics* are treated simply and *earnestly. A solemn* sobriety pervades the whole sermon. There are some admirable remarks on preaching; and Mr. Bigwood honestly and seriously warns his people against a very prevalent evil, namely, regarding the sermon as the most important part of the service.

If this discourse may be taken as a specimen of Mr. Bigwood's ministry, and the people hear with candour, affection, and prayer, it may be confidently expected that the prosperity which he describes and desires will soon be realized.

The Bible of Every Land. Part IV. London: S. Bagster and Sons. 4to., pp. 28.

It is to the Indo-European languages that this Part is devoted, and the map which accompanies it presents to view the extensive countries in which they are spoken. It gives us pleasure to see that among the authorities consulted by the industrious compiler, ample use has been made of those which relate to the exertions of the baptist missionaries at Serampore and Calcutta, and that he has evinced a disposition to do them justice.

Lessons for the Present from the Records of the Past; or, Practical and Experimental Thoughts on Genesis. By the Rev. R. MACDONALD, *Blairgourie.* Edinburgh and London: W. P. Kennedy. pp. 469.

This book we can confidently recommend. It contains practical and experimental comments on Genesis, clothed in terse and striking language well fitted to make "useful thoughts portable." Intended to be "suggestive of meditation, and not in any degree a substitute for it," it is especially fitted for perusal in the closet, when the reader can pause, and muse, and apply what is written. It is very beautifully *got up*, and would make an elegant and a valuable present to a Christian friend. It deserves, and we trust will obtain, a wide circulation.

Chronicles of the Kirk; or, Scenes and Stories from the history of the Church of Scotland, from the earliest period to the second Reformation. For the Young. By the Rev. JOHN ANDERSON, *Minister of the Free Church, Helensburgh; author of the "Footsteps of the Flock," &c., &c.* Edinburgh and London: T. and T. Clark. pp. 588.

Interesting scenes and stories from Scottish ecclesiastical history, compiled from our older writers, and narrated in a simple and pleasing style, well adapted for the young. "The pearls of historic truth," for which others have gone down into the deeps, the compiler of this work tells us, "he has done little more than collect and arrange." He has done so, however, with credit to himself and greatly to the benefit of the youthful reader, who will study his pages with attention.

Religious Life in the Established Church. In Twelve Letters. Addressed to Pious Episcopalians. By A Friend. London: John Snow. pp. 135.

This is a very seasonable book for the special benefit of pious members of the establishment. It has not been written in haste, nor does it

breathe a spirit of acrimony. It speaks the truth, faithfully and fearlessly, but, at the same time, with Christian courtesy and affection. It is dedicated, very appropriately, to the Hon. and Rev. Baptist W Noel, A.M., whose truly noble example, we trust, it may induce many to follow.

Streams in the Desert; or, the Book that Will Do You Good. By the Rev. JAMES SMITH, *author of "The Believer's Daily Remembrancer," "The Book that Will Suit You," "Messenger of Mercy," &c., &c.* London: Allman, Holborn Hill. pp. 384.

An excellent likeness of the author is prefixed to this volume, which resembles in its general character others from the same pen which have found acceptance with the public.

Man and his Motives. By GEORGE MOORE, M.D., *Member of the Royal College of Physicians, London, &c. Second Edition.* London: Longman and Co. pp. xxii., 412.

The first edition of this work was reviewed so fully in our number for November last, that we need do nothing more than refer to that for our reasons for commending the volume to the thoughtful perusal and re-perusal of all our truth-loving readers.

Memoir of William Knibb, Missionary in Jamaica. By JOHN HOWARD HINTON, M.A. *Second Edition.* London: Houlston and Stoneman. 12mo. pp. xii., 552.

We are happy to find that there is not only a demand for a second edition of this interesting work, but also such a prospect of an extensive sale as enables the publishers to issue it at half its original price. Mr. Hinton says, "The Memoir is altogether without abridgment. That it should be open to some corrections was inevitable, and not to have improved the opportunity of making them would have been unpardonable."

Little Home Missionaries. London: R. T. S. pp. 32.

That children who love Jesus Christ sincerely may be very useful in his service, while children, is a fact too much lost sight of both by young people and by their seniors. Many pleasing incidents illustrative of this are brought together in this small tract, which is likely to be perused eagerly by all who look into it, and to produce a beneficial impression on their hearts.

A Discourse on the Study of Oriental Languages and Literature. By CHARLES MCDONALL Edinburgh and London: T. and T. Clark. pp. 39.

An elaborate discourse, designed to be read in the University of Edinburgh, as introductory to a course of study in "Hebrew and other oriental languages," of which the learned author had been appointed professor. By an enforcement of the university tests he was precluded from entering on his office; hence this introductory lecture was never delivered. We do trust that these tests, which never can do any good, and often, as in this case, do much evil, will speedily be swept away.

A Scheme for making the English Language the International Language for the World; showing the Desirableness of some language being adopted for such purpose; that the English has peculiar claims for it, and that its use may be greatly accelerated by making sundry alterations in its Orthography and Construction; the whole being recommended to the consideration of the British Government. By JAMES BRADSHAW. London: E. T. Brain and Co. pp. 73.

The author, in presenting this work to the public, tells us he "labours under feelings of a peculiar kind." So, we are persuaded, will every one who reads his production. His object is, he tells us, to recommend "*the universal adoption of some one language for persons of all nations to hold intercourse with each other.* This would be a key to open the treasures of every nation, a passport to travel with into any kingdom, a panacea for all the evils which flowed into the world from the tower of Babel." The author seems sincerely desirous to promote the welfare of his fellow men; but we question much whether his "scheme" will ever work any great deliverance in the earth.

RECENT PUBLICATIONS

Approved.

[It should be understood that insertion in this list is not a mere announcement: it expresses approbation of the works enumerated,—not of course extending to every particular, but an approbation of their general character and tendency.]

The Spirits of Just Men Made Perfect. A Sermon occasioned by the Death of the Rev. Alexander Creak, Pastor of the Independent Church, Great Yarmouth; and preached to his Congregation on the day of his Funeral, September 12th, 1848. By JOHN ALEXANDER, Minister of Prince's Street Chapel, Norwich. Accompanied with a Brief Memoir. *Yarmouth: William Thornton Fisher, South Quay.* 8vo. *pp.* 29.

Annals of the Poor. By the Rev. LEIGH RICHMOND, M.A., late Rector of Turvey, Bedfordshire. *London: Ward and Co.* 18*mo.*, *pp.* 91.

Mick and Nick; or the Power of Conscience. Translated from the German of Dr. Barth. By the Rev. ROBERT MENZIES. *Haddam: Paton and Ritchie.* 18*mo.*, *pp.* 98.

The Irish Scholar: or Popery and Protestant Christianity: a Narrative. By the Rev. T. AVELING, Author of the "New Year's Party," &c. Third edition. *London: Ward and Co.* 18*mo.*, *pp.* 103.

Eminent Personal Religion the Want of the Times, an Address to Professing Christians. By HENRY BURGESS, *London: B. L. Green.* 32*mo.*, *pp.* 47.

The Eclectic Review for March, 1849. *London: Ward and Co.* Contents: I. Financial Reform. II. Life and Letters of Campbell. III. Bartlett's Forty Days in the Desert. IV. The Fountain of Arethusa. V. County Courts—their Jurisdiction and Benefits. VI. Elrington's Life of Archbishop Usher. VII. The History and Construction of Maps. VIII. Prospects of the Popular Cause in Europe.

The Christian Treasury, containing Contributions from Various Evangelical Denominations. *Edinburgh: Johnstone and Co.*

INTELLIGENCE.

AMERICA.

GOOD NEWS FROM THE WEST.

A friend, writing to the New York Recorder, from Chicago, Jan. 18, says:—"I have just returned from a missionary meeting held at Beloit, Wisconsin, on the 9th and 10th instant. The meeting was one of very considerable interest. The brethren present seemed of one heart in the missionary cause, and manifested a becoming anxiety to enlist all the churches in the good work. A glorious revival is in progress, and on the evening of the 10th, more than one hundred persons requested the prayers of the children of God for their salvation. Brother Kinne, the pastor of the church, is a good man, and has the confidence of the community. Beloit is one of the most delightful villages I have seen in the West. It is situated on Rock River, and contains about 2,000 inhabitants. I spent the last sabbath at Belvidere, in this state; here is also a revival. Brother Estee is the pastor. He has been there but a few months, but has succeeded well; God has owned his labours. I preached for them five times. One sabbath evening about ninety persons requested us to pray for them. This looked very much like our revivals twenty years ago,—a contrition and brokenness of heart *in* the church as well as *out* of it,—members confessing one to another, and to their families, and the whole body rising up to shake themselves from the dust. At Napierville, Elgin, and Rockford, I understand that revivals are in progress, and throughout the country there is unusual seriousness. In Chicago our prayer-meetings have been solemn, and we are looking for the Master to visit us also. May we not be disappointed."

A private letter from Danbury, Connecticut, announces that a very interesting revival is in progress in the baptist church and congregation in that place, under the pastoral care of Rev. Aaron Perkins.

The Sabbath Recorder has a business letter from Elder W. B. Gillette, New Market, New Jersey, from which it copies the following:—"God has visited us in great mercy, and greatly revived his Zion in this place. An increased interest was felt in our social meetings in October: the brethren and sisters were revived, and engaged in their duties with unusual fervour and zeal. Soon the *lukewarm and wanderers* began to confess their faults, and take up the cross. The impenitent were alarmed, and cried for mercy."

The forty-sixth Annual Report of the Massachusetts Baptist State Convention, is an interesting and valuable document, both as embodying the statistics of the denomination, and as communicating the state of religion in each association, with plans and prospects of usefulness. It appears that there are in Massachusetts 238 churches, and 241 ordained ministers; and that the number added by baptism during the year is 943, making a total of members, 29,876. Three churches have been constituted in the commonwealth within the year; six meeting-houses have been dedicated; nine ministers have been ordained; and four have deceased.

Some churches in Connecticut are now enjoying a very pleasant state of religious feeling. Of those not already mentioned, is the first Middletown. For more than a year, this church was destitute of pastoral labour. Conflicting feeling and interests prevailed. Several abortive efforts were made to settle a pastor, till early in the last autumn, Rev. Beriah N. Leach was invited to supply them temporarily. The church soon became revived, and happily united under brother Leach, and several persons were hopefully converted, and followed their Lord's commands in the ordinance of baptism. Later intelligence represents the work as advancing.

The church of Meriden, under the care of the Rev. H. Miller, has enjoyed a year of great prosperity. They have completed a beautiful house of worship, and more than sixty professed disciples have been baptized.

The second church in New Haven is also enjoying tokens of the divine presence. Under the labours of the pastor, assisted occasionally by his faithful coadjutor, the pastor of the first church, the work of God is moving gradually and noiselessly on. The silent tear, the deep sigh, and the decided effort to seek the Lord, are prominent characteristics of the work of grace. Several persons belonging to the congregation of the first church have also shared in the blessing.

EUROPE.

ROME.

The following manifesto published by the existing authorities at Rome, will be found deeply interesting:—

"THE ROMAN REPUBLIC TO ALL NATIONS.

"THE CONSTITUENT ASSEMBLY.

"A new nation presents itself to you to solicit and to offer friendly feeling, respect, fraternity. The nation that formerly was the most illustrious on the face of the earth, presents itself to you as a new one. But between the ancient grandeur and this resurrection the papal power stood for upwards of a thousand years. People of Europe, we knew each other when the name of the people of Rome inspired terror; we have known each other when our name excited pity. You may abhor the memory of that age of dominion and violence, but you cannot condemn us to excite for ever the pity of the world. Which of you would wish to be pitied? The people of the Roman state have determined to reform their political constitution, and have created a republic; and before this great act of the imprescriptible sovereignty of the people, the past is destroyed and vanishes. The people have willed it. Who is above the people? God alone; but God created the people for liberty. The people have willed it, and they need not seek justification for the past; their reason is anterior to every human act. But, if we turn our eyes to the past, we may with tranquillity contemplate the ruins of the papal power, much more so than the latter, when it contemplated the ruins of our ancient political greatness. The history of Italy was a tale of sorrow, and a large portion of it was ascribed to the papal power. And, notwithstanding, when the pope came forward and placed the cross on the national banner, the world saw that the Italians were ready to forget the faults of the holy see, and the revolution began in the name of a pope. But that was the touchstone of what a pope could or could not do. The predecessors of the last sovereign had been too cautious to attempt the trial, and their power was measured only by the misery entailed upon the people. The last sovereign was the first to risk the attempt, and wished to stop when he discovered that he had revealed a terrible truth, namely, the impotency of the papal power to render the Italian nation free, independent, and glorious; he wished to withdraw from the work, but it was too late, for papacy had judged itself. It is hence that the downfall of popery has been so near its glory; the glory of the papal power was the northern light that precedes darkness. We still hoped; but a system of re-action was the answer that came from the papal power. Re-action fell; the pope at first dissembled, saw the *tranquillity of the* people, and fled; and in his flight he bore with him the certainty of exciting civil war; he violated the political constitution, left us without a government, repelled the messengers of the people, fomented discord, then threw himself into the arms of the most ferocious enemy of Italy, and excommunicated the people! These facts sufficiently show that the papal sovereignty neither could, nor would, modify itself, and nothing was left but to bear it, or destroy it. It was destroyed. If the liberality of kings, or the toleration of nations had placed the papal power in the city of the Scipios and Cæsars, instead of in the heart of France, or on the banks of the Danube or the Thames, was that a reason for depriving the Italians of all the rights common to nations—the country and liberty? And if it be true that the possession of a temporal sovereignty be necessary to the spiritual power of the pontificate, although it was not on such a condition that Jesus Christ promised immortality to his church, was Rome then destined to become the patrimony of the pope, and be so for ever? Rome, the patrimony of a sovereignty, that to subsist was forced to oppress, and to be glorious was forced to fall! And, as a patrimony of papacy, was Rome to be the permanent cause of the ruin of Italy? Rome, whose traditions whose name, nay, whose ruins so loudly speak of liberty and patriotism?—Provoked and abandoned to ourselves, we have effected the revolution without spilling a drop of blood—we have re-edified almost without letting the sound of demolition be heard—we have completely uprooted the sovereignty of the popes, after having patiently submitted to it for so many ages—not from any hatred of papacy, but from love for our country. When a revolution has been effected with such morality of purpose and means, it is at once proved that this people did not deserve to be under the sway of papacy, but was worthy of being its own master, worthy of the republic! It is worthy, therefore, of being admitted into the great family of nations, and of obtaining your friendship and esteem. The Roman republic will bear the stamp of its origin. It will make a free people defend the religious independence of the pontiff, to whom the religion of a republican people will be worth more than a few roods of territory. The Roman republic proposes to apply the laws of morality and universal charity to the line of conduct it intends to follow, and to the development of its political life.

"*For the Assembly,*

"The President, G. GALLETTI.

"*Rome, March* 2."

A decree of the 2nd instant declares that the minister shall take possession of the property of the Jesuits and the holy office. Another decree abolishes all privilege of

clergy. Guiccioli, minister of finance, has resigned. The disorders which had arisen owing to the want of money had been in some measure appeased by the creation of a million with the plate. Mazzini has arrived in Rome. The government has published a long proclamation, calling on the people to abstain from acts of violence, and threatening signal punishment for some murders which, though it states they are rare, have been committed.

ORDINATIONS.

CAMBRIDGE.

On Wednesday, December 27th, 1848, Mr. C. T. Keen, jun., was recognized as the pastor of the church meeting at Zion chapel, Cambridge. In the morning at 11 o'clock, the Rev. R. Roff of St. Andrew's Street chapel gave the introductory address on the nature of a New Testament church; the Rev. J. Flood of Melbourne asked the usual questions; the Rev. J. P. Briscoe of Chesterton offered the ordination prayer; and the pastor's father delivered the charge from 1 Tim. iv. 16. In the evening, at 7 o'clock, the Rev. J. T. Wigner of Lynn preached to the church from 1 Cor. xvi. 10, 11, "See that he may be with you without fear, for he worketh the work of the Lord, as I also do. Let no man, therefore, despise him." Seven neighbouring brethren took part in the services of the day, and it is hoped the dawn was realized of God's "set time" to favour a shattered interest, in the midst of a most important and thickly populated locality.

OAKHAM.

The Rev. J. Jenkinson, who has for more than twenty-five years been pastor of the second baptist church at Kettering, has accepted an invitation from the baptist church at Oakham, and will commence his labours there on the second Lord's day in April.

POPLAR.

The Rev. D. L. Pughe of Pembroke Dock, South Wales, has accepted an invitation to become the pastor of the baptist church at Cotton Street, Poplar. He is expected to commence his labours there on the second sabbath in April.

HOUGHTON REGIS, BEDS.

Mr. J. W. Lance has accepted the unanimous invitation to the pastorate of the baptist church in this village.

RECENT DEATHS.

MISS A. M. BENNETT.

To awaken in the young attention to a subject on which they are least likely to think, is the object chiefly aimed at in thus giving publicity to family bereavement. The name at the head of this notice may attract the attention of some to whom she was once known; her early death may excite thoughtfulness in others. Something, at least, will be gained if this brief memorial should lead any to think more seriously respecting themselves—"I know not the day of my death."

A. M. Bennett was born at Buckingham, October 14th, 1830, and became a member of the baptist church there December 31st, 1844.

Of her personal character little need be said, her excellencies and talents were chiefly displayed, where they were best appreciated, in a large circle of friends and at home in the family, where the loss of her endeared society, and constant, energetic exertions to promote the happiness of her beloved parents is most deeply felt. These, best knowing her worth, are her best memorials.

As a sabbath school teacher she was persevering and diligent, and much beloved; her interest in the class she taught continued unto the end, and though unable at last to fulfil her wish to see and admonish each one, she selected for them suitable books, inscribed with affectionate wishes for their eternal welfare. The sickness which, on December 13th, 1848, terminated in death, was protracted and trying; excessive weakness being throughout the most distressing symptom. It soon became evident that the disease gained ground, and the thought of so near an approach of death produced, not unnaturally, a feeling of dread. There was an interval of painful suspense; hope was darkened, but God shined into her heart; simple trust in Christ was fully felt, and almost the last words she uttered with reference to her eternal prospects were, "I should not know where else to trust if not on Him." She died in hope, calmly and peacefully resigned, to join, we trust, those who are "without fault before the throne of God."

MRS. MUCKLEY.

Died at Kidderminster, January 29, 1849, in the 93rd year of her age, Mrs. Elizabeth Muckley, widow of the late William Muckley, baptist minister, whose death was recorded in the Baptist Magazine for March, 1845, p. 147.

Mrs. Muckley was the youngest of ten children, three of whom were ministers of the gospel, namely, Mr. Edward Edmonds, formerly pastor of the church meeting in Bond Street, Birmingham; Mr. John Edmonds, many years pastor at Guilsborough, Northamptonshire; and Mr. Thomas Edmonds, who for a number of years was pastor of the church at Leominster, Herefordshire.

It was the privilege of this faithful disciple

to have been made acquainted with the way of mercy in the days of her youth. On hearing a discourse from the words, "This man receiveth sinners," Luke xv. 2, she first became convinced of her need of a Saviour, and was soon enabled to surrender herself to that gracious Redeemer. In her constant attendance on the public means of grace she has left an example worthy of imitation. Even till within a few weeks of her death she filled her place in the house of prayer, never being absent but when necessitated by infirmities or sickness. Her anxiety for the salvation of sinners was very great; and her regard to the sanctity of the Lord's day most sincere. From her lips, not only have thoughtless sabbath breakers been reproved, but the poor and afflicted frequently consoled. Her sympathies with the needy and suffering members of Christ's flock were unabated to the end. When the time of her departure drew nigh, she calmly resigned herself to the will of her heavenly Father, and relying with an unshaken confidence on the merits of the Redeemer, she committed her spirit to him in peace.

In accordance with her request, that portion of the divine word which had been blessed to her conversion was taken as the foundation of a discourse delivered in the baptist chapel, Kidderminster, in reference to her death, on Lord's day evening, Feb. 4.

MRS. BROOKS.

Died, February 7th, 1849, at Northampton, in the 68th year of her age, Sarah, the beloved wife of Mr. W. Brooks of the above place. The deceased had been a member of the baptist body nearly forty-seven years, having been baptized by the venerable Sutcliff, and received into the church under his care at Olney on the 14th of March, 1802. She was, however, soon after that time dismissed to the church at College Street, Northampton, of which she continued to be a member until her decease.

Seldom have we seen death encountered in a manner more becoming a Christian. A life marked by activity and energy was succeeded by a long and painful affliction, eminently and evidently sanctified. The language of her heart was, "I know, O Lord, that thy judgments are right, and that thou in faithfulness hast afflicted me." These words, and the sermon founded upon them by the Rev. J. A. James, in which he sought to improve the death of his daughter-in-law, were exceedingly interesting to the deceased; indeed for some time she dwelt in the land Beulah, just below the gates of the celestial city, and her end was emphatically peace.

"Gently the passing spirit fled,
Sustained by grace divine."

In addition to her bereaved husband, who is also an heir of promise, the deceased has left behind nine children; and let it be written to the praise of our God and for the generations to come, eight of these have put on Christ by being baptized into his death, and one of them is the pastor of the baptist church at Aldwinkle. These are all the children of many prayers. What an answer to prayer! What an encouragement to pray!

MRS. TWELVETREES.

Mary, the wife of Mr. Harper Twelvetrees, of New Millman Street, London, devoted herself to God in her earliest years. She was the daughter of Ebenezer and Elizabeth Hubbard of Titchmarsh, Northamptonshire, was born on the 8th of September, 1825, and at the early age of fourteen years was baptized at Thrapstone by the Rev. W. Barnes. She exhibited a remarkable development of matured Christian character, whilst her meekness of spirit, and genuine, unaffected humility, produced a likeness to the divine image seldom found in youthful disciples. In all her engagements she aimed at the glorification of God, and diffusing abroad the excellence and loveliness of religion. In missionary work and Sunday schools she was deeply interested. During a residence of nearly three years in Yorkshire, she was connected with the school at Heptonstall Slack; and amongst her memoranda and diary are particulars of the conversion of several of her class. Soon after her marriage, January 23th, 1848, and removal to Dunstable, special notice was taken by the church of her unwearied attention to the young, and increasing anxiety to promote their everlasting interests, and a vote of thanks agreed upon, which was forwarded to her by the officers of the church. Shortly after her union with her husband, it was evident that withering consumption had set in, and was fast gaining ground. A change of air and residence was resorted to for the winter, but proved to be inefficacious; and after exhibiting a rapid growth of grace and daily increasing ripeness for glory, she was transplanted into the paradise of God, on March 3, 1849, terminating a union of only thirteen months with her sorrowing and surviving companion.

The entries throughout her diary are remarkable for the spirit they breathe of profound humility and earnest desires after an increasing love for communion with her God.

MRS. AND MISS BOOTH.

On the 18th December last, at the Cottage, Well Street, Hackney, Eady, relict of the late Isaac Booth, Esq., son of the late Rev. Abraham Booth, formerly pastor of the baptist church, Little Prescot Street, London and on the 22nd of February, 1849, in the 17th year of her age, Elizabeth Harris,

granddaughter of the above Eady and Isaac Booth.

MISCELLANEA.

RESIGNATIONS.

The Rev. S. Spurgeon, having sent in his resignation as pastor of the baptist church, Wesley Road, in Guernsey (after having sustained this office for nearly seven years), has, by some of the members of his church and congregation, been presented with an elegant drawing-room time-piece, as "a token of their undiminished affection for him, for the mildness of his disposition as a member of the community, for his exemplary and unsullied character as a Christian, and for his unwearied efforts to extend the kingdom of Christ in the world, as a minister of the glorious gospel of the blessed God."

The Rev. W. H. Fuller has resigned the pastoral oversight of the church in Thrissell Street, Bristol.

CORRESPONDENCE.

ON THE LETTER OF THE REV. J. P. MURSELL.

To the Editor of the Baptist Magazine.

DEAR SIR,—In the second paragraph of the first letter in the Baptist Magazine for March, on the Proposed Charter for the Baptist Missionary Society, there are some inaccuracies reflecting upon the committee, which you will, perhaps, allow me to correct. It is said that the charter "was condemned upwards of six months ago by the all but unanimous voice of a quarterly committee;" and again, "That the question was revived at a weekly sitting of the committee." Both statements are inaccurate. The charter has never been condemned or approved by the committee; a resolution condemnatory of it was written at the meeting referred to, and read, but *withdrawn*. No decision was taken upon the question.

Nor was "The question revived at a *weekly* sitting;" it was at a *quarterly* meeting, when a sub-committee was appointed, with instructions to report in writing upon the whole question.

These inaccuracies are not unimportant. In the hands of Mr. Mursell, indeed, they are used for no mischievous purpose; but they have been noticed elsewhere with the view of making charges of unfairness and pertinacity, which are (I believe) entirely unfounded.

Yours very truly,

March 10th, 1849. JOSEPH ANGUS.

To the Editor of the Baptist Magazine.

DEAR SIR,—In briefly noticing the remarks of Mr. Mursell, inserted in your number for March, on the proposed incorporation of the Baptist Missionary Society, I must begin by correcting some errors in his statement of facts. He says that "it was condemned upwards of six months ago, by the *all* but unanimous voice of a quarterly [meeting of the] committee." The meeting referred to was held April 29th, 1848, and no such resolution was adopted at it; the record on the minutes is this:—"Mr. Hinton brought up the following report from the sub-committee appointed in reference to a charter of incorporation,—

"Resolved, That the report be received."

He says further, that "the question was revived at a weekly sitting of the committee." This is not accurate. The question was only conversationally "revived at a weekly sitting of the committee;" it was regularly introduced at the quarterly meeting held on the 12th of July, 1848, at which the re-appointment of the sub-committee was resolved on. To his statement, that "had the vote been taken on the question, charter or no charter," on the 17th of January, 1849, "it would, from all appearance, have been negatived," I have to add that no attempt whatever has been made to raise such a question in committee, or to submit it to any other decision than that of the society itself, at its general meeting. He says, finally, that "a small majority only was in favour of publishing the report." The fact is, that out of twenty-seven persons present, twenty-one voted, thirteen in favour of it, and eight against it; a majority of more than three to two.

After observing justly that "the intention for which the Baptist Missionary Society was instituted, was not the acquisition and the holding of property," Mr. Mursell says, "to charter the society merely to enable it to compass the more easily what is purely incidental to it, and which may drop off from it any year in its progress, seems to me to be at variance with a truly wise and sound policy." This is written as though the society could get rid of its interest in property. To a very large extent, however, this is not possible.

Much property the society has (for its most important and indispensable purposes) accepted in trust for others, and it cannot be released from this obligation. No one imagines that the possession of property is, for its own sake, "advantageous to the society;" the justification for its possession is that it is necessary, and that the great object of the society cannot be carried on without it. Hence, as anxieties and responsibilities are inevitable, a desire to reduce the inconveniences attending them to the smallest possible amount is not unreasonable.

"Suppose a charter should be obtained," says Mr. Mursell, "it is by no means certain that it would be of universal application." Will he kindly allow further inquiry, as the sub-committee suggest, to be made into this point, and be guided by the issue?

He asks, whether the local inapplicability of the charter "might not introduce into the deliberations of the society a merely secular element;" as though he imagined that "merely secular elements" had nothing to do with the deliberations of the society now. What else are the questions, whether a situation is unhealthy, or whether a house could be procured for a missionary to live or to preach in? As to any "dignity" which may be supposed to attach to the mere "holding of property," operating as an inducement to the occupation of a missionary field, the notion seems to me (to borrow a phrase of his own) to be "splendid trifling."

"We are told," he proceeds, "that the society will save money by a charter of incorporation." Mr. Mursell ought in fairness, however, not to have so put this statement as to lead his readers to suppose that this was the only, or the principal reason assigned for the proposal. Every attentive reader of the sub-committee's report must have felt that this is not the truth; and every considerate reader of Mr. Mursell's remarks will feel, that his puttting this part of the case forward so as to conceal or disguise the more important aspects of it, goes far to warrant a suspicion that there is more in it than he is able to answer, even to his own satisfaction.

"Should the charter of incorporation be obtained," he continues, "the freedom of the Baptist Missionary Society would be destroyed." This sweeping sentence he illustrates by the difficulty which would then exist in altering any essential (non-essentials may be modified in either case) part of the society's constitution; but he entirely overlooks the difficulty (quite as great, although perhaps different in form) which attends similar alterations *now*. He claims, indeed, that the society "must be left unfettered and independent, and capable of any modification which experience or circumstances might suggest." How little he knows of its actual condition! A society which has accepted property in trust is as substantially fettered and incapable of any essential modification, as if it were incorporated, as, in case of proceedings in chancery, would be speedily and effectually demonstrated to them. In this respect the society has no "birthright" of freedom "to sell," however much more than a "mess of pottage" Mr. Mursell might wish to get for it.

"The application for a charter," Mr. Mursell goes on to say, "would be derogatory to the position of the Baptist Missionary Society as a religious institution." This is an assertion, however, of which he adduces no proof; all that he has written under this head being a reply to that part of the sub-committee's report which is not officially published, and which, consequently, is not properly open to remark. On that part of the report which assigns the reasons why, in the judgment of the sub-committee, a society in the strictest sense religious need not fear to accept a charter, he says nothing. I can desire nothing more than that the reader will take the trouble to refer to it again.

"In this matter," he continues, "we are in danger of compromising ourselves as dissenters." He supports this position by saying, that, since the society is "set up specifically and exclusively for religious purposes, we cannot, as nonconformists, ask for it the patronage of the crown, or the favour of parliament, without detriment and dishonour." My reply to this is, that to seek the incorporation of the society, either by the crown on the one hand, or by parliament on the other, is not to seek for it either "patronage" or "favour." In pursuance of its religious object, the society has of necessity acquired a secular standing, by means of the large amount of property in which it is interested; and all that is sought, or would be obtained, by incorporation is, a secular standing for the society more equitable and just. Can Mr. Mursell show any reason why a society, merely because its object is religious, should be at an unjust disadvantage in its secular affairs?

Under this head Mr. Mursell is pleased to notice a statement made by the sub-committee for a very different purpose. "The report of the sub-committee," says he, "politely intimates that 'the objectors,' poor things! to the charter, do not seem to know that, not only municipal bodies, but banking companies, &c. &c., are corporations;" and then follows a piece of caustic irony, concluding with a reference to "*water* companies." Mr. Mursell has previously told us that a part of the report of the sub-committee is "splendid trifling;" of this sally of his imagination it may be said with at least equal truth, that it is "trifling," but not "splendid." What is gravely to be complained of here, however, is, that the intention of the sub-committee in this part of their report is wholly lost sight of. They

are addressing themselves, not to "objectors" to the charter generally, but to those who had made a specific objection to it; namely, that the *name* had become so vile in the ears of men, that for the society to become a *corporation* would render it hopelessly infamous. To this they replied, that many societies of unquestionable respectability were also corporations, and so far their reply was to the point. Further it was never intended to bear.

Mr. Mursell proceeds to assign some reasons why a body strictly religious should not accept a charter from the crown. The first of these is, that such a body "cannot consistently, *in its capacity as such*, recognize the existence of the crown," or (as he afterwards expresses it), of "the first authority in the state," or of "the powers that be." If this position can be made good, no doubt the conclusion will follow; but Mr. Mursell has here left it to rest solely on his own assertion. Let us try it by an example. Suppose the church assembling in Belvoir Street chapel, Leicester, "in their deliberations and counsels as members of the body of Christ," to consult on the question whether they shall hold their church-meetings with closed doors. Many reasons are adduced in favour of such a plan, and the society are on the point of resolving on it, when a member suggests that, according to the Toleration Act, it is not lawful to do so; upon which the pastor announces, that "a religious society cannot consistently, in its capacity as such, recognize the existence of the powers that be," much less the binding force of the laws they may have passed. You will, of course, then meet with closed doors, Mr. Mursell? Or take another example. Suppose the town of Leicester to be in a state of political excitement, and a mob to demolish the chapel above-named by violence. The church are assembled to consider what shall be done, and they are on the point of determining to avail themselves of a legal remedy against the rioters, when, for the second time, the pastor announces that "a religious society cannot consistently, in its capacity as such, recognize the existence of the powers that be," much less seek from them redress of an injury. You will seek no legal remedy, then, Mr. Mursell?

It must be evident, I think, that the extreme position taken by Mr. Mursell cannot be sustained; but that, on the contrary, a society in the strictest sense religious may very consistently recognize the existence of those authorities in the state, to which they have (in things not contrary to the will of Christ) to render obedience, and from which they have, as exposed to social wrong, to expect protection. It may be assumed, indeed, that Mr. Mursell's language is only an exaggerated mode of expressing the maxim *generally held among us*, that neither individuals nor societies can consistently recognise the authority of the state *in religious matters*. This, no doubt, is true, but is nothing to the purpose.

"Besides," he goes on to say, "if it be a secular and civil advantage which is sought, no reason can be adduced wherefore the favour should be conferred, founded on the fact that the party seeking it is a 'body in the strictest sense religious,' without the most wretched compromise, since other bodies have an equal claim on the consideration of the state." Mr. Mursell here does injustice to the sub-committee. They have not argued that the religious character of the society supplies *a reason why* a charter should be granted; all that they have said is that it constitutes no reason why a charter should be refused. Mr. Mursell does injustice also to himself. From his argument as it follows the sentence I have quoted, it would inevitably result, that "purely civil privileges" ought to be withheld by the state on religious grounds; a principle which he certainly must be the last man in England to maintain.

"A further reason rests," he says, "on the very tangible ground of profit and loss." He here contrasts the "saving of money and of trouble" anticipated from a charter, with the loss of the society's "freedom of action," which he alleges the sub-committee to have admitted in saying, "it is no doubt true that the movements of an incorporated society cannot be absolutely unfettered." Nothing more, however, is here admitted concerning the movements of an incorporated society, than holds equally true of a society not incorporated, *having an interest in property*. The Baptist Missionary Society is very far from being "absolutely unfettered" now; and its present and inevitable subjection to law will be in no respect modified for the worse by incorporation.

Proceeding to a different ground, Mr. Mursell observes that, if it were "lawful" to seek a charter, "it might not be expedient." He here refers to the light in which the step might be regarded by many persons, both in and out of the society; a consideration of undoubted importance, and one to which, for one, I shall be ready to pay as serious attention as himself.

Mr. Mursell next notices the statement of the sub-committee, that, in granting a charter, the sovereign is "not so much the representative of the state as of the law;" but he is quite mistaken in the use for which he supposes they intended it. It had been objected to seeking a charter for a religious society, that it would involve the principle of a connexion between the church and the state; and to this the sub-committee reply, that, in the act of granting a charter the sovereign *would not represent the state*, a fair answer to the objection, if true. What is meant when it is stated that the sovereign, in such

an act, would represent, not the state, but the law, is evidently this: that the act, although performed by the executive power, would be itself not executive but legislative—an exercise, in fact, of that small portion of legislative power which the constitution and laws of England yet leave to the crown.

The sub-committee further state, that that which is received from the crown, when a charter is granted, "is neither personal nor official favour, but a modified and more equitable position in relation to the law." In confutation of this assertion, Mr. Mursell thinks it "quite enough to refer to the language of the charter itself:"—"We, of our special grace," &c. But he altogether mistakes the import of this phraseology, which is in reality intended to affirm the legislative purity of the transaction, and to deny corrupt and venal motive. The granting of a charter, when satisfactory ground can be laid for it, is, on the part of the sovereign, but a due discharge of one of the public duties of his office.

"If the charter were obtained," continues Mr. Mursell, "it would confer an amount of power which should not be entrusted by any religious society to any body of men." Under this head several items are mentioned, which it will not be requisite to notice in detail, because the general notion out of which they spring is altogether unfounded. The truth is, that a charter would confer on the committee no power whatever. It is not the committee that would be incorporated, but the society, that is, the whole multitude of members; and the relation which the committee would bear to the society, and consequently all its powers, would be the same as at present. Going through every sentence in this paragraph, I can most conscientiously affirm my conviction, that in every one of them the writer is wholly mistaken; and, as he adduces no proof, but makes assertions only, considerate persons may well hesitate before they give him credence.

In error in supposing that a charter would throw power into the hands of the committee, Mr. Mursell is, of necessity, still more in error in saying that such augmented power would "fall into the hands of a very few," even of the committee itself. He asserts, indeed, that "the popular character of that body is rather a semblance than a reality;" and he tells you that "the quarterly meetings are not invested with more authority in any way than" the weekly meetings. The truth is, that the constitution of the society knows nothing of quarterly meetings of the committee, this distinction having originated entirely in the fact, that, for the sake of facilitating interchange of opinion, the committee have agreed, that upon special occasions, (occurring somewhere about once a quarter), the travelling expenses of members residing at a distance from town shall be *paid*. That the popular character of the committee is a reality, and no semblance, may be evident from this, that the committee is, by a rule of the constitution, open at all times to the attendance and votes of about eight hundred members of the society, and that scarcely a meeting is held at which some members, thus entitled, do not attend. This popular constitution of the committee would be in no respect altered by the society's incorporation.

I have now noticed all Mr. Mursell's statements, and if I were to conclude my observations by saying, that had he designed to collect the greatest possible number of sophisms in the least possible space, he could scarcely have been more successful, and that the whole effect of his paper is to throw dust in the eyes of your readers, I should give him no cause to complain, since I should only use language which he has set me the example of employing. If I refrain from using such language, however, let him allow me to assure him, with sincere regard and respect, that he has yet to do the subject on which he has written the justice which it demands.

I am, &c.,

J. H. HINTON.

London, March 13th, 1849.

ON THE LETTERS OF MESSRS. MURSELL, ROBINSON, AND BOWSER.

To the Editor of the Baptist Magazine.

REV. SIR,—It is due to your readers and the friends of the Baptist Missionary Society that they should be informed that the letters of Mr. Mursell, Mr. Robinson, and Mr. Bowser, in your magazine of this month, were written (if I may judge by their contents) under some misconception of the nature and effects of a royal charter.

I will not occupy your valuable space by replying in detail to those gentlemen, but content myself with assuring your readers, that a royal charter of incorporation is, in substance, a perpetual trust-deed, a grant to the persons named in it and to their successors, of power to deal with the entire property then possessed, or which may thereafter be acquired by the grantees and their successors, and these persons may be changed at pleasure without a new deed, provided the change be made in the manner prescribed by the first deed. The charter defines in general terms the powers of the grantees, and the purposes to which they shall apply their trust property, and whatever is done to the contrary is illegal. An ordinary trust-deed renders a new deed necessary every time that death or resignation requires new trustees to be appointed. It might happen that, if the Baptist Missionary Society was incorporated, persons would consent to become members of the committee, and thus invest themselves with these trust powers, seeing that without expense to themselves or the society they *might* resign at pleasure. If they obtained

their power under a trust-deed they might have to procure a new trustee to take their place, or be driven to the Court of Chancery to be relieved of their trust.

The London companies, and, in short, all the corporate towns in England, act under royal charters, but these documents do not so define the purposes of the corporations as they should, and some of them authorize compulsory exactions, which the proposed charter of the Baptist Missionary Society, of course, does not and never can authorize.

The proposed charter will not give an atom of religious power, nor will it profess to do so, and by no means can the society free itself from liability to control from the courts of law and equity.

The Law Institution, which consists exclusively of lawyers, has, from its commencement, acted under royal charter, and if it be admitted that lawyers are the best judges of what, on legal grounds and for practical purposes, is most likely to conduce to their own interests, their conduct in this respect may be worthy of the consideration of the friends of the Baptist Missionary Society. The American Baptist Missionary Society acts under a state charter of incorporation.

Mr. Robinson, in his letter to you, inquires the amount of responsibility which the proposed charter of the Baptist Missionary Society would entail on the members of the society. I think that this may be answered by stating that the property of the corporation would be answerable for all its engagements, and must be first exhausted, and as the liabilities of the society would be temporary there is no actual risk incurred by membership. There is no such risk as is incurred by trading companies; in these, losses have been sustained by the money invested not having been returned, but, on the contrary, lost by improvident purchases of valueless property, and by having been lent to insolvent persons.

A royal charter, although in form a royal favour, is not worthy of being so considered. The grounds of the application for one, and the form of words to be used in it, are first submitted to the legal advisers of the sovereign, who receive fees for their trouble from those who apply for the charter, and, therefore, rather feel that a favour is conferred upon them by the application for the grant, than upon those who obtain it. The sovereign acts upon the advice given by simply affixing the royal sign manual (the signature) to the charter as a mere matter of course.

A royal charter does not grant the parties incorporated power to compel any persons to part with their houses or lands to the corporation, which is the reason that railway companies never act under a charter, but obtain an act of parliament.

A chartered company has hitherto been treated with the same respect in a foreign country as an individual, and cannot demand more.

If the committee of the Baptist Missionary Society should hereafter provide their friends with situations of emolument and ease at the expense of the society, I have no doubt it will soon become known, and then the subscribers, instead of resorting to either a chancery suit or an action at law to remove the evil, would cease to subscribe to the society's funds, and thus peacefully cause the situations to be vacated. I have no fears for the society whilst the committees shall be constituted of such men as we have had hitherto, but that they have done everything which they could is more than can be expected.

I entreat every subscriber and contributor to the society's funds to ask himself if he has done all for the society which he could, and if he can answer the inquiry in the affirmative, happy is he! But if he would do justice to the committees he must not condemn them until he has satisfied himself that a majority of the contributors to the society have done as well as he has. Moses was deprived of the privilege of entering into Canaan for speaking against God's Israel, let us not lessen our privileges by speaking against those who have devoted themselves to the noble and holy employment of carrying out the objects of the Baptist Missionary Society, and made pecuniary sacrifices also.

I write this without the knowledge or suggestion of any member of the committee or person connected with the society, and simply to prevent my brethren raising objections to a charter founded on ignorance; if there be any founded on facts let them be stated and attended to.

A Lawyer.

Camberwell, March 10th, 1849.

ON THE PROPOSED CHARTER OF INCORPORATION FOR THE BAPTIST MISSIONARY SOCIETY.

To the Editor of the Baptist Magazine.

Sir,—Although you have devoted so much of your March number to the above subject, I hope you will find room in the number for April for the following brief narrative, which shows the actual working of such a charter. In the case in question there is nothing peculiar in the terms of the charter; nothing in fact, so far as I know, but such regulations as would be inserted in the proposed charter to the Baptist Missionary Society.

I am, sir,
Yours truly,
David M'Laren.

No. 4, New Broad Street,
3rd March, 1849.

A number of the shareholders of a banking

company in the city, incorporated by royal charter, having formed an opinion that it would be for the interest of the concern to amalgamate with another banking company, although not chartered, addressed a requisition to their board of directors, that a special general meeting of the proprietors should be called to consider the propriety of that measure.

A meeting was accordingly held on the 2nd March, and was numerously and respectably attended, the solicitor of the bank and other legal gentlemen having been present.

The proposed measure was very fully discussed: but as it was on grounds peculiar to the position and prospects of the two establishments, there would be no propriety in adverting to them in this paper. Some of the proprietors attached considerable importance to the company having a charter; but it was because the responsibility of each shareholder was limited to double the amount of his *stake* in the concern, in which respect, there can be nothing analogous in the proposed charter for the Baptist Missionary Society.

Towards the close of the meeting, after a free and full discussion of the proposed measure, the chairman informed the proprietors that the board of directors had taken the joint opinion of the attorney-general and another eminent counsel on some points of a *general nature*, which may serve to explain the position in which the Baptist Missionary Society would be placed under a royal charter.

It is the joint opinion of the said counsel, that an amalgamation of the kind proposed cannot be effected except by *authority of parliament*, or by the surrender of the present charter, which cannot be surrendered BUT WITH THE CONCURRENCE OF EVERY MEMBER OF THE CORPORATION.

The counsel were of opinion that it would be proper to allow the shareholders to meet and discuss the proposed union, but that the chairman *would not be justified in putting a resolution, recommendatory of the union, to the vote.*

Of course, not a single step could be taken towards accomplishing such a union, however desirable it might be, excepting by employing the cumbrous and expensive machinery connected with obtaining an act of parliament. This it was said would cost £800 or £900.

To the Editor of the Baptist Magazine.

DEAR SIR,—As the Committee of the Baptist Missionary Society have invited the attention of its friends and subscribers to the proposed incorporation by charter or act of parliament, it seems *desirable that those who have formed an opinion on the subject should express it.*

The first and weightiest objection is, that to ask any privilege from the state to enable us to preach the gospel ourselves, or to assist those who do so, is opposed to the first principles of dissent. If it is necessary to hold houses or lands for such purposes, we must, as a Christian duty, conform to the laws which regulate the tenure of property. But the thing proposed is, to solicit a favour, and one which the state is quite as likely to refuse as to grant. By doing this we subject ourselves to the charge of inconsistency from the enemies of our nonconformity, who will say, that when it suits the convenience of dissenters they can call for the patronizing help of the government as well as others.

It is clear that we shall be asking a favour, for the words of every charter declare, and we admit that it is granted, "Of the special grace, certain knowledge, and mere motion," of the sovereign. If instead of a charter from the crown we solicit an act of parliament, we give opportunity for the thousand members of the legislature to sneer at and condemn a course which the enemies of dissent in both houses will not fail to represent as at variance with our first principles. If the bishops of Exeter or Oxford should descend from their altitudes to notice the introduction or progress of such a measure, it is easy to see what an ill-natured use may be made of such a golden opportunity. I therefore submit that we should be voluntarily subjecting ourselves, as a religious body, to reproach and the chance of defeat, for an object not warranted by our own principles.

With regard to the benefits to be derived from a charter, I am not so sanguine as the sub-committee. I admit fully the inconveniences of trusteeships, but I am not at all sure that a charter, or even an act of parliament, would remedy them in all our colonies. In those which have local legislatures, such as Jamaica, Canada, and South Australia, and in those which are already regulated by acts of the British parliament, such as India, and others, I doubt whether any act of the imperial parliament would avail, unless re-enacted by the colonial authorities; and if so, any such re-enactment would be doubtful and expensive.

I object also to a charter or an act, as limiting the present unrestricted freedom of the society. It is true that the great object of the society seems to be fully expressed in the Draft Charter; but "new circumstances" may well be supposed by any lawyer of experience, in which the charter may be found to be an insuperable bar to the carrying out of the wishes of the general body of subscribers. In confirmation of this I may say, that I was present myself ten days ago at a meeting of proprietors of a company incorporated by charter, when, after several hours of discussion of a plan approved by a large body of the proprietors, the chairman read

the opinion of the attorney-general, that it was not within the scope of the charter, and that the chairman was not warranted by law in even putting the question proposed, and he refused to put it accordingly, and broke up the meeting.

In conclusion I may say, that the very great expense attending either a charter or an act would more than counter-balance, in my opinion, the saving with regard to trust-deeds and their renewal. As to the inconveniences to the committee, I do them the justice to believe that it does not weigh much in their consideration.

It is not sufficient for the sub-committee to argue this question before the great body of the subscribers, even if the arguments were worth more than they appear to be. I have little doubt that the pious feeling of the majority is opposed to this project, and I trust it will be quietly interred.

I am, dear sir, yours,

WILLIAM P. BARTLETT.

Oxford, March 14.

To the Editor of the Baptist Magazine.

MY DEAR SIR,—Will you have the kindness to insert the following communication in the next number of the Baptist Magazine?

At the quarterly meeting of the Worcestershire Association of baptist churches held at Atch Lench, March 6th, 1849, it was resolved on the motion of brother A. G. Fuller, seconded by brother F. Overbury:—

"That this meeting is anxious to avail itself of the present opportunity of expressing its sentiments on a subject of great importance connected with the Baptist Missionary Society. Convinced that the chief glory of that institution has ever been the eminently simple and spiritual character of its origin and operations, they cannot regard the project for its legal incorporation without feelings of apprehension that the small advantages which such a course would secure would be far more than counter-balanced by the injury which would accrue to the spiritual aims and interests of the society, and the limits which it would impose on its exertions."

F. OVERBURY, *Secretary.*

Pershore, March 9th, 1849.

EDITORIAL POSTSCRIPT.

The Rev. C. M. Birrell, adverting to a series of resolutions adopted by the Committee of the Liverpool Auxiliary to the Baptist Missionary Society and extensively advertised, requests us to say that in consequence of the state of his health he was not present at the meeting at which they were passed, and that it appears to him that all the opinions specified there are untenable, *and that the closing* advice arises from a *misapprehension of the* nature of all trust *deeds.*

Stepney College is again without a president: considerations having no reference either to the institution or to any of its inmates have led the Rev. W. Jones to resign his office. Dr. Murch has kindly acceded to the wish of the committee so far as to undertake to discharge temporarily the duties of resident tutor, but he continues to spend the Lord's days with his congregation at Rickmansworth, as usual.

We are requested to state that the pulpit of the chapel in Henrietta Street, Brunswick Square, will be supplied for some time to come by the Rev. T. D. Reynolds late of Earl's Colne, he having accepted a unanimous invitation from the church to spend three months there with a view to the pastorate.

We are informed that the Annual Meeting of the British Anti-State Church Association will take place this year on Wednesday, May 2nd; and that Exeter Hall having again been formally refused for that purpose by the proprietors, the meeting will be held in Finsbury Chapel.

A crowded meeting was held at Exeter Hall about ten days ago, occasioned by the imprisonment of the Rev. James Shore, who is now a prisoner in Exeter jail in consequence of proceedings taken against him by the bishop of Exeter. It will be remembered that Mr. Shore was minister of a proprietary chapel in that diocese, whose evangelical sentiments and popularity were offensive to the bishop; that finding that his diocesan had taken measures which would prevent his officiating longer there as a clergyman, he went to a neighbouring magistrate and took the oaths as a dissenting minister, at the same time, with the consent of the proprietor, registering the chapel as a dissenting place of worship; that he then officiated in it, supposing himself to be secure; but that the bishop claimed from him still canonical obedience, and prosecuted him in courts, by which he was condemned to pay heavy costs. The meeting to which we refer took place as soon as his incarceration was known. Charles Lushington, Esq., M. P., presided, and the principal speakers were Messrs. Binney, Brock, Burnet, Baptist Noel; and Messrs. Stoddart and Craig, ministers of the established church. Whether any thing can be effected at present for the relief of Mr. Shore is doubtful; but a bill has been brought into parliament for the protection of other clergymen who may become dissenting ministers, and it is strongly hoped that it will pass.

Several ministers of the National Reformed Church of France have recently relinquished their connexion with it, among whom is M. Frédéric Monod, secretary of the French Missionary Society. In con-

sequence the Archives du Christianisme, of which he is the editor, has ceased to be the organ of the orthodox party in the National Church, and announces that it is to be devoted to "the principle of free and personal adhesion." On the other hand M. Pilatte, a zealous protestant preacher, not receiving state pay, has been fined on these pretences; that though liberty is granted by law to particular forms of *worship*, it is not to *conferences* on matters of religion, and that M. Pilatte discussed and criticised *a legally recognised worship*, that is, *Romanism*. The bias towards popery of those statesmen who are now in the ascendant in France is increasingly evident.

The abolition of the inquisition in the city of Rome has been followed by an undertaking of the most auspicious character. In the immediate precincts of the Vatican, we are informed, the Christian scriptures are being printed in the Italian language, under the superintendence of Dr. Achilli.

Our readers who are familiar with the name of John Poynder, Esq., as a frequent speaker at the India House in discussions respecting government support to idolatry, and the freedom of missionary action, will learn with regret that that gentleman was removed from this world on the 18th of March.

To many of our friends it will doubtless be pleasant to see a fuller account of the arrangements for the approaching annual meetings in London than could be given either on the Chronological Page or on the wrapper. We shall therefore mention them here, as far as they have come to our knowledge. Some are not yet completed, but with regard to the following, there is, we believe, no greater uncertainty than that which belongs to all prospective views of human transactions. We shall speak of what *will* be done, meaning thereby that it is intended to be done; but recognizing the propriety of the apostle James's admonition respecting the dependence of all our projects on the will of Him in whom we live and move, and have our being, an admonition which the experience of all who have been accustomed to assist in making such arrangements illustrates and enforces.

THURSDAY, APRIL 19TH.

In the forenoon of this day, at eleven o'clock, the annual meeting to supplicate the divine blessing on ensuing meetings and on the societies whose interests they are intended to promote, will be held in the library of the Mission House, 33, Moorgate. This meeting is usually well attended, and affords pleasure to those who are able to be present.

In the evening, at half-past six, a sermon will be preached on behalf of the Baptist Missionary Society, at Surrey Chapel. Mr. Sherman, the esteemed minister of that place had engaged, it may be remembered, to perform this service to the society last year, but was prevented by the illness of Mrs. Sherman, who has since been removed to a better world. He has kindly undertaken it on the present occasion.

FRIDAY, APRIL 20TH.

In the forenoon, at ten o'clock, the thirty-seventh annual session of the Baptist Union will be held in the library at 33, Moorgate Street. Respecting this meeting, the secretaries say, "In order that time for due attention to business may be secured, it is very desirable that brethren who attend should make arrangements for devoting to it the whole day, until five o'clock, refreshment being provided at two o'clock in the Mission House." They desire also to call particular attention to the fact, "that the committee have, for the present session made an important alteration in the general arrangements. They have resolved to discontinue the customary *public meeting*, (in which of late but little interest has been manifested,) and to introduce in its stead an introductory discourse, to be delivered at the opening of the session by one of the brethren. They have, to their high gratification, prevailed on the Rev. T. Morgan of Birmingham, to render this service for the present year; and he will accordingly address the Union immediately on its assembling, on Friday morning, April 20th, at ten o'clock. By a resolution of the committee, this portion of the proceedings will be open to any Christian friends who may wish to attend."

In the evening, service is to commence at seven o'clock, at the Weigh House Chapel, Fish Street Hill, when the Rev. William Brock is to preach on behalf of the Baptist Society for promoting the gospel in Ireland.

LORD'S DAY, APRIL 22ND.

For the arrangements respecting the sermons to be preached at the various baptist places of worship in and near the metropolis on this day, we must refer to the Missionary Herald.

MONDAY, APRIL 23RD.

In the forenoon, at eleven o'clock, the annual meeting of members of the Baptist Irish Society is to be held at the Mission House. Every person subscribing ten shillings and sixpence a year, or upwards, and every baptist minister making an annual contribution or collection for the society, is entitled to be present at this meeting, at which the proceedings of the past year are to be reported, and the officers chosen for the year ensuing.

In the evening, at half-past six, the annual meeting of the Baptist Home Missionary Society is to be held at Finsbury Chapel. Thomas Challis, Esq., Alderman of London, has engaged to preside.

TUESDAY, APRIL 24TH.

In the morning, at ten o'clock, the annual general meeting of members of the Baptist Missionary Society will be held, for the transaction of business, at the Mission House. The persons entitled to attend and vote are "all persons subscribing ten shillings and sixpence a year, or upwards, either to the parent society or to auxiliaries, donors of ten pounds and upwards, pastors of churches which make an annual contribution, and ministers who collect annually for the society; also one of the executors on the payment of a bequest of fifty pounds or upwards." At this meeting, the committee and officers for the ensuing year are to be chosen, the auditors of accompts appointed, and other business pertaining to the society is to be transacted.

In the evening, at six, the annual public meeting of the Baptist Irish Society will be held in Finsbury Chapel, Richard Harris, Esq., M.P. for Leicester, in the chair.

WEDNESDAY, APRIL 25TH.

In the morning, at eleven, service will commence at Bloomsbury Chapel, (near the British Museum,) when the Rev. Octavius Winslow of Leamington will preach on behalf of the Baptist Missionary Society.

Ministers educated at Bristol, Stepney, and Bradford colleges will dine together at the Guildhall Coffee House, at two o'clock.

The annual public meeting of the Bible Translation Society is to be held on Wednesday evening, at New Park Street Chapel, Southwark, the chair to be taken at half-past six.

THURSDAY, APRIL 26TH.

At eleven, in the forenoon—not ten, as on some former occasions—the annual public meeting of the Baptist Missionary Society and its friends is to be held in Exeter Hall. S. M. Peto, Esq., M.P., one of the treasurers, will preside.

In the evening, at half-past six, the annual meeting of subscribers to the Hanserd Knollys Society will be held at the Hall of Commerce, Threadneedle Street, the chair to be taken by Dr. Acworth.

At six o'clock on the same evening, we are requested to state that the annual meeting of *the Baptist Tract Society* will be held in *Eagle Street Chapel; the* chair to be taken *by Robert Lush, Esq.*

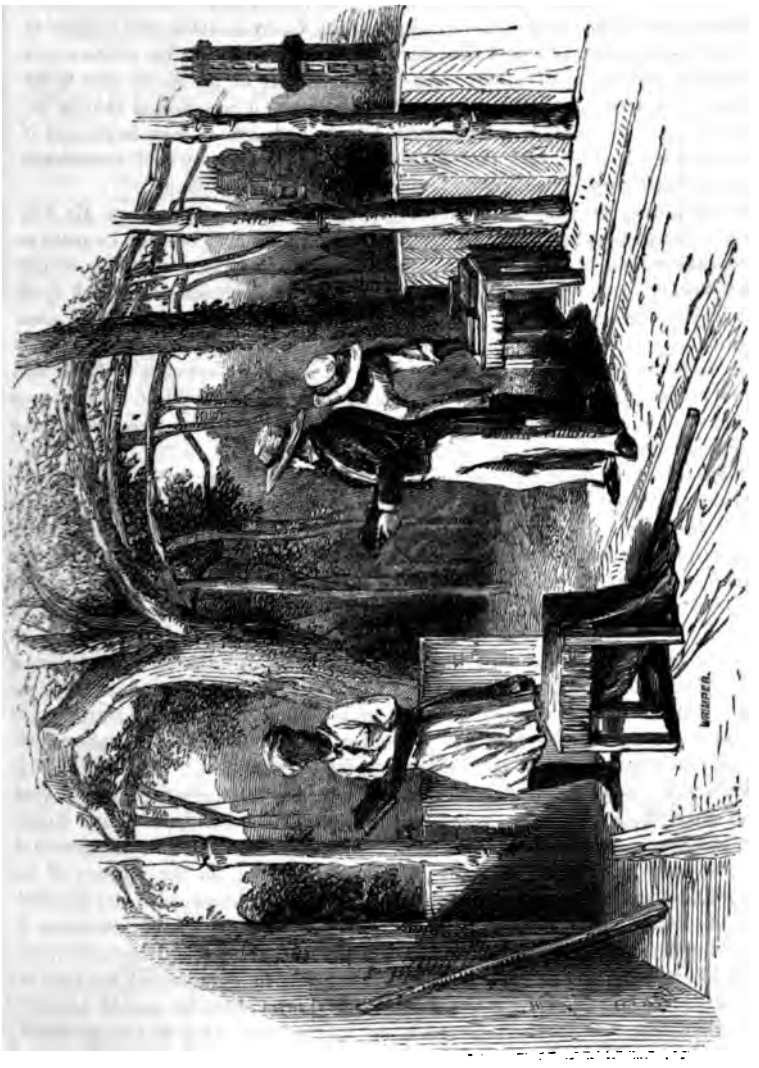
FRIDAY, APRIL 27TH.

In the evening, at half-past six, a journed public meeting of the Baptis sionary Society will be held in Fir Chapel. The chair will be taken by J H. Allen, Esq.

It is scarcely to be expected that a our friends should be present at all meetings, however much interest they feel in the societies whose claims are advocated. It has been suggested however, by a gentleman who has live of his life in the country and part i metropolis, that it might be advantage give a hint that some of the congreg within five miles of St. Paul's do not f a fair proportion of these annual assem No man knows the demands made upo time of a Londoner, but one who has b Londoner himself. Yet our London br should remember what must be the im sion on the minds of persons who travelled scores or hundreds of mile considerable cost, if they find that the ings are not attended by Christians o same class with themselves, who live a walking distance of the places in they are held. They are led to su either that in the judgment of their m politan friends the societies themselves little worth, or else to form an estima London zeal very much to the discredit inhabitants. It is not, we believe, as considered by them as it should be, tha sence at these meetings, if there be no more than presence, affords encourage to those who are gratuitously spendin estimable hours on committees, and toil private work which few men would self-denial enough to perform, and th cheers and inspirits friends of the institu who have come from a great distance who seldom visit our immense city.

On another subject we will venture a gestion having respect to those mee which are to be held in Finsbury Chape we advert to what respects the comfo speakers there, all who are accustome attend such meetings will know tha speak disinterestedly. The vestries b the platform, which afford in some res valuable accommodation, are in other res very annoying. When friends who live great distance from each other meet, often have much to say; and the tempt is strong to continue conversation af meeting has commenced, or to enter private communications before it has minated. In the vestries it may seem them as though they were hidden from assembly, but it is not so. What is forward behind the platform sometimes feres with decorum in a manner of v those who are in the vestries have no ception. Sapientibus verbum sat.

THE MISSIONARY HERALD.



THE YOUNG BRAHMAN.—Page 243.

ASIA.

DACCA.

DEATH OF THE REV. O. LEONARD.

Mr. Robinson, writing under date the 28th of November last, announces the death of this excellent missionary as having occurred on the 23rd.

Mr. Leonard was one of those raised up by Providence in the country. He was a European converted under the ministry of Dr. Carey in 1808, and baptized on the 2nd of April, 1809, at which time he was represented in a letter to the Society as a singular monument of mercy. In the latter part of the same year he was appointed a deacon of the church in Calcutta, when it was stated that he had waded through uncommon temptations, which had left a deep impression of seriousness on his mind, and that he was a man of real piety and considerable intelligence, and very active among inquirers, especially the young.

In the following January Mr. Ward says, "Having read a letter from Mr. King relative to the success attending the schools at Birmingham, brother Leonard remarked that we might have a free school in Calcutta for the multitudes of poor country-born children who are in the most pitiable state of ignorance. I took up the hint, and proposed the consideration of it;" and thus originated the Benevolent Institution, which has since been the means of diffusing its benefits to thousands. Mr. Leonard undertook its superintendence, for which he appears to have been admirably fitted; and by his affectionate attentions to the children he very soon rendered it the means of exciting the desire of the parents, particularly the females, to attend the preaching of the gospel.

In a letter he particularizes one of his scholars as coming to him under very remarkable circumstances. He says, "Among the children just added to the school is Thomas, a distressed Malay boy introduced by Captain Williams, a subscriber to the Institution, who saved his life, with that of two other boys, who had been stolen from a neighbouring island for the purpose of being sold for food to the Battas, who are cannibals; they were at the time being fattened for slaughter."

In the year 1816, Mr. Leonard was appointed to occupy the mission station at Dacca, where his talents and attention to the Bengali and Persian schools immediately raised them from the depression under which they were labouring, and by subsequent reports the number of scholars appear to have been above 500. Here he continued for thirty-two years, faithful to his trust. "His labours," as Mr. Robinson justly states, "were for many years very great, almost beyond human strength." For some years he has been laid aside from active labour, which has been a source of great distress to him, but he rejoiced in the success of others, and the conversations of his missionary brethren on the efficacy of the atoning blood and the saints' prospect in a better world supported and animated his mind. After such conversations he would say, "Now I have something to think about during my sleepless hours." As his end approached he said repeatedly to his wife, in his figurative style, "I am going to Paradise—I am going to Paradise." He was interred in the mission burial ground in the spot he had himself marked out, "in the corner under the mango-tree," and his funeral sermon was preached by Mr. Robinson, who had travelled from Assam to attend him in [illegible] arrived too late to be recognized by him.

ADDITIONS TO VARIOUS CHURCHES.

The Calcutta Oriental Baptist for January contains the following gratifying intelligence.

Agra. One European female was baptized by Mr. Williams on the 5th of December.

Chitaura (near Agra). Mr. Smith writes that he had the pleasure of immersing two new converts from Hinduism on sabbath the 10th of December.

Nersigderchok (south of Calcutta). Three native brethren were baptized by Mr. Lewis at this station on the 17th of December.

Dum Dum. Two persons, one an East Indian, and the other a native female of the Madras Presidency, were baptized on a profession of their faith in Christ, by Mr. Lewis on the 24th of December.

Jessore. Mr. Parry, writing from Sátberiyá under date of the 21st December, says, "You will rejoice with us that last sabbath fourteen converts were baptized in two villages, and on the following day three more made a public profession of their faith. Most of these converts have been hearing the gospel for years, others for some months, and have been under serious impressions for a long time."

DELHI.

From a letter from Mr. THOMPSON, we extract the following interesting information respecting a missionary tour in which he has been engaged.

Visit to Garhmukteshwar Fair.

Nov. 4th, 1848. Here I am, through mercy, another year, to meet and labour among the multitudes drawn hither at this season of the year to bathe in the Ganges, in the expectation of washing away their sins and being saved; and I pray it may be my happiness to labour with earnestness in making known the truth, and in seeking to apply it to the condition of my hearers.

At Dasna, as I passed a day in the serai, I was happy in being recognized by a well-spoken, respectable Muhammadan, who, being no stranger to our books, earnestly desired to have more, and as soon as he received and carried them to a party of his friends, I saw them eagerly take and open them, to acquaint themselves with their contents. At Hauper there were a number of applicants for *the words of Jesus*, and they were thankful for the smallest portions given them. Inquiry may be promoted and knowledge diffused by these distributions among persons who seem not to have met with our books before. I here had the opportunity of worshipping with three individuals who by their situation are destitute of the public means of grace.

At this place, where I arrived to-day, I met with an uncommonly attentive reader of our books in a Muhammadan, who sat for hours patiently perusing them. Others from Bijnour came, and took books, for which they seemed thankful but did not stay long. Two Sikhs from Shahabad beyond Umbalah, came, read, and took books, and desired to know their purport. I gave them a brief history of redemption, stated the objects of missionary labours, and the *divine purpose of subjecting all mankind to the faith of the gospel*, and leading them to confess that Jesus alone is the Saviour of the world. The men owned that they had taken our books from Hurdwar with the intention of reading them, but were dissuaded by brahmans and others who spoke against them. I said their trade in the souls of men was in danger. The men resolved to read and fully understand the books now.

On the 6th a good number attended to hear and take books, and have a better understanding of their purport. Some think that the contents of our books agree with certain portions of their shastras, and therefore profess to esteem them; while others will have nothing to do with them, as being contrary to generally received opinions and practices.

An interesting youth.

A young brahman of Garh, named Hazárí, said he had a great esteem for our books, greater than that of scores who had taken books from me year after year; and in proof of his assertion he went home and brought forward a copy of the Hindi New Testament, which he said he had had six years, and that his father had brought it from Delhi for him; he had this book carefully wrapped in a juzdan or cloth case. Perceiving the binding to be injured, and that the edition was of 1818, I offered to exchange it for a copy of more recent date, but he seemed startled at the idea of parting with it, though it was to exchange it only. "No," he said, and took up the book in a fright, as if it would be taken away from him. I wish I had the whole of the Old Testament to gratify him with the gift of it; yet if he believes to the saving of his soul, what more does he need of divine writ to assure him of salvation through the Lord Jesus Christ? He is, however, young, and if

his life should be spared, and he continue to love the sacred writings, he may yet meet with the entire volume of God's word, and thereby have his joy increased in God's salvation, which appears to be the object of his search. A young Hindu pupil of the Rev. Mr. Moore's school at Agra, seemed anxious to become fully acquainted with the meaning of the New Testament, and when presented with a comment on the parables of our Lord, was very glad, and said, "This is what I want! I wish to understand the New Testament."

A little brahman boy of Delhi recognized me, and asked for a book, on which I offered him a tract: he refused it, and said he wanted a gospel, the book of glad tidings! Oh, that this would become the general desire and anxious wish of all the youth of India, even to have the gospel, whether preached or in its written form.

Missionary efforts.

A few Punjabís who are located near us, have been amongst the most attentive of our hearers these three days. On the 7th and 8th we were much distressed by fierce west winds and sand storms, which through a great part of the day hindered our doing any thing satisfactorily; but some scores of men came to us at different times, and particularly at the close of these days. We read, discoursed, and prayed and sang at proper periods. Some few bairágis, who are mad upon idols, when the declaration against idolatry began to be read, rose and went away, while the rest of the hearers continued to the last, seemingly impressed with what they had heard, though every thing was contrary to their views and practice. The greater part of those who heard were strangers to the doctrine of our books. One man, a Muhammadan, was desirous to receive our controversial tracts. On the 9th and 10th we had greater numbers to hear the word, ask for the New Testament and parts of the Old. Most of the latter were Muhammadans from Umroha, Chundansi, Bijnour, and Moradabad; and they were anxious also for controversial books and tracts, which they had heard of or seen. Many Hindus also were desirous of Dr. Wilson's examination of their shásters. Of the successive crowds that came to us, numbers were unable to read, and had come only to hear, and so contentedly sat down to listen to the reading, conversation, or discourse. Some made inquiries, and a few pandits and brahmans joined in singing the Artee or Adoration of Jesus. Numbers heard of the Saviour for the first time, and to several the account appeared to be glad tidings, and worthy of further inquiry, which they hoped to prosecute with the books they had in hand. The ignorance of some people, Muhammadans and Hindus, is very great as to the kind of books we offer them; some of the former asking with great seriousness for the Qurán, and not a few of the latter for some one or other of their shásters! and when informed that the books are solely of the Christian faith, and distributed with the view of disseminating the knowledge of that faith, in order to lead all men of all castes to believe in Jesus our Saviour, and look for salvation to him, they stare, and cannot be made to believe that God has sworn that to Jesus every knee should bow, and to him every tongue confess that he is Lord, to the glory of God the Father.

Effects of former efforts.

11*th*. The multitudes have bathed, and are going away, this being the day of the full moon. There have been numerous parties to-day also, both to hear and take books, and the desire for both is rather on the increase. Great numbers have heard, but certainly a very small portion of the people of the fair. Still it is matter of thankfulness that so many have heard the word, and some hundreds taken the books and tracts offered for their consideration. I have had evidence at this fair that the books and tracts of former distributions have, in some instances, been preserved, and I may venture to express my hope that those now so ardently desired and so eagerly taken by numbers, will, to a certain extent be preserved in the homesteads of the recipients, and the contents of them engage their attention and occupy their thoughts. It was in this way in years past that the seed of the word was sown, and in a few honest and good hearts it yielded the fruits of faith, love, and obedience. By humble prayer we are led to look for the like results, when the truth shall have purified the heart, and the Spirit of grace have deigned to perform his office; and may it be our happiness to learn in the course of time, that some poor soul has been awakened by the efforts of this season, by the slow operation of the truths of revelation, and by the power of God the Spirit. Of this, however, I may be sure, that of those who heard the word, numbers carry away with them a knowledge of divine truth they never possessed before; and some few, a correct view of the way of salvation and its relation to the various forms of religion in the country. There are also those at this fair, who are departing to their homes with an increased desire for our books, and whom it was difficult to satisfy with the portions available for them. Muhammadan applicants seem hardly satisfied without each having the Pentateuch and New Testament entire, and pandits among the Hindu applicants are equally urgent for the account of our Saviour's birth, its date, the country where and the people among whom he became incarnate. The generality of the people, Hindus in particular, like tracts, and some go away satisfied with a single tract, the contents of which may have particularly

interested them. A few brahmans seemed not indisposed to embrace Christianity, but found their future means of support to be a great difficulty, from their never having learnt a trade, and having been the objects of adoration of the other three classes of the Hindus. They ask for support by an assignment of land, on the part of government, or a pension equivalent to their gains as family-priests, and then they say they will be free to embrace the gospel. The examples of individuals and families, and tribes, are before their eyes, who under the Muhammadan emperors renounced the faith of their fathers, and were rewarded as above stated; but they have yet to feel the operation of a new principle, the love of Christ, leading them, without benefit or reward, to forsake all for the honour that cometh from God only, by believing in and following Christ, according to his word. It is true that this principle has been developed in several instances at the various missionary stations where the heathen or Muhammadans have given themselves up to God in the gospel of his Son, but the light reflected by such instances has been, in general, a dim light, and its lustre has been tarnished by human infirmity. Yet this divine principle will prevail, will satisfy observers of its heavenly origin and blessed effects; and lead them first to admire, and then to lay open their hearts to the admission of this principle, the love of Christ, and convince others of its superiority to the sordid motives that now prompt some worldly minds to barter for a Christian profession.

Scriptures, &c., distributed.

The scriptures and tracts distributed this season amount to upwards of two thousand eight hundred, the former consisting of volumes of the scriptures, such as the entire New Testament, the Psalms, and the Gospels, and Acts, and smaller portions, as the Proverbs, Genesis, and Exodus, and Isaiah and Daniel, and the separate gospels. The tracts were single, and stitched together.

	Vols.	Gospels.	Tracts.	Total.
Arabic	2	...	...	2
Persian.....	28	150	200	378
Urdu	20	200	300	520
Hindi.....	61	400	1166	1627
Sanskrit.	35	150	14	199
Bengáli	10	...	43	53
Punjabí.....	3	18	53	74
Grand Total....	159	918	1776	2853

It is my earnest prayer that these precious depositories of divine truth may not have been distributed in vain, but, under the Spirit of grace, serve to diffuse the knowledge of Him who shall justify many.

WEST INDIES.

JAMAICA.

SALTER'S HILL AND MALDON.

A letter has been received from Mr. Dendy, dated the 3rd of January, giving a very satisfactory account of the progress of education in the schools connected with his station. He says—

Sunday schools.

There has been a considerable improvement in the Sunday schools during the past year in the attendance both of teachers and scholars. There are still difficulties with which we have to contend, but which it is hoped by steady perseverance will be surmounted and overcome. Education is generally progressing. There are now in these schools 269 reading in the sacred scriptures, and the scripture classes are committing to memory the portions of scripture arranged and published by the Sunday School Union. These are generally repeated to the minister previously to the commencement of public service on Sunday morning. The teachers of the four schools meet in union once in four months, when the state of the *schools comes under review*, and discussions take place, having for their object the promotion of their efficiency and usefulness. These meetings promise to become very beneficial to the schools.

The Sunday school at Salter's Hill appears to consist of 263 children and eighty-nine adults, who are instructed by seventeen teachers, who meet once a month for the purpose of transacting the business of the school, and once a fortnight for three hours on a Saturday morning for self-improvement, when the sacred scriptures and books of a useful character are read, and other exercises attended to calculated to increase their stock of useful knowledge.

The Sunday school at Maldon appears to consist of 140 children and ninety-eight adults, instructed by fourteen teachers. Teachers' meetings of the same character as those at Salter's Hill are held here, and the incon-

venience which has been experienced from the room being used also as a place of worship, is removed, the congregation now occupying a newly erected place of worship.

In connexion with this school, one of the teachers has opened a school three evenings in the week at Hines Mountain, which is attended by sixteen children.

HAITI.

A letter has been received from Mr. WEBLEY, dated Jacmel, the 6th of February, containing information which will, we doubt not, gratify all our readers; and not having room for the whole, we will present an abstract rather than defer the noticing it.

It states, first, that he and Mrs. Webley have returned from a visit to Jamaica, and that the voyage has been blessed to the restoration of the health of both of them.

Secondly. That the political state and prospects of the island have undergone a great change for the better, and now assume a brighter aspect than they have for some time past.

Thirdly. That the schools have been resumed with numbers equal to those of which they before consisted.

Fourthly. That there is much in the congregation calculated to afford encouragement: that there is reason to believe several individuals to be the subjects of converting grace; that having baptized one candidate previously to sailing for Jamaica, he is about to baptize three more, one of whom has been for some time in the habit of inviting his neighbours into his house on the Lord's day morning, and reading and explaining to them the scriptures, for which Mr. WEBLEY considers him well qualified; and that there are several others whom he considers as in a hopeful state.

Fifthly. Mr. WEBLEY presents an application, in our opinion a very cogent one, to his fellow Christians in Great Britain to provide his congregation with a chapel, there being no difficulty in rendering the tenure secure, which had been conceived by some to be the case in consequence of the law preventing foreigners holding landed property. This application he urges on several grounds. 1. That the house, of which the room used as a chapel forms a part, is situate in a market-place, the noise and confusion of which (very far beyond those of an English market) are so intolerable as to compel the closing of every door and window in that part of the house which is surrounded by the market, during the whole of the service, but that even with the doors and windows closed, the worship is frequently interrupted by the shouting and cursing of persons at the doors, and the jingling of money on the window-sills, sometimes by all the noises together, forming, to use a common expression, a perfect Bedlam. 2. That the house, of which the room used as a chapel forms a part, is completely at one end of the town, which contains a scattered population of 7000, and that the distance from the centre of the town and the lamentable indisposition to exertion prevent the attendance of those who have not learned to appreciate the worth of gospel truth. 3. That the class among whom they are called to labour feel a very strong prejudice against worship conducted in a dwelling-house. 4. That the room used as a chapel is also employed as a school-room, and that the desks and benches have in consequence to be removed two or three times a week; that great difficulty is frequently felt in procuring persons to remove them at the time required, and the missionary family have to perform that work themselves, thus employing time and strength which are valuable for more important purposes, and producing an exhaustion immediately before divine service, which it is highly desirable to avoid; and, further, that this continual removal is attended not only with trouble and expense, but with injury to the articles removed, so that some of them are already rendered unfit for use, and their renewal at an expense of fifty or sixty pounds must be looked for every three or four years.

Mr. WEBLEY states that a chapel capable of containing a congregation of 300 might be built for about £500; that it is not improbable the land would be granted as it has been on another occasion, by the government; that he expects a contribution of about £50 from the churches in Jamaica, and is about to make exertions in Haiti, so that if he could rely on from £250 to £300 from home, the object which he represents to be so important, in which we fully concur with him, would be *accomplished.*

HOME PROCEEDINGS.

JUVENILE MISSIONARY ASSOCIATIONS.

The Young Men's Missionary Association recommend the following rules for the guidance of those who feel interested in the formation of Juvenile Auxiliaries.

1. That a juvenile missionary auxiliary be formed in connexion with each Sunday school, and that the young people of the congregation be invited to co-operate.

2. That the auxiliary be conducted by a committee consisting of the whole of the teachers, and that the business of the auxiliary form a part of the business at the ordinary teachers' meetings.

3. That the pastor be requested to become president, the superintendent of the school treasurer, and the secretary or librarian secretary, if they should be able to give the time which is requisite.

4. That the accounts be kept by the secretary in a book provided for the purpose, the subscriptions transmitted to the parent society, quarterly, and the accounts audited annually by two members of the auxiliary.

5. That the subscriptions received be purely the free-will offerings of the children, that they be received by the teachers in their respective classes every Sunday in the missionary box, each child being invited to contribute one farthing per week, if so disposed.

6. That the young persons of the congregation, and some of the senior scholars, whose interest in missionary objects is ascertained, be furnished with collecting books in which to enter the names of subscribers, and boxes to receive their subscriptions, and that the amount be returned to the secretary monthly.

7. That the subscriptions received be devoted to some special field of labour, such as the schools connected with a particular missionary station.

8. That a missionary working class be formed in connexion with each auxiliary, or, where it is thought advisable, two; one for the young persons of the congregation, and the other for the scholars; that they meet once a fortnight, or once a month, as may be found most expedient, the female teachers conducting the classes and reading extracts from the Juvenile Missionary Herald, or some other interesting work; the expense of the materials for work being defrayed from the funds of the auxiliary, if not otherwise provided for.

9. That missionary information be constantly placed before the members of the association, and that the Juvenile Missionary Herald be furnished gratuitously to every regular subscriber.

10. That a monthly address on Christian missions be delivered in the school on a Sunday afternoon, after which a missionary prayer meeting shall be held for half an hour.

11. That a quarterly missionary meeting be held in conjunction with each auxiliary society, the *parents of the children, young persons of* the congregation, and all the scholars being invited to attend, when addresses shall be delivered, a different field of missionary labour, such as India, Africa, China, &c., being selected for each successive meeting.

12. That an annual meeting of the auxiliary be held, when a report of the past year shall be presented, and resolutions of a simple and earnest character proposed.

13. That the meetings commence punctually at the time announced, and close within two hours; that they commence with singing and prayer, and that one or two appropriate verses be sung between each address—no address to occupy more than twenty minutes.

The "Young Men's Missionary Association" feel it desirable to impress on their friends who are teachers, that whatever is given by the children should be their own free-will offerings, contributed from an interest in missions, and in order to this, that they should inform the children of the miserable state of the heathen, especially of the young; that they should be made to feel, as far as possible, the value of their own souls, and the greatness of those privileges by which they are themselves distinguished from the children of heathen parents, and that care should be taken to guard against the idea of preference being shown to those children who contribute. Many may be willing who may not be able. It is hoped that such an interest may be excited, that the 150 day and Sunday schools connected with the various missionary stations may at no distant date be entirely supported by the children in our schools. A contribution of a farthing per week from each scholar would effect the object.

But in order to excite this interest preparation will be requisite on the part of those who conduct the meetings. They must furnish themselves with information of the country, its features, climate, productions, &c., and the character and customs of the people, particularly with reference to their state of heathenism, and to illustrate such addresses a large map of the world, and also drawings, rejected idols, and as many objects peculiar to those countries as can be obtained should be provided and explained to the meeting. In order the better to accomplish this a missionary museum, to which access can be had, is felt to be indispensable, and the association have determined to take immediate steps for the formation of one, in which they hope their friends will kindly and promptly aid them by the donation of articles of the nature referred to, which will be thankfully received at the Mission House, Moorgate Street.

ANNIVERSARY SERVICES.

A Meeting for SPECIAL PRAYER, in connection with the Baptist Missionary Society, will be held in the Library of the Mission House on the morning of Thursday, April 19th, at eleven o'clock.

ANNUAL SERMONS, APRIL 19th & 25th.

The Committee have much pleasure in announcing that the annual sermons on behalf of the Society will be preached by the Rev. JAMES SHERMAN, of London, and the Rev. OCTAVIUS WINSLOW, of Leamington. The former will preach at Surrey Chapel on the evening of Thursday, April 19th, and the latter at Bloomsbury Chapel, on the morning of Wednesday, April 25th.

Service to commence in the evening at half-past six, and in the morning at eleven.

SERMONS, LORD'S DAY, APRIL 22nd.

The following are the arrangements (so far as completed) for April 22nd. The afternoon services marked thus * are intended for the young.

PLACES.	MORNING.	AFTERNOON.	EVENING.
Alfred Place, Kent Road	Rev. W. Young	... ...	Rev. R. G. Lemaire
Austin Street, Shoreditch	Rev. A. M. Stalker	Rev. W. Miall*	Rev. H. Dowson
Battersea	Rev. J. Paterson	... ...	Rev. J. C. Butterworth
Blandford Street	Rev. H. Dowson	... ...	Rev. T. Winter
Bow	Rev. J. Webb	... ...	Rev. H. S. Brown
Brentford, New	Rev. J. Clarke	... ...	Rev. J. Clarke
Brixton Hill (Salem Chapel)	Rev. T. T. Gough	... ...	Rev. J. H. Hinton, M.A
Bloomsbury	Rev. J. H. Hinton, M.A	... ...	Rev. W. Brock
Camberwell	Rev. J. Leechman, M.A	Rev. R. H. Marten*	Rev. S. Nicholson
Chelsea, Paradise Chapel	Rev. R. Roff	... ...	Rev. Dr. Godwin
Church Street, Blackfriars	Rev. J. C. Butterworth	... ...	Rev. J. Bigwood
Deptford, Lower Road	Rev. A. Major	... ...	Rev. A. Major
Devonshire Square	Rev. W. Brock	... ...	Rev. N. Haycroft, M.A
Eagle Street	Rev. F. Overbury	... ...	Rev. Dr. Acworth
Eldon Street	Rev. B. Williams	Rev. B. Price	Rev. B. Williams
Gravesend, Zion Chapel	Rev. E. S. Pryce, B.A.	... ...	Rev. E. S. Pryce, B.A.
Greenwich, Lewisham Road	Rev. J. Russell	... ...	Rev. R. H. Marten
Hackney	Rev. Dr. Cox	W. H. Watson, Esq.*	Rev. T. F. Newman

PLACES.	MORNING.	AFTERNOON.	EVENING.
Hammersmith	Rev. T. Winter	... ...	Rev. J. Leechman, M.A
Hampstead, 1st Church (15th)	Rev. J. Castleden	... ...	Rev. J. Castleden
Harefield	... ...	... ...	Rev. Dr. Murch
Harlington	Rev. G. W. Fishbourne	Rev. G. W. Fishbourne	... ...
Hatcham	Rev. C. Stovel	... ...	Rev. J. Russell
Henrietta Street	Rev. T. D. Reynolds	... ...	Rev. T. D. Reynolds
Highgate	Rev. C. E. Birt, M.A.	... ...	Rev. C. E. Birt, M.A.
Homerton	Rev. D. Curtis	... ...	Rev. D. Curtis
Hoxton, Buttesland Street	Rev. J. Rothery	... ...	Rev. J. Webb
Ilford	Rev. W. B. Bowes	... ...	Rev. J. Woodard
Islington Green	Rev. J. T. Wigner	... ...	Rev. J. Paterson
John Street, Bedford Row	Rev. S. Nicholson	... ...	Rev. Geo. Wilkinson
Kennington, Charles Street	Rev. C. Attwood	Rev. R. G. Lemaire	Rev. C. Attwood
Kensall Green	... ...	... ...	Rev. B. Swallow
Kensington	Rev. W. G. Lewis	... ...	Rev. J. Branch
Keppel Street	Rev. J. Berg	Rev. J. Angus, M.A.	Rev. T. T. Gough
Maze Pond	Rev. R. H. Marten, B.A.	... ...	Rev. C. M. Birrell
New Park Street	Rev. C. Elven	Rev. C. Elven*	Rev. A. M. Stalker
Poplar	Rev. Samuel Green	... ...	Rev. F. Overbury
Prescot Street, Little	Rev. T. F. Newman	... ...	Rev. C. Stovel
Regent Street, Lambeth	Rev. F. Tucker, B.A.	Rev. W. Fraser*	Rev. W. Fraser
Romford	Rev. H. S. Brown	Rev. E. Davis	... ...
Salters' Hall	Rev. S. J. Davis	... ...	Rev. F. Tucker, B.A.
Shacklewell	Rev. Dr. Godwin	... ...	Rev. J. Cox
Shakespeare's Walk	Rev. Jos. Green	... ...	Rev. Jos. Green
Shoreditch, Ebenezer Chapel	Rev. W. H. Elliott	... ...	Rev. W. H. Elliott
Shouldham Street, Paddington	Rev. W. F. Burchell	Rev. J. Phillips*	Rev. R. W. Overbury
Spencer Place (May 10)	Rev. J. Peacock	... ...	Rev. J. Angus, M.A.
Stepney College Chapel	Rev. Dr. Hoby	... ...	Rev. Samuel Green
Stratford, Enon Chapel	Rev. W. Ward	... ...	Rev. W. Ward
Tottenham	Rev. C. M. Birrell	... ...	Rev. R. Wallace, M.A
Unicorn Yard, Tooley Street	Rev. W. H. Bonner	... ...	Rev. W. H. Bonner
Vernon Chapel	Rev. Dr. Acworth	Rev. O. Clarke*	Rev. W. F. Burchell
Walworth, Lion Street	Rev. N. Haycroft	Rev. John Branch*	Rev. J. T. Wigner
Walworth, Horsley Street	Rev. G. Lemaire	... ...	Rev. W. B. Bowes

PLACES.	MORNING.	AFTERNOON.	EVENING.
Wandsworth	Rev. E. R. Hammond	... ...	Rev. W. Ball
Waterloo Road	Rev. J. Branch	... ...	Rev. W. G. Lewis
Wild Street, Little	Rev. C. Woollacott	... ...	Rev. E. R. Hammond
Windmill Street, Hope Chapel	Rev. J. A. Wheeler	... ...	Rev. J. Rothery
Woolwich, Queen Street	... ...	... ...	Rev. C. Elven

Collections will be made after these services.

ANNUAL MEETING OF JUVENILE AUXILIARIES, APRIL 23rd.

The following annual meetings of the young friends of the Society will be held on Monday April 23rd. The chair will be taken at each place at two o'clock in the afternoon. The hymns to be sung on the occasion will be found in the Juvenile Herald for April.

PLACE.	CHAIRMAN.
Bloomsbury Chapel . . .	Rev. WILLIAM BROCK.
Surrey Chapel . . .	Rev. F. A. Cox, D.D., LL.D.
Bishopsgate Chapel . . .	Rev. J. C. GALLOWAY.

Lord's Day Afternoon Services for the Young will be found mentioned in a foregoing list.

ANNUAL MEETING OF MEMBERS OF THE SOCIETY, APRIL 24th.

A General Meeting of the members of the Society will be held at the Mission House, Moorgate Street, on the morning of Tuesday, the 24th of April, for the election of the Committee for the ensuing year, and the transaction of other business.

The chair will be taken at ten o'clock.

This meeting is for members only. All subscribers of 10s. 6d. or upwards, donors of £10 or upwards, pastors of churches which make an annual contribution, or ministers who collect annually for the Society, and one of the executors on the payment of a legacy of £50 or upwards, are entitled to attend.

ANNUAL PUBLIC MEETING, APRIL 26th and 27th.

The annual public meeting of the Society will be held in EXETER HALL, STRAND, on Thursday, the 26th of April: the chair will be taken by S. MORTON PETO, Esq., M.P. at ELEVEN o'clock.

Tickets for the meeting may be obtained at the Mission House in Moorgate Street, or at the vestries of the various chapels.

The adjourned meeting will be held at FINSBURY CHAPEL, MOORFIELDS, on the evening of Friday, April 27th. The chair will be taken by J. HOWSE ALLEN, Esq., at half-past six.

NOTICE.

Ministers who intend coming to town to the meetings, and are desirous of *being received into* the house of some friend, are requested to send an intimation *of their wish to the* Secretary of the Baptist Missionary Society, not later than *the TENTH OF APRIL*. He will have pleasure in making the necessary arrangements

Mr. Peto begs to acknowledge the receipt from K. F. M. of £150, which he has much pleasure in appropriating in accordance with K. F. M.'s request—

To the Baptist Missionary Society	£100
To the Bible Translation Society	30
To the Baptist Irish Society	20

Mr. Angus begs to acknowledge the receipt from "Onward," of twenty pounds, to be appropriated to the purchase and distribution of New Testaments in Vienna, Rome, Paris, and Brittany. He will at once arrange for the distribution of five pounds' worth at Vienna and in Brittany respectively, under the superintendence of Mr. Oncken and of Mr. Jenkins. Similar arrangements will be made at Paris and Rome as soon as some friend can be found to whom the work of distribution may be entrusted.

"Onward" affectingly appeals to the principle so well recognized by the founders of our Mission—Expect great things and attempt great things—and asks why we are not carrying out that principle on the continent. Openings abound on every hand, and we can but repeat the question, and pass it on to our friends —Why are we not expecting much and attempting much in Europe?

"Onward's" gift is the more cheering as he is himself suffering from the changes which he hails as so favourable for the diffusion of truth.

It is respectfully requested that where it is practicable the friends in the country ordering Missionary Cards, &c., would at the same time kindly mention the name of a country bookseller, and his London agent, through whom the parcels may be sent, or such other mode of transmission as may most economise the Funds of the Society.

FOREIGN LETTERS RECEIVED.

AFRICA	BIMBIA	Merrick, J.	November 1.
	CLARENCE	Saker, A.	December 4.
AMERICA	MONTREAL	Cramp, J. M.	February 1.
ASIA	BENARES	Small, G.	January 3.
	CALCUTTA	Dannenberg, J. C. A.	December 20.
		Lewis, C. B.	January 6.
		Robinson, W.	December 28.
		Thomas, J.	January 6.
		Wenger, J.	January 6.
	COLOMBO	Davies, J.	January 15.
	DELHI	Thompson, J. T.	January 4.
	ENTALLY	Pearce, G.	January 8.
	HOWRAH	Morgan, T.	December 27.
	JESSORE	Parry, J.	January 19.
	KANDY	Allen, J.	January 12.
		Dawson, C. C.	January 13.
	MADRAS	Page, T. C.	January 13.
	MUTTRA	Phillips, T.	January 2.
	SAUGOR	Makepeace, J.	January 4.
BRITTANY	*MORLAIX*	Jenkins, J.	Feb. 14, March 7.
HAITI	*JACMEL*	Webley, W. H.	February 9.

JAMAICA	CALABAR	Tinson, J.	Jan. 13, Feb. 3.
	JERICHO	Cornford, P. H.	February 7.
	KINGSTON	McCulloch, J.	February 7.
	MONTEGO BAY	Vaughan, S. J.	January 18.
		Williams, T.	January 17.
	PORT MARIA	Day, D.	February 14.
	SALTER'S HILL	Dendy, W.	January 16.
	STEWART TOWN	Dexter, B. B.	January 17.
	STURGE TOWN	Hodges, S.	January 18.
TRINIDAD	PORT OF SPAIN	Cowen, G.	January 18.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following friends—

Mr. Blyth, Langham, for a parcel of magazines;

Mr. Charles Godwin, Bath, for a parcel of magazines;

Ladies at Salters' Hall and Salem Chapel, Brixton, for a box of clothing, &c., for *Female Orphan Refuge, Patna;*

Blyth Foster, Esq., and Mrs. Seymour, Biggleswade, for a bale of clothing, &c., for *Western Africa;*

Mr. John Hill, for a parcel of pamphlets and newspapers;

Miss Elizabeth Howard, Tottenham, for a parcel of bibles, &c., for *Martha Vitou, Fernando Po.*

The best thanks of the Committee are presented to the British Schoolmaster, Amersham, for a pulpit bible, for the use of the church at *Clarence, Fernando Po.*

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, during the month of February, 1849.

	£	s.	d.
Annual Subscriptions.			
Allen, J. H., Esq.	2	2	0
Ball, Miss	1	1	0
Ball, A. M., Esq.	1	1	0
Barnes, Robert, Esq.	1	1	0
Beddome, Wm., Esq.	1	1	0
Beddome, R., Esq.	1	1	0
Benham, J. L., Esq.	2	2	0
Benham, James, Esq.	1	1	0
Blight, Mr. G.	1	1	0
Bousfield, J. R., Esq.	1	1	0
Cartwright, R., Esq.	5	0	0
Chandler, B., Esq., Sherborne	3	3	0
Collins, W., Esq.	5	5	0
Deane, Messrs. G. & J.	3	3	0
Dennis, S., Esq.	1	1	0
Dunt, T., Esq.	1	1	0
Dunt, John, Esq.	1	1	0
Elgood, Miss	0	10	6
Francis, Mr., Wellington Street	1	1	0
Fraser, Mrs. R., Inverness	1	1	0
Gardiner, Mr. W. B.	1	1	0
Gibbs, S. N., Esq., Plymouth, two years	2	2	0
Giles, W., Esq.	1	1	0
Haddon, Mr. John	2	2	0
Hodge, Mr. John	1	1	0
Jacobson, Miss, for *Colonies*	1	0	0
Knight, Mrs.	0	5	0
Meredith, Mr. J.	1	1	0
Murch, Rev. Dr.	2	2	0
Nash, W. W., Esq.	1	1	0
Nash, Mrs. W. W.	1	1	0
Overbury, Mr. B.	1	1	0
Pewtress, Thomas, Esq.	1	1	0
Phillips, Miss	1	0	0
Pontifex, R., Esq.	1	1	0
Porter, Miss	0	5	0
Ridgway, T., Esq.	5	5	0
Rippon, Mrs. T.	5	0	0
Rouse, W., Esq.	0	10	6
Saunders, Mrs.	1	1	0
Smith, Miss R.	1	1	0
Spalding, Mr. T.	1	1	0
Walkden, John, Esq.	1	1	0
Donations.			
B. I., for *Africa*	1	0	0
Köthen, for *Java*	0	10	0
H. M.	1	0	0
Jacobson, Miss, for *Debt*	1	0	0
Lowe, George, Esq., for *Debt*	10	0	0
O. M., for *West Indies*	1	0	0
R. H., for *Debt*	1	0	0
R. S., for *India*	1	0	0
Legacy.			
Reynolds, Mrs., late of Isleham	9	16	6

	£	s.	d.
LONDON AND MIDDLESEX AUXILIARIES.			
Cumberland Street, box	0	2	3
Devonshire Square—			
Contributions, for *Dove*	3	4	6
Harlington—			
Juvenile Missionary Society, Overberg House (moiety)	1	5	0
Shouldham Street—			
Contributions	5	0	0
Staines—			
Collection	3	17	4
Contributions	2	10	6
Do., Sunday School, for *Dove*	0	8	6
Vernon Chapel—			
Sunday School	3	3	1
Do., for *Dove*	0	2	2
BEDFORDSHIRE.			
Leighton Buzzard—			
Flanders, Mr. M. W.	0	10	6
Roxton—			
Contributions	6	10	0
Do., for *Dove*	0	15	0

	£	s.	d.
BERKSHIRE.			
Newbury—			
Collections	9	3	6
Contributions	22	4	6
Do., Sunday School	1	3	5
Sunninghill—			
Collection	0	14	4
Contributions	2	13	8
Do., for *Dove*	1	1	0
Windsor—			
Collection	7	0	0
Contributions	6	12	0
Do., Sunday School for *Dove*	1	0	0
BUCKINGHAMSHIRE.			
Amersham—			
Contributions, for *Dove*	0	14	0
Buckingham—			
Collection	16	8	0
Chesham—			
Contributions, for *Dove*	1	0	0
Colnbrook—			
Collection	3	10	6
Crendon, Long—			
Collection	2	10	0
Contributions	2	9	6
Datchet—			
Collections	2	3	0
Contributions	1	14	0
Do., for *Dove*	0	10	0
Do., Sunday School	0	5	0
Haddenham—			
Collections	4	18	5
Contributions	7	17	2
Marsley—			
Sunday School	0	12	0
Seer Green—			
Collection	0	14	9
Towersey—			
Collection	3	4	9
Sunday School	0	7	11
Wraysbury—			
Collection	1	17	7
Contributions	3	2	5
CAMBRIDGESHIRE.			
Cottenham, First Church—			
Sunday School, for *Dove*	1	0	0
Gamlingay—			
Collection	4	13	4
Contributions	0	18	6
Do., Sunday School	0	1	6
Swavesey—			
Contributions, for *Dove*	1	0	0
CORNWALL.			
Launceston—			
Contributions, for *Dove*	1	10	0
CUMBERLAND.			
Maryport—			
Collections	6	7	0
Contributions	8	10	8
Do., for *Dove*	1	15	4
Whitehaven—			
Collections	7	6	4
Contributions	3	10	0
Do., for *Dove*	1	0	0
Do., for *Schools*	1	0	0
DEVONSHIRE.			
Devonport, Morice Square—			
Collection	11	10	0
Contributions	15	5	0
Do., for *Dove*	2	14	6
Do., Sunday School, for *do.*	0	17	6
	30	7	0
Acknowledged before	20	0	0
	10	7	0
Newton Abbott—			
Sunday School, for *Dove*	0	10	0
Plymouth, George Street—			
Sunday School, for *Dove*	1	17	6
Tiverton—			
Contributions, for *Dove*	1	10	0
DORSETSHIRE.			
Bridport—			
Contributions, for *Dove*	0	13	0
DURHAM.			
Houghton le Spring—			
Contributions, for *Dove*	1	0	0
ESSEX.			
Ilford—			
Contributions, for *Dove*	0	13	0
Thaxted—			
Contributions, for *Debt*	1	5	0
HAMPSHIRE.			
Portsmouth, &c., on account	60	0	0
HEREFORDSHIRE.			
Pownhope—			
Collection	1	3	6
Contributions	0	10	6
Do., Sunday School, for *Dove*	0	11	0
Gorsley—			
Sunday School	1	3	0
KENT.			
Borough Green—			
Contributions	3	5	0
Do., for *Dove*	1	0	0
Edenbridge—			
Collection	4	10	0
Gravesend, Zion Chapel—			
Sunday School	1	0	0
Greenwich, Lewisham Road—			
Contributions, for *Dove*	0	10	0
Town Malling—			
Collections	10	5	0
Contributions	3	0	6
Do., for *Dove*	1	5	0
LANCASHIRE.			
Liverpool, on account	45	0	0
Contributions, for *Patna Orphan Refuge*	4	0	6
Oldham—			
Collections, two years	30	8	1
Contributions, do.	13	2	10
Cheetham, Mr. James, for *Debt*	20	0	0
Preston—			
Contributions	4	10	0
Do., for Schools	1	0	0
Rochdale—			
Contributions, for *Dove*	3	0	8
Salford, Great George Street—			
Sunday School, for *Dove*	1	3	6
LEICESTERSHIRE.			
Blaby—			
Contributions, for *Dove*	1	0	0
Foxton—			
Contributions, for *Dove*	0	12	2
NORFOLK.			
Ingham—			
Contributions, for *Debt*	25	3	6
Norwich—			
Birkbeck, —, Esq., for *Debt*	5	0	0
NORTHAMPTONSHIRE.			
Brayfield—			
Collection	2	1	1
Contributions	0	6	1
Burton Latimer	4	9	6
Kettering—			
Collection, Rev. W. Robinson's	15	10	8
Independent Congregation	1	0	0
Stanwick—			
Contributions, for *Dove*	1	7	0
Wa'grave—			
Collection	1	3	6
OXFORDSHIRE.			
Banbury	2	15	0
Oxford—			
Contributions, for *Dove*	2	4	0
Thame—			
Collection, &c.	2	11	3
SOMERSETSHIRE.			
Bristol—			
Contributions, by Rev. James Clark, for *Dove*	2	0	0
Keynsham—			
Sunday School, for *Dove*	1	5	0
STAFFORDSHIRE.			
Burton on Trent—			
Contributions	1	0	0
Do., Sunday School, for *Dove*	1	2	1
SUFFOLK.			
Bradfield St. George—			
Contributions	0	7	6
Eye—			
Contributions, for *Dove*	1	0	0
Horham—			
Contributions, for *Dove*	0	17	0
Stoke Ash—			
Collection	0	14	9
Stradbroke—			
Contributions, for *Dove*	1	5	0

	£	s.	d.
SURREY.			
Dorman's Land—			
Collection	5	0	4
Contributions	2	11	6
SUSSEX.			
Battle—			
Contributions, for *Dove*	0	8	4
Horsham—			
Contributions, for *Dove*	1	1	0
WARWICKSHIRE.			
Rugby—			
Contributions, for *Dove*	1	18	3
WILTSHIRE.			
Devizes, High Street—			
Contributions	13	11	5
Do., for *Dove*	0	17	6
Salisbury—			
Contributions, for *Debt*	23	12	6
WORCESTERSHIRE.			
Catshill—			
Collection	0	11	0
YORKSHIRE.			
Beverley—			
Sunday School, for *Dove*	1	0	0
Hull—			
Salthouse Lane—			
Sunday School, for *Dove*	1	6	3
South Street—			
Contributions	2	0	0
Lockwood—			
Collection	3	9	5

	£	s.	d.
NORTH WALES.			
CARNARVONSHIRE—			
Carnarvon—			
Collection	11	4	2
Contributions	2	5	0
	13	9	2
Less expenses	3	19	6
	9	9	8
Llanberis—			
Collection	0	18	11
DENBIGHSHIRE—			
Pandyr Capel—			
Collection	2	2	6
Contributions	7	8	6
Do., for *Dove*	1	10	11
MONTGOMERYSHIRE—			
Talywern—			
Contributions, for *Dove*	0	13	0
SOUTH WALES.			
BRECKNOCKSHIRE—			
Sardis	0	8	11
CARMARTHENSHIRE—			
Bwlchgwynt—			
Collection	0	17	8
Contributions	0	19	0
Do., for *Dove*	0	1	0
Bwlchnewydd—			
Collection	1	2	0
Contribution	0	5	0
Fynnon—			
Collection	0	14	6
Contributions	4	3	6
Do., Sunday School	0	9	6
Llanelly, on account	8	0	0
Bethel Sunday School, for *Dove*	2	7	9

	£	s.	d.
GLAMORGANSHIRE—			
Neath—			
Bethania, Sunday School, for *Dove*	0	12	6
English Church, Sunday School	0	11	6
Do., do., for *Dove*	0	15	6
MONMOUTHSHIRE—			
Argoed and Bont	2	17	4
Beulah	3	11	10
Llanddewi	2	3	6
Nantyglo, Hermon	9	0	3
Penycae	5	13	3
Do., English Church	1	0	0
PEMBROKESHIRE—			
Ebenezer—			
Collection	1	6	5
Contributions	2	16	0
Do., Sunday School	3	6	11
Newport—			
Collection	1	3	6
Contributions	2	2	0
Pembroke—			
Collections	2	13	0
Contributions	0	5	8
SCOTLAND.			
North Britain, a small mite	0	2	6
Edinburgh—			
Collection, Public Meeting, Albany Street Chapel	11	6	3
Contributions, Elder Street	2	16	6
Do., do., for *Dove*	5	6	6
Do., do., for *Africa*	0	8	6
Do., do., for *Trinidad Schools*	0	3	0
Do., do., Sabbath School, for *do.*	1	0	0

Received from the 1st to the 15th of March, 1849.

	£	s.	d.
Annual Subscriptions.			
Angus, Rev. Joseph, and Mrs. A.	3	3	0
Denham, Mrs.	1	0	0
Francies, Rev. G.	0	10	6
Gouldsmith, Mrs.	5	0	0
Payne, Mrs., Leatherhead	2	2	0
Donations.			
Cowper Street, Lecture, proceeds of (moiety)	2	0	0
E. T.	0	10	0
Friend, for *Widows and Orphans*	5	0	0
A Friend	25	0	0
"Onward," for *Bibles in Europe*	20	0	0
Theobald, Master J. K. Collected by, for *Dove*	0	5	0
LONDON AND MIDDLESEX AUXILIARIES.			
Alie Street, Little—Contributions, by Miss Jones	1	2	0

	£	s.	d.
Blandford Street, on account	20	0	0
Bloomsbury Chapel, on account	10	0	0
Chelsea, Paradise Chapel—			
Contributions, for *Dove*	0	10	9
Devonshire Square—			
Contributions, for *Dove*	1	17	11
Hatcham—			
Jones, Captain, R. N. A.S.	1	1	0
Islington Green, First Church—			
Contributions, for *Dove*	0	6	0
Kensal Green	1	0	0
Maze Pond—			
Contributions, for *Dove*	0	6	0
Northampton Street—			
Sunday School	0	10	0
Poplar, Cotton Street—			
Juvenile Association	9	0	0
Prescot Street, Little—			
Sunday School, for *Dove*	1	0	0

	£	s.	d.
Tottenham—			
Collection	3	6	6
Contributions	30	11	7
Do., Juvenile	1	0	0
Do., Sunday School	0	9	9
Walthamstow—			
Contributions, by Mrs. Penney	0	12	6
Walworth, Horsley Street—			
Collection	6	3	11
Contributions	2	1	11
Do., Juvenile	2	9	8
BEDFORDSHIRE.			
Sharnbrook—			
Contributions, for *Dove*	1	9	0
BERKSHIRE.			
Ashampstead—			
Collection, &c.	3	10	0
CAMBRIDGESHIRE.			
Cottenham—			
Green, Rev. J.	0	10	0

	£	s.	d.
HERSHIRE.			
ons, for	0	10	0
WORTHSHIRE.			
ons	2	7	0
holomew Yard—			
ons	1	9	2
Debt	2	1	0
—			
ons, for	0	10	0
RSETSHIRE.			
ons, for	1	5	0
DURHAM.			
ons, for	1	10	9
day School	0	1	8
esdale—	6	1	0
ESSEX.			
ions, for	0	15	0
ions, for	0	14	0
CESTERSHIRE.			
er Edge—			
ions, for	0	15	10
AMPSHIRE.			
ions, for	0	10	0
—			
ions	5	0	0
EFORDSHIRE.			
.....	1	7	0
ions, for	1	4	0
—			
ions	3	0	0
TFORDSHIRE.			
pstead—			
ions, for	2	2	6
ions, for	0	15	0
, Proceeds Meeting.....	6	0	8
ions	10	4	0
venile.....	24	0	4
Entally.....	4	0	0
	44	5	0
dged before	40	0	0
	4	5	0
—			
.....	*13*	*10*	*10*

	£	s.	d.
Contributions	13	12	6
Do., Juvenile, for *Matura*	8	0	0
Do., for *Dove*.....	2	7	3
Do., for *Entally*.....	2	10	0
	40	0	7
Acknowledged before	18	0	0
	22	0	7
Ware—			
Contributions	1	10	0

HUNTINGDONSHIRE.

Bluntisham—			
Collection (moiety) ...	24	16	1
Ramsey—			
Collection (do.)	6	2	2
St. Ives—			
Collections (do.)	26	13	3
Contributions	13	10	0
St. Neots—			
Collection (moiety) ...	9	4	4
Spaldwick—			
Collection (do.).....	7	11	6
Woodhurst—			
Collection (do.).....	1	10	8
	89	8	0
Acknowledged before	85	0	0
	4	8	0
Yelling—			
Contributions, for *Dove*.....	1	0	0

KENT.

Dover—			
Contributions	0	15	6
Do., for *Dove*.....	0	18	6
Kingsford, A., Esq., two years .....A.S.	10	0	0
Faversham—			
Contributions	2	17	6
St. Peter's—			
Contributions	3	3	0
Sevenoaks—			
Contributions, by Miss Baker, Tonbridge,..	1	10	0
Tenterden—			
Collection	4	10	0
Contributions, for *Dove*.....	1	0	0

LANCASHIRE.

Chowbent—			
Sunday School, for *Dove*.....	1	2	2
Liverpool, on account...	45	0	0
Stanhope Street—			
Sunday School, (Welsh) for *Dove*	2	11	9
Rochdale, West Street—			
Sunday School, for *Dove*.....	2	0	0

LEICESTERSHIRE.

Leicester—			
Harris, Richard, jun., Esq., for *Debt*.....	10	0	0

NORFOLK.

Diss—			
Contributions, for *Dove*.....	1	2	0
Kenninghall—			
Contributions, for *Dove*.....	0	10	0

NORTHAMPTONSHIRE.

Clipstone—			
Collection	15	19	1
Contributions	11	0	11
	27	0	0
Acknowledged before	25	0	0
	2	0	0
Middleton Cheney—			
Contributions, for *Dove*	1	5	2
Stanwick—			
Collection (part)	2	2	0
Thrapstone—			
Collection	5	0	3
Contributions	6	0	9
Do., Sunday School	1	19	0
Do., for *Dove*.....	1	0	0
Wolford—			
Contributions, for *Dove*.....	0	17	0

NORTHUMBERLAND.

Berwick on Tweed—			
Friend.....	3	0	0
Sunday School, for *Dove*.....	2	3	6

NOTTINGHAMSHIRE.

Southwell—			
Contributions	2	0	0

OXFORDSHIRE.

Burford—			
Contributions, for *Dove*	0	5	6

SHROPSHIRE.

Shiffnal—			
Contributions, for *Dove*.....	1	2	6

SOMERSETSHIRE.

Horsington—			
Contributions	0	7	5
Do., for *Dove*.....	0	18	2

STAFFORDSHIRE.

Newcastle under Lyne—			
Sunday School, for *Dove*.....	1	10	0

SURREY.

Kingston—			
Collections	10	13	7
Contributions	2	10	0
Do., Sunday School, for *Dove*.....	4	1	0
Leatherhead—			
Contributions, for *Dove*.....	0	11	6

SUSSEX.

Burwash—			
Noakes, Mr.	1	0	0

WARWICKSHIRE.

Coventry and Wyken—			
Contributions, for *Dove*	3	0	0

WILTSHIRE.

Ludgershall	2	7	0

	£	s.	d.
Worcestershire.			
Cradley—			
Contributions, for *Dove*	0	4	8
Kidderminster—			
Contributions, for *Dove*	0	9	0
Shipston on Stour—			
Contributions	1	6	9
Do., for *Dove*	1	11	0
Do., Sunday School	1	0	0
Yorkshire.			
Dewsbury—			
Contributions, for *Dove*	1	2	0
Huddersfield and Lockwood—			
Contributions	1	0	0
Do., for *Female Education*	6	10	0
Do., for *Debt*	2	0	0
Do., for *Dove*	1	0	0
Rotherham, West Gate—			
Sunday School, for *Dove*	0	6	6
Sheffield—			
Collections, Townhead Street	11	14	0
Do., Portmahon	8	2	9
Do., United Communion	3	19	6
Do., Public Meeting	7	16	1
Do., Rotherham	6	5	9
Do., Dronfield	0	17	10
Do., Barnsley	1	16	0
Contributions	4	14	7
Do., Townhead St.	9	4	3
Do., for *Dove*	0	15	6
	55	6	3
Acknowledged before	40	0	0
	15	6	3
NORTH WALES.			
Anglesea—			
Bellan—			
Collection	0	18	7
Contribution	0	5	0
Brinsiencin—			
Collection	0	9	6
Llangefni—			
Collection	2	12	6
Moriah—			
Collection	0	10	10
Pencarnedda—			
Collection	0	6	10
Denbighshire—			
Llanrwst—			
Collection	2	7	6
Contributions	2	12	6
SOUTH WALES.			
Carmarthenshire—			
Rhydwillym (additional)	0	0	3
Glamorganshire—			
Aberavon—			
Collection	1	7	6
Ararat—			
Collection	0	12	2
Contributions	1	14	6
Bridgend—			
Sunday School, for *Dove*	0	11	0
Cardiff—			
Sunday School; additional, for *Dove*	1	10	0
Lisvane—			
Collection	1	4	6
Contributions	1	8	0
Swansea—			
Collection, Bethesda	5	18	0
Contributions	8	19	6
Tongwynlas—			
Collection	1	0	0
Contribution	0	2	6
Monmouthshire—			
Bassaleg, Bethesda—			
Collection	1	6	0
Contributions	1	17	0
Pontheer—			
Contributions, for *Dove*	3	3	0
Pembrokeshire—			
Caersalem—			
Collections	0	17	6
Contributions	1	2	6
Jabez—			
Collections	1	11	10
Contributions	3	11	6
SCOTLAND.			
Anstruther—			
Collection, United Presbyterian Chapel	4	5	2
Contributions	9	4	1
Do., for *Dove*	1	17	0
Bannockburn—			
Collection	0	11	0
Dundee—			
Collection, Rattray Court, Seagate	5	0	0
Do., Meadowside	4	0	0
Do., Princes Street	1	10	0
Contributions	0	9	6
Dunfermline—			
Collection, First Church	2	16	0
Do., Second Church	15	4	6
Contributions, for *Dove*	1	3	0
Edinburgh—			
Collection, Elder St.	48	7	6
Contributions, for *Dove*	1	14	10
Irvine—			
Contributions, for *Dove*	2	1	6
Jedburgh—			
Contributions, for *Dove*	0	3	0
Perth—			
Contributions, for *Dove*	1	16	9
Stirling—			
Collections	18	13	6
Contributions	2	1	0
Do., for *Dove*	6	8	4
Tiree—			
Contributions, for *Dove*	1	0	6
Westray, Orkneys—			
Contributions	1	4	0
Do., for *Dove*	1	0	0
IRELAND.			
Athlone—			
Contributions, for *Dove*	0	11	6
Belfast—			
Contributions	4	10	0
Tubbermore—			
Contributions, for *Dove*	4	0	0
FOREIGN.			
Ceylon—			
Colombo	85	6	4
Kandy	61	10	0
Matura	25	3	0

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., M.P., Treasurers, or the Rev. Joseph Angus, M.A., Secretary at the Mission House, 33, Moorgate Street, London: in Edinburgh, by the Rev. Christopher Anderson, the Rev. Jonathan Watson and John Macandrew, Esq. in Glasgow, by Robert Kettle, Esq.; in Dublin, by John Purser, Esq., Rathmines Castle; in Calcutta, by the Rev. James Thomas, Baptist Mission Press; and at New York, United States, by W. Colgate, Esq. Contributions can also be paid in at the Bank of England to the account of "W. B. Gurney and others."

IRISH CHRONICLE.

THE ANNIVERSARY SERVICES.

The Committee have great pleasure in announcing to their constituents, that the Rev. W. Brock has kindly consented to preach the Annual Sermon, on Friday Evening, the 20th of April, at the Weigh House Chapel, Fish Street Hill. Service to commence at 7 o'clock.

The Annual Meeting of Subscribers will be held on Monday, April 23rd, in the Library of the Mission House; the chair to be taken at 11 o'clock precisely, when the proceedings of the past year will be detailed, Officers and Committee chosen for the ensuing year, and such other business transacted as may be necessary.

The presence of all ministers and friends from the country, who may be in town, together with that of the London pastors and subscribers, is earnestly desired.

The Annual Public Meeting will be held at Finsbury Chapel, on Tuesday, April 24th, when the Rev. J. Bigwood, C. M. Birrell, W. Hamilton, of Ballina, and Rev. J. Burnet as a deputation from the Irish Evangelical Society, are expected to address the meeting. The chair will be taken at Six o'clock precisely, by Richard Harris, Esq., M.P., of Leicester.

SOMETHING TO THINK ABOUT.

The preceding announcements will doubtless give great satisfaction; and we earnestly hope that the coming meetings may be distinguished for earnestness, solemnity, and a spirit of prayer and love. But while looking forward to these meetings our friends should have some definite object placed before them, which they may in the meantime carefully consider. Among many others we select the following cases:—

Some time ago, the Rev. H. Pollock, A.M., who was at the head of the Newtonards school, patronized by the bishop of Down and Connor, and most of the ministers in the vicinity, was baptized at Conlig, considering it his duty to follow the command of Christ. The consequence is, that the patronage of the above-named parties has been withdrawn, and his establishment has been broken up. The Rev. Mr. M'Namara, formerly a Romish priest, and for some years a clergyman of the established church, has also, with his wife, been recently baptized at Ballina. He, too, has had to give up his curacy. Our readers may have observed some interesting accounts of him in the last Chronicle. At Cork, Mr. Moriarty, a member of Trinity College, Dublin, who came there to take the classical mastership of a large seminary, has been baptized by Mr. Young, and the consequence has been similar in his case. Here, then, are three brethren, natives of Ireland, well acquainted with the habits of the people, and the two latter able *to preach in the native Irish* with perfect ease, as if it were their vernacular tongue, each of whom has given the best proof of his sincerity in renouncing temporal advantage at the call of duty; trusting only in the Lord, offering themselves as agents, and ready to go forth into the field. Though Mr. Hamilton is absolutely sinking in health and spirits for want of help, and Mr. M'Namara would be able to supply the help he wants, namely, giving instruction in Irish, to those who but imperfectly understand *English, as well as* preach in several stations, making

Mullifarry his residence, where a congregation of more than one hundred person could be gathered at once;—and though at Cork a work has begun among the poor people there which promises to be somewhat like that at Ballina, and Mr. MORIARTY has shown great adaptedness to that sort of work which no English man is fitted for,—the Committee are prevented by want of funds from at once employing agents so evidently raised up by the great Head of the church. They have taken some steps to test the qualifications of these brethren, in the hope that ere long the means may be forthcoming.

One of our Scottish ministers writes and says,—"Why do you not make a special appeal for this, Mr. M'NAMARA?" We have our special appeal for the debt, and to send forth another would be neither discreet nor kind. But what will our Scottish friends say when they read about Mr. Moriarty? As we have had no help yet for the debt from them, suppose they were to take these cases up, and by guaranteeing something like £150 per annum, in addition to our biennial collections, the thing would be done. We commend this proposal to them.

In the meantime let all our friends consider this,—the mission is eminently prosperous. The Lord is graciously giving souls to our brethren. The promise of usefulness is brightening every day; and yet the pecuniary embarrassments of the Society are relieved but in a small degree. We pretend not to explain this strange thing, but we would fain indulge the hope, that as the divine blessing is given to the agents in their labours, so also will the hearts of our brethren in the churches be opened to enable the Committee to strengthen the hands of their missionaries by sending these waiting brethren into the vineyard. Friends of the Society, consider these things!

During the past winter, some of the poor members connected with the Abbyliex church have been employed in teaching night schools, and paid out of the Relief Fund, much preferring to *do something* rather than to receive help merely gratuitous. The reader thus reports respecting some of these schools.

RELIEF SCHOOLS.

At Clonmore I saw forty-eight children: I said, I will hear the readers. I cannot tell how glad I was to see twenty-seven around me, with their bibles and testaments open. I asked them several questions on the portion of scripture read, and was well pleased with the answers. In the five schools which I have inspected, there are 147 children under scriptural instructions; eighty-five of whom are Romanists. May God in mercy bless the efforts of these teachers to sow in these young hearts the seeds of divine truth.

A READER'S SUMMARY.

During the past year, I have visited from time to time 653 families, held forty-nine public meetings for prayer, distributed about 300 tracts, besides the regular visits to the schools. I have had opportunities of presenting the gospel of the Lord Jesus to more than *three thousand persons* in the year ending the 1st March, 1849.

PAT. BRENNAN writes, February 26th, as follows:—

CASTING SEED BY THE WAY-SIDE.

A few days ago, I went to a place where *a number of poor men* were breaking stones for the road. I spoke to them of the brea of life, and when I had read the sixth cha ter of John, and spoke of the sufferings Christ, they were deeply moved, (upwards one hundred present,) and they all begged m to come and speak to them the following da

AN INTELLIGENT WISH.

I have also visited the workhouse, and ha an opportunity of stating the gospel in t hearing of a good many of the poor peopl I found one man having a testament in h bosom. I said I was glad to see him careful of the word of God as to carry about him. "O yes, sir," he replied, "and I could put it into my heart, I would do it. "Well then, pray to the Lord the Spirit, a believe in the Saviour that is revealed in th blessed book." He lifted his hands as prayer, and added, "May the Lord gra that." Many of the poor people are begi ning to know the value of the bible, and hope the Lord is fast removing the fear man which worketh a snare.

JOHN MONAGHAN'S report substantiate the opinion which is common to all o agents of the growing intelligence of th people, and their increasing desire fo the truth. The opposition made by a parties is resisted, and in the right wa We may just cite the following instanc of

A REBUKE WELL GIVEN.

The protestant curate of this place h called on one of the families in whose hou I hold a meeting. After reading and praye

he told the people they need not heed me, as they could read the bible for themselves, and were near enough to the church to go there. They told him that they got no person to read for them, or to take notice of them till I came, and that all the religious knowledge they had was the consequence of my visits, and that therefore they wished me to continue them. On hearing this reply, the reverend gentleman proceeded no farther.

The interest excited by Mr. M'Namara's preaching at Ballina, especially *in* Irish, continues unabated. His case, and that of Mr. Moriarty's at Cork, has engaged the serious attention of the committee, and we would fain hope that ere long the means may be provided to justify their addition to the band of agents labouring in Ireland.

Mr. M'Namara preached, writes Mr. HAMILTON, in English and Irish, at our twelve o'clock service last Lord's day. I afterwards gave an address on baptism, and then baptized four persons, on a profession of their faith in Jesus. Three of these were from Mullifarry. Others from that place intend very soon to join the church.

The church at Cork, under Mr. YOUNG'S care, is much revived, and evident signs of prosperity appear.

I have recently baptized twice, and two have joined the church who had been baptized before. Our reader was once in the Romish church. He is a member with us now, knows the Irish language well, is very active, and has considerable influence with working men.

The congregations have considerably increased. On Monday evenings we meet for conversations on scripture, when our vestry is completely filled. We have twenty-seven scholars in the Sunday-school, and the day-school is looking up.

The church at Belfast continues steadily to increase. Mr. ECCLES'S duties are becoming every day more arduous and trying. Cholera is spreading through the town, and fever and dysentery, in very aggravated forms, prevail most extensively. This makes the visitation to the poor very trying and hazardous. But our indefatigable brother devotes three-fourths of his time to this work, besides obeying the numerous and sudden calls which come unexpectedly upon him.

We are going on steadily and joyously in the good work. Last Lord's day we received into fellowship another disciple, who dates his conviction of the truth of our principles from the lectures I lately delivered, in reply to professor Wilson, on baptism. He was convinced that those only who are "buried with Christ in baptism," as the disciples of the commission, are rightly baptized. His Christian character having been found to be satisfactory, he was baptized and united to the church.

There are others too, who like him, came from curiosity to hear these lectures, and who have since continued to worship with us. The congregations are increasing, and the attendance at the sub-stations improves. On every hand we have reason to believe that we are favoured with the divine approbation.

Mr. ALEXANDER HAMILTON who gives his time to preaching at the out-stations, and to extensive visitation in Belfast, has been much encouraged in his work.

We are beginning to reap some fruit from the out-stations, for there is a constant attendance of some at the meeting in Academy Street, who first began to worship with us at these places. One man and his family, now regular attendants, have offered me the use of a large room to commence a preaching station in his neighbourhood; and from another station, in a remote part of the town, we have three or four who regularly come to the chapel on Lord's day evenings.

I have from five to six preaching engagements every week, and numerous calls to visit the sick and other persons. In this work I have had great satisfaction, and the more time I give to it the more numerous are the opportunities of usefulness.

Two persons have lately spoken to me about the ordinance of believers' baptism. One of these has had very frequent conversations with me on the things of God; the other is the person before mentioned who had offered me the use of the room. One will be baptized shortly by Mr. Eccles, and the other is waiting the result of a visit from brethren who have been deputed to wait upon him.

Some of the sub-stations are very encouraging. My visits are everywhere gladly received, and I am frequently solicited to call on many people who express their wishes through those I have been in the habit of visiting. The congregations at the chapel continue to increase.

POSTSCRIPT.

We find that in some quarters some misapprehension exists, as to the farm at Ballina. It is supposed by those to whom we refer, that the funds subscribed for the general purposes of the Society are diverted to this object. Suffice it to say, we hope once for all, that the whole concern is sustained out of the RELIEF FUND.

More than one hundred persons have been benefited greatly by this undertaking. About twenty heads of families have had steady employ there, by which they have been enabled to support themselves and families.

There is every prospect at present of the produce repaying the outlay. About £130 have been expended, including wages, repairs of buildings, purchase of a horse and agricultural implements, up to the end of February. There are nearly eighty acres in oats, wheat, and turnips, and the prospects are highly encouraging.

CONTRIBUTIONS RECEIVED SINCE OUR LAST.

	£	s.	d.
Burray, Orkney	0	10	0
Caerphilly—Rev. J. Edmunds	1	0	0
Long Crendon—contributions	1	0	0
E. T.	1	0	0
Taunton—by T. Horsery, Esq.	6	3	1
Stradbroke—by Rev. R. Bayne	2	10	0
Downton—by Rev. J. Collier	3	18	7
Norwich—by Mr. Silcock	1	6	0
Westbury, Penknap, &c.—by Rev. R. Bentley.	2	6	0
Paulton—by ditto	4	0	0
Frome—by ditto	17	7	6
Beckington—by ditto	1	10	0
Stanwick—contributions	1	2	0
London—Tottenham	5	17	0
Walworth—Horsley Street, by Mr. Searle	2	1	6
Blandford Street	5	0	0
Price, Mr. C.	0	5	0
Eames, Miss	0	10	0
Bradford—by Rev. G. Gould	1	0	0
Calne—by ditto	2	2	4
Corsham—by ditto	2	8	2
Devizes—by ditto	15	13	8
Melksham—by ditto	7	2	0
Trowbridge—by ditto	27	0	9
Mitcham—proceeds of Lectures and dons.	10	10	0
Sherborne—B. Chandler, Esq.	1	1	0
Burwash—Mr. Noakes	1	0	0
Braintree—by Rev. D. Rees	2	2	0
Sandgate—Misses Purday	2	0	0
Berwick—the Church £2 0 0			
Two Friends 3 10 0			
	5	10	0
Sabden—George Foster, Esq.	25	0	0
Wallingford—by Rev. S. Davies	2	8	2
Edinburgh—Sanday, Mr., by Rev. F. Johnston	2	0	0
A. B.	0	5	0
E. T.	0	10	0

DONATIONS TOWARDS THE DEBT.

	£	s.	d.
Previously acknowledged	352	0	0
Brown, J., Esq., London	5	0	0
Robartes, H., Esq., ditto	5	5	0
Allingham, J., Esq., ditto	5	0	0
Friend, Frome, by Rev. R. Bentley	5	0	0
Joyce, Mr. J., Beckington, ditto	0	10	0
Nicholls, Mrs., Collingham	5	0	0
Pratt, Mr., Mitcham	1	0	0
Dempster, Mrs. J., by, Mr. Pratt	0	10	0
Foster, George, Esq., Sabden	50	0	0
Bridgett, Miss, Derby	1	0	0
Coleford—Friends after Prayer Meeting, by Rev. J. Penny	4	0	0
Edmonstone, George, Esq., Ventnor	5	0	0
Willett, late Mr., Huddersfield	2	0	0

Mr. Bates wishes to acknowledge the following sums towards the erection of the new chapel at Banbridge.

	£	s.	d.
London	40	1	6
Bugbrook and vicinity	16	3	8
Plymouth	7	0	0
From the Independent Church, Langley Green, by E. Eales	0	15	0
	£64	0	2

The Committee return their thanks to Miss Hopper for a valuable parcel of clothing.

Subscriptions and Donations thankfully received by the Treasurer, JOSEPH TRITTON, Esq. Lombard Street; and by the Secretary, Mr. FREDERICK TRESTRAIL, and Rev. JOSEPH ANGUS, at the Mission House, Moorgate Street; and by the pastors of the churches throughout the Kingdom.

COLLECTOR FOR LONDON, REV. C. WOOLLACOTT,

4, COMPTON STREET EAST, BRUNSWICK SQUARE.

QUARTERLY REGISTER

OF THE

BAPTIST HOME MISSIONARY SOCIETY.

THE ANNUAL MEETING WILL BE HELD AT FINSBURY CHAPEL,

On Monday Evening, April 23rd.

THE CHAIR TO BE TAKEN AT HALF-PAST SIX PRECISELY,

BY

THOMAS CHALLIS, Esq., ALDERMAN OF LONDON.

Tea will be provided at half-past Five the same evening, for Ministers and other friends of the Society, at the White Hart Tavern, Bishopsgate Street, (near Bishopsgate Church, and corner of Liverpool Street.) A ticket of admission will not be required.

The Committee are happy to be able to state that they have secured the services of several valued brethren for the Annual Meeting. They confidently look to the friends of the Society to make the Meeting, in some other important respects, a decidedly good one.

Our friends, particularly in Monmouthshire, where the difficulties connected with the cause at Monmouth are understood, will be encouraged by the following brief but cheering communication from the respected minister, Mr. Clark:—

In reply to your inquiries concerning the church here, I beg to state that we have received by dismission during the past year three—and by baptism thirteen.

We have amongst us several of whom we hope well, and eight whom we reckon decided inquirers, most of whom are expected shortly to make a profession. Our present number of members is seventy-nine.

We have two village stations, at both of which there is weekly sabbath service, and at one of which there is a fortnightly week-day service. In our sabbath school there are one hundred children and sixteen teachers.

In reviewing the past year, we doubt not it will give you pleasure to find in all cases an increase.

At Neath, Mr. Jones has laboured hard, and with much self-sacrifice; and although his faith and patience have recently been very severely tried, he hopes, by the divine blessing on steady and earnest effort, eventually to succeed. The committee trust that by the liberality of their contributions, his friends in Glamorganshire will give him *great encouragement*. *A deputation, probably Mr.* Pulsford of Derby, will visit them in the course of a few weeks.

One of the deacons of the church at Riddings, in writing to the committee, says:—"During the year we have added twenty-one by baptism. Our present number of members is one hundred and nineteen. We have in our Sunday school 178 children and twenty-seven teachers. Notwithstanding the depressed state of trade we have to be thankful for more than usual prosperity. Our prayer-meetings both here and in the neighbourhood are well attended."

At Monkwearmouth, Mr. Kitts, formerly the missionary at Dunchurch, has made a good beginning, and appears to be considerably encouraged. He says:—

We have much reason to bless God and take courage, for, during the past year, our church has doubled—our congregation has trebled—our school has improved—we have preached in doors and out of doors—we have visited many from house to house—we have distributed hundreds of tracts—our contributions towards the cause of God have increased, and altogether our prospect is very encouraging. Oh, may the blessed God give us grace to bear up under difficulties, and to persevere in his holy work, till the "little one become a thousand."

HUNTINGDONSHIRE.

	£	s.	d.
Bluntisham—			
Collections	5	17	10
Daintree, Mrs.	0	10	0
Gregory, Miss, by	0	16	0
Jewson, Miss, by	3	10	0
Simmons, Miss	1	0	0
Simmons, Rev. T. E.	0	10	0
Huntingdon—			
Bates, S. Esq.	1	0	0
Bradbury, Mr.	0	5	0
Crofts, Mr.	0	2	6
Dear, Mr.	1	0	0
Foster, M. Esq.	1	0	0
Lancaster, Mr.	1	0	0
Martin, D. Esq.	1	0	0
Martin, E. Esq.	0	10	0
Miller, Mr.	0	10	0
Randall, Mr.	0	5	0
Ridgley, Mrs.	0	2	6
Ridgley, Mr. T.	0	5	0
Ramsay			
St. Ives—			
Brown, Potto, Esq.	5	0	0
Ulph, Mr. T. B.	1	0	0
Spaldwick—			
Hawkins, Mr.	0	10	0
Woodhurst—			
Ekins, Mr. Longland.	1	1	0
Yelling—			
Collections	1	14	10

KENT (WEST).

Chatham—			
Ackworth, Mr. J.	0	10	0
Belsey, Mr. J. B.	0	10	0
Davies, Mr.	0	5	0
Frem, Mr.	0	5	0
French, Messrs. J. J. and Son	0	10	0
Gray, Mr. G.	0	10	0
Minor donations of 2s. 6d. and under	1	8	6
Maidstone—			
Cranbrook, Mr. Oneil	0	2	0
Jenkin, Mr.	0	5	0
Laker, Mr.	0	5	0
Minor donations	0	10	0
Sevenoaks—			
Friends	5	0	0
Grover, Mrs.	1	0	0

NORFOLK.

Norwich—			
Bright, Mr. John	0	5	0
Claydon, C. T. Esq.	1	0	0
Springfield, O. Esq.	1	0	0
Wheeler, Mrs.	0	5	0

SOMERSETSHIRE.

Boroughbridge—			
Collection	0	16	0
Bridgwater—			
Collection	2	6	4
Browne, Miss	0	5	0
Gristock, Misses	0	10	6
Nicholls, Mr.	0	10	6
Rood, Mr.	0	5	0
Spiller, Mrs.	0	5	0
Sully, Mr. J. W.	1	1	0
Whitby, Mr.	0	5	0
Burnham—			
Collection	1	1	0
Burton—			
Collections	2	5	4
Chard—			
Collection	1	16	6
Brown, Mr.	0	10	0
Brown, Mr. J.	0	10	0
Smith, Mr	0	10	0
Crewkerne—			
Collection	1	15	0
High Bridge—			
Collection	0	15	6
North Curry—			
Collection	0	9	2
Taunton—			
Collection	2	3	11
Moiety of weekly subs.	1	19	1
Blake, Mr. R.	0	10	6
Eyre, Mr. T. S. *Launceston*	0	10	6
Horsey, Mr. Thomas	1	1	0
Newberry, Mr.	0	10	6
Stevenson, Mr.	1	1	0
Walter, Mr. *Oldbury Lodge*	0	10	6
Young, Mr.	1	1	0

SUSSEX.

Battle—			
Collection	1	0	0
Box by Mrs. Weller	0	0	4
Do. by Mrs. T. Ford	0	9	4
Constable, Mr.	0	5	0
Ford, Mr. T.	0	5	0
Simmons, Miss.	0	5	0
Weller, Mr. Ebenezer	2	2	0
Brighton—			
Contribs. after Lecture at Mr. Savory's	1	7	9
Subscriptions :—			
Durtnall, Mr.	0	5	0
Faithfull, Mr. John	0	5	0
Harris, Mr.	0	5	0
Hope, Mr.	0	5	0
Lambert, Mr.	0	10	6
Read, Mr.	0	5	0
Silverthorne, Mr.	0	5	0
Welch, Mr.	0	5	0
Donations :—			
Burrup, Miss	0	5	0
Davies, Mrs.	1	0	0
E. S. V.	0	5	0
Friend, by Miss Strange	0	10	0
Friend	0	10	0
Gaffe, Mr.	0	5	0
Parsons, Mr. W. H.	0	5	0
Parsons, Mr. J. P.	0	5	0
Thurgood, Mr. J.	0	5	0
Walton, Mr.	0	5	0
Minor donations	1	16	0
Forest Row—			
Collection	1	12	6
Edgar, Mrs.	0	10	0
Edgar, Miss.	0	10	0
Hailsham—			
Collection	0	16	1
Coll. by Mrs. Lambert	0	18	0
Hastings—			
Jolly, Mr.	0	10	0
Minor donations	0	9	6
Lewes—			
Contribs. in Vestry, &c.	1	3	9
Bell, Mr. J.	0	5	0
Button, Mr.	1	0	0
Davey, Mr. T.	0	10	0
Dicker, Mr.	1	0	0
Goldsmith, Mr.	0	5	0
Hammond, Mr.	0	10	0
Kidder, Mr.	0	10	0
Lawrence, Rev. H.	0	5	0
Lower, Mr.	0	10	0
Underwood, Mrs.	1	0	0
Weston, Mr.	0	5	0
Wille, Mr. donation	0	5	0
Rotherfield—			
Collection	0	6	2
Rye—			
Contributions after service in Mr. Smith's Chapel	0	13	6
Winkefield—			
Contribs. after service	0	11	10

WARWICKSHIRE.

Coventry—			
Collections	6	16	4
Barber, Mr.	0	5	0
Barfoot, Mr.	0	7	6
Bill, Mr. J.	0	10	0
Booth, Mr.	2	0	0
Booth, Mr. R.	0	10	0
Cash, Mr.	0	10	0
Cash, Miss	0	10	0
Clare, Mr. John	0	5	0
Essex, Mr.	0	2	6
Franklin, Rev. F.	0	10	0
Franklin, Misses	2	2	0
Franklin, Mr. W.	1	1	0
Haines, Mr. Edward	0	5	0
Harford, Miss S.	0	2	6
Hill, Mr. Nathaniel	1	0	0
Hill, Mr. Thomas	1	0	0
Innocent, Miss Jane	0	3	0
Lomax, Mrs.	0	10	0
Newsome, Mr. H.	1	0	0
Newton, Mr. James	0	10	0
Osbourne, Mr.	0	5	0
Ransford, Mr. Thomas	0	10	0
Robinson, Mr. W.	0	10	0
Roe, Mr. M.	0	10	0
Scotton, Mrs.	0	10	0
Smith, Mr. J.	0	5	0
Townsend, Mr.	0	5	0
Walker, Mr.	0	7	6
Watts, Rev. J.	0	10	0

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THE REV. STEPHEN JOSHUA DAVIS, 33, MOORGATE STREET, LONDON.

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THE

BAPTIST MAGAZINE.

MAY, 1849.

MEMOIR OF THE LATE REV. JOSIAH WILKINSON,

OF SAFFRON WALDEN, ESSEX.

BY THE REV. J. HOPKINS.

THE materials for the following sketch are derived almost entirely from the diary of the deceased, which it was not known, till after his departure, that he had kept, and from personal reminiscences during a friendship of nearly forty years' duration. As far as possible the language of the diary has been preserved.

The Rev. J. Wilkinson was born on the 30th of October, 1784, in the parish of Bermondsey, London. His father was for many years a consistent deacon of the late Rev. W. Button's church, and his mother a member of the late Dr. Rippon's. The first entry in his diary is an expression of affection for his parents, for whom he entertained through life the highest veneration,—"Among the many blessings whose recollection is always a source of pleasure, I can never forget my truly excellent parents." When little more than five years old, he was admitted to the grammar school of St. Saviour's, where he received a good classical education. Of all his tutors he was accustomed in after life to make honourable mention, but especially of the Rev. W. L. Fancourt, LL.D., "to whom," he writes in his diary, "I am indebted for all my classical information, and of whose kind and persevering attention to my education and spiritual instruction, I can never think without the warmest attachment."

At what period his mind was brought to reflection on his spiritual state, no record has been left, but it is known to have been in very early life, and probably by the discipline of his "excellent parents," and the "pious instructions" of his tutor. He "feared the Lord from his youth." His education was conducted with a view to his entering one of the universities. "I was intended," he records, "by my highly valued tutor, to occupy a place in the church established by law. My mind, however, had undergone a change upon

the subject, and I was determined to take up my lot among any persons, however despised by the world, if they were the servants of the Lord Jesus Christ." He accordingly proposed himself "a candidate for communion with the church under the care of the late Dr. Rippon," and though little more than sixteen years of age, was "on Whit-Tuesday, 1801, baptized, and received a member of the church." His ardour in the ways of the Lord now became manifest, and he appears to have derived much enjoyment from the public and private exercises of devotion. As soon as his education was completed, he obtained a scholastic engagement at Hull, upon which he entered in January, 1802. "This," says he, "was the first movement I made in life, to which I look back with admiration at the providence of God, and which has been the source of most of my comforts in after life." He continued in that situation a short time, and returned to his friends in London, fully resolved to devote himself to the ministry of the gospel. As soon as the church of which he was a member had made trial of his talents, and judged him qualified for the work, he was called to the ministry under the auspices of Dr. Rippon. For some time he supplied various pulpits, preached at different places in the country with much acceptance, and from several received invitations to the pastorate; but as he perceived in them a serious leaven of antinomianism, he wisely declined them all. Amongst other places he was invited to settle at Tiverton in Devon, Lymington in Hampshire, and Ashford in Kent. In one instance, the day of his ordination was appointed, and ministers engaged to officiate, when his habitual caution and strong repugnance to antinomianism induced him to renounce his engagement. The circumstances which led to his settlement at Saffron Walden are so illustrative of providential guidance, as to deserve minute narration. Having closed his ministry at Ashford, he accepted an invitation to spend a week at the residence of a gentleman in that neighbourhood, prior to his return to London. On the first night of his visit he remembered that that was the week in which the anniversary meetings of the London Missionary Society were held, and obtained permission at once to leave his friend's hospitable roof, in order to attend them. On the day of his arrival in London he went with Dr. Fancourt to Tottenham Court chapel to hear one of the sermons, and was compelled to stand during the service in a most uncomfortable situation. At a little distance was sitting a friend of the doctor with a gentleman from Essex. The recognition of the friends led to the mutual introduction of the strangers. In the course of conversation after the service, Dr. Fancourt was informed by his friend that the gentleman from Essex was desirous of obtaining a minister for the baptist church at Saffron Walden, where his father was a deacon, and Dr. Fancourt, with the characteristic liberality of that benevolent clergyman, immediately mentioned Mr. Wilkinson with the warmest recommendation. The stranger immediately informed Mr. Wilkinson that he had heard of his name before, but had been unable to obtain his address. In compliance with an invitation soon forwarded from the church at Saffron Walden, he visited that town on the 28th of May, 1809, and his ministry being highly approved, was soon unanimously elected to the pastorate. After a month's deliberation he accepted the office, and was ordained in October, 1809. He entered upon his work, as may be gathered from his diary, with much fear and trembling, deeply impressed with its responsibility, and earnestly seeking divine assistance and

direction. A numerous and attached people knew and approved his going in and out amongst them from that day to the close of his career. He was distinguished for his openness, integrity, candour, benevolence, and hospitality. His character as a husband and father is exhibited in numerous passages in his diary, of which the following ejaculation is a specimen, "Lord, bless my dear children, and the dear partner of my joys and sorrows!" and will be recalled by his bereaved family with grateful affection. The catholicity of his spirit secured the attachment of all who knew him. Though warmly attached to his own denomination he was no sectarian. His house, his pulpit, his heart, were open to devout men of every name, who preached Christ and him crucified. He was ever ready to co-operate in any works of benevolence and Christian philanthropy. He was warmly attached to all missionary societies, but especially to the one connected with his own denomination, and the London Missionary Society. In the Bible Society he took a marked interest, and was for many years the secretary of one of its district auxiliaries. As a Christian he "walked with God." His diary contains many passages in which he "pours out his soul" unto God, mourns over his failings, avows his faith and hope in Christ, and his entire devotedness to his glory, and expresses his earnest desires for greater purity, spirituality, and meetness for heaven. In 1818 he writes, "Thus far, by the goodness of God, have I been brought on my way, I humbly trust, towards the heavenly Zion. Blessing, honour, glory, and praise to thy loving-kindness and truth, O thou dishonoured, yet most indulgent Lord God! O the many mercies of which I have been the unworthy partaker! But O the many, *many sins either of omission or commission of which I have to plead guilty.* How little have I done, compared with what I ought, for him that died for me! May I from this moment be more devoted to his praise than ever! O Lord, give me strength, enable me to subdue whatever is offensive in thy sight, conform me more to thy will, blot out everything thou hast seen wrong in me, and by thy grace make me to ornament my ministry, and prepare me for thy eternal kingdom and glory." Another passage will show how he lamented his natural infirmities. "Again and again have I to lament my naturally cross and peevish temper. O that I might be sure it would never again betray me! O that I had the sweetness of temper that manifested itself in my Lord and Saviour! But oh, what a source of bitter regret it is to me that I have that sweetness of temper so often interrupted! Lord, forgive me, for the sake of thy dear Son, that I live no nearer to thee than I do! I should almost have a heaven upon earth, were I certain that to the end of my life I should never again be overcome by any irritability."

For more than thirty years he united with the work of the ministry the instruction of youth, an employment of which he was naturally fond. Many of his pupils can bear testimony to his solicitude for their moral and religious welfare, as well as their intellectual culture, and all of them can testify to that uniform consistency of deportment which invariably secured the respect and esteem of the young. One who was his pupil for several years, and probably received from him those sentiments which led to his entering on the ministry, is now labouring successfully as a pædobaptist minister in London. Five other young men were under his care preparatory to their admission into college on their direct entrance into the ministry in his own denomination, three of them from the church under his care.

As a minister his people can testify how he laboured for their good; his sermons were distinguished by great clearness and force, the leading features of the evangelical system formed the sole topics of his discourses, and he earned for himself the character of a faithful preacher of the gospel. For many years he gathered around him a numerous congregation and an increasing church, maintained an unblemished reputation, was highly respected by all who knew him; and he was followed to his burial by an immense concourse of mourners from amongst his fellow townsmen of all grades and denominations. His ministry at Saffron Walden lasted nearly forty years, during which he enjoyed a large measure of peace and comfort with his people, to many of whom his memory will ever be dear.

During the last five years of his life, his health began to decline, and for three years he was unable to preach. During a long and trying affliction his mind was eminently supported by those truths which he had proclaimed to others. In the earlier stages of his illness, when the writer of these lines visited him, again and again he said with uplifted hands and eyes, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." "My faith is as firm in him as it ever was, I have no other, I want no other, he is all-sufficient." For some time prior to his departure he was deprived of the power of articulation, but he continued by signs to give the most satisfactory replies to all interrogations respecting his religious state, until he fell into a stupor which terminated in dissolution. His natural irritability had so vanished during the last few days of his life, and the serenity of his mind was so uniformly preserved, as to draw from many who visited him the *exclamation,* "Let me die the death of the righteous, and let my last end be like his."

The last entry in his diary, which bears date May 16th, 1847, illustrates his religious feelings when no longer able to testify of Christ to others. "Another sabbath dawns upon me. May I have a good day; may heaven with all its glories and a lively hope of its unfading happiness more than ever engage my heart. Lord Jesus, I would be thine for ever. 'Thou knowest all things, thou knowest that I love thee.'" The following sentiments were penned by his sorrowing widow as they fell from his lips at various times during his illness, "I have been called to review my earthly career, which is now nearly closed, and to look forward to my last account. In the prospect of this I have ten thousand mercies to recount, and many sins to bewail, but it has been my aim to show the divine praises, and glorify my dear Redeemer, whom I love, and with whom I hope to dwell for ever. All my hope is in him, and upon him I can rest my soul. He is all my salvation and all my desire. My times are in his hand; he knows my heart and my desire, and were he to ask me the question he put to Simon Peter, I am still able to say, 'Lord, thou knowest all things, thou knowest that I love thee.' By this test I have often examined myself, and can do it still. My heart is open before thee, and thou hast known it altogether, yet I have nothing to boast, but thy precious blood and righteousness; these are all my plea, and this is the ground of my hope. The same glorious truths which I have believed and preached are now my glory and joy."

In this way did the departed servant of God look forward to the termination of his earthly course. It is not surprising that his "end was peace." He has "finished his course with joy." Peace be to his ashes!

"Blessed are the dead which die in the Lord, from henceforth; yea, saith the Spirit, that they may rest from their labours, and their works do follow them."

Newport, Essex.

CLAIMS OF CHRIST'S EXAMPLE ON US.

THE disciples were called Christians first at Antioch. And much is implied in that name. He who deserves it is a believer in Christ, his scholar, his servant, his follower, and an imitator of his example.

Conformity to Christ is commended by the highest scriptural authority. "Learn of me," says our supreme Master, "for I am meek and lowly in heart, and ye shall find rest." "He who followeth me shall not walk in darkness, but shall have the light of life." "He has predestinated us to be conformed to the image of his Son, that he might be the first-born among many brethren." "Let that mind be in you which was in Christ Jesus." "He has left us an example that we should follow his steps." "He that saith he abideth in him ought himself also so to walk, even as he walked." "Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous."

A Christian is one who resembles Jesus, and who sincerely makes him his pattern. It may be useful to portray briefly the chief features of Christ's character which we are to copy, and in the present state of the Christian profession it is necessary to place before our minds that perfect pattern to which all who have an interest in the Saviour are bound by every tie to be assimilated.

1. The condescension of our Redeemer stands prominent. He occupied a lowly station in the social scale. He had no dependents, nor servants, nor followers, connected with worldly rank. But look up to the height from which he came down. "He who was rich became poor for our sakes. He who being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men, and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." Phil. ii. 6—8. Who can measure the elevation of glory from which he descended, when he who was and is the Lord of all, the supreme lawgiver and judge, assumed the form of a servant, and tabernacled with sinful men in their likeness? He dwelt in our polluted and degraded earth, and freely associated with all classes though they were rebels to his Father.

One part of our Lord's condescension is too much overlooked by us—his residence, before he entered on his public ministry, in Nazareth and its neighbourhood, during the long period of thirty years. There was no society eminent for learning, or for science, for cultivated manners, or for religion and morals. There was none from whom he could learn. No, he must receive nothing from whom all had received, and from whom all must still receive. He was the sun to impart light to a darkened world. "Of his fulness have we all received." Here is a perfect pattern for Christians of every station; a pattern of the spirit, and courtesy, and kindness, with which they are to treat others.

2. The humility of the Saviour. Pride cast down the angels from their principality, and our first parents from their dignity, and is the besetting evil of all our race, in one form or another. Hence the plan of redemption is contrived, in all its parts, to exclude boasting, to secure the glory of salvation exclusively to God, and to hide pride from man. Jesus was clothed with humility, which appeared in every part of his deportment. To give a full view of it as exercised by him would require a longer detail than consists with the limits of this attempt. I mention as striking instances his selection of his first disciples and attendants chiefly from the class of working men — his repairing to the Baptist, his own harbinger, to be baptized by him in Judea, instead of sending for John, so that the surprised servant exclaimed, "Comest thou to me?"—his washing the feet of the apostles at the passover feast—and, perhaps above all, his invitation to Thomas at the manifestation of himself on the second Lord's day to the apostles, "Reach hither thy hand, and thrust it into my side, and be not faithless but believing." Here are lessons most attractive. May they engage our affections, and lead us habitually to walk humbly with our fellow men.

3. Meekness in his intercourse with all. He endured the contradiction of sinners on his way to the cruel and ignominious cross. He bore much from the ignorance, and vanity, and prejudices, of his most attached and faithful disciples. Among his followers were professed friends but secret foes—among the twelve was a Judas. And among his open foes, some were eminent for guile and artful policy, endeavouring to entrap him with questions. Others manifested a cool, imperturbable malignity—as when after he had wrought the most astonishing miracles, and had appealed to them for proof of his mission, they came around him, and said, "Show us a sign that we may believe."

As our Lord approached the end of his course, as his provocations augmented in number and violence, his meekness was manifested in a correspondent degree. "He was led as a lamb to the slaughter, and opened not his mouth." Not one word of bitterness or reproach did he utter to the soldiers when they scourged him, stripped him, crowned him with thorns, fastened him to the cross, mocked him, and insulted his thirst. He endured the cross, and despised the shame.

4. Patience. The great end of the Saviour's advent to our world was, the redemption of lost men. For this purpose he became our surety, placed himself under the law which we had broken, obeyed its precepts, and underwent its awful penalty. He was, therefore, "a man of sorrows and acquainted with grief," and sustained, from the beginning to the end of his substitution, our sins and our punishment. He endured the hiding of his Father's face, and the weight of his judicial displeasure, which to a holy, immaculate soul were most trying. "Father, if it be possible, let this cup pass from me: but not my will but thine be done." "I have a baptism to be baptized with, and how am I straitened till it be accomplished." Jesus set his face stedfastly to go up to Jerusalem.

What are our trials when compared with his? Our cross is light and sweetened by his; and every part of our thorny road has been smoothed down by his feet. Let us be ashamed of our discontent, and peevishness, and fretfulness, when we review the Saviour's road of trouble from his cradle to his cross.

5. Active labour. The first portion of our Lord's life spent with his parents at Nazareth, till he was about thirty years of age, is not detailed in the

gospels. Joseph was a carpenter; and if the testimony of those who could not be ignorant of his employment if he followed one, and who could have no motive for misstatement, is to be received, the great Maker of all things worked at the same employment. "Is not this the carpenter?" Mark vi. 3. Surely no Christian need be ashamed of the lowest occupation, but endeavour to honour it by diligence, by application, by honesty, and by sobriety. "Not slothful in business, fervent in spirit, serving the Lord."

The public or ministerial course of our great Master was one of incessant toil. In about three years or little more, he traversed the towns and villages of Canaan which were then numerous and populous, from one end to the other, and in every direction, and on both sides of the Jordan. He preached in private houses, in the synagogues, in the fields, in the markets, and in the temple at the great festivals. He came to do as well as to suffer the will of his Father; to be the Teacher as well as the Redeemer of men; to finish the work which the Father gave him to do; to be obedient even unto the death of the cross. And dare we be idle in his cause and the salvation of men? "Be not slothful, but followers of them who now inherit the promises."

6. Deadness to the world and heavenly-mindedness. I need not dwell on this characteristic of our blessed Master. He was from heaven and breathed its air; his heart and affections were above, and his purpose and aim in all he said and did was to bring straying men to his Father's house.

The riches, the honours, the rank, the merely secular affairs of the world, had no charms for him, and had no influence on his conduct. In this spirit he has left an example which we are bound to imitate. "Be not conformed to this world." "Ye are not of the world, as I am not of the world." All that is in the world is evil. If we be strangers and pilgrims, and seek a better land, we cannot be devoting all our time and power to the acquisition of money, or the attainment of rank, or the possession of civil authority. Politics cannot have the chief place in our hearts, nor can I reconcile likeness to Christ in his professing friends with the leading part which some take in general or local politics.

This was not the temper or conduct of Christians for two centuries after Christ. They appear to have addicted themselves to the preaching of the gospel and the cultivation of a holy, moral conduct, and looked on these two, accompanied by divine influence, as sufficient to remove every evil in our fallen world. Let us try the same experiment, in humble dependence on the blessed Spirit, and we shall see in measure the same results.

Let us endeavour to estimate our obligations to follow Christ's example. They are addressed to the understanding, to the heart, and to the conscience. Remember the dignity of his person who has furnished this pattern, the very brightness of the Father's glory, and the image of the invisible God.

His obedience is at once our model, and the justifying righteousness with which God is pleased. His stripes are at once the atonement by which our sins are expiated, and the healing of our souls when viewed by faith. The Father has predestinated us to be conformed to the likeness of his Son. The Son has given himself for us, to redeem us from all iniquity, and to purify us to himself.

The Spirit saves and calls with a holy calling, and by the washing of regeneration fits for the fellowship and service of God here and hereafter. My evidence of interest in his obedience as justifying me before God is my love and my con-

formity to it. My evidence of interest in his sufferings is my desire to be clothed with humility, and to cultivate that meek spirit which, in the sight of God, is of great price. A Christian is an anointed person — anointed with Christ, having his mind, and tracing his footsteps through this world's wilderness to a better land.

Liverpool. J. L.

BAPTISM IN THE HOLY SPIRIT, AND BAPTISM IN FIRE.

BY PROFESSOR RIPLEY OF NEWTON, MASSACHUSETTS.

THE term Holy Spirit is preferable to the term Holy Ghost, as the word ghost is attended with unpleasant associations in many minds. The word translated *with* would be better rendered *in;* it is the same word, in the original, as is used in the beginning of this verse, and as is translated *in* in the sixth verse. But what is it to baptize in the Holy Spirit? This expression, which has occasioned so much difficulty, would be rendered, in a great measure, clear by referring to the radical meaning of the Greek word corresponding to our word baptize. The primary, radical meaning of this word in the original is, to dip, to immerse. As intimately connected with this primary meaning, the word also expresses the idea of a most copious imparting, inasmuch as one who is immersed in a fluid, most copiously partakes of it. To be immersed in the Holy Spirit, then, is to receive a most copious imparting of the Holy Spirit. By the Holy Spirit, we are here to understand those divine influences which were so abundantly imparted to the first Christians, making them truly of one heart, filling them with spiritual consolation, and enabling them, by pious example, and, in many instances, by miraculous operations, to stand forth as witnesses for the truth of Christianity, and preparing them for the glories of heaven. By a reference *to the passages* which speak of this *baptism, or immersion,* in the Holy Spirit, what has now been stated as drawn from the meaning of the terms, will be confirmed. In Acts i. 5, the remark occurs, "John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." The fulfilment of this promise we find in Acts ii. 2, 4, 17, 18, 33, 38. A most copious imparting of the Holy Spirit's influence was granted, giving new light and courage to the apostles, and enabling them "to speak with other tongues," that is, in other languages than their own. Thus were they baptized [immersed] in the influences of the Holy Spirit. In other words, abundant influences of the Holy Spirit were shed forth upon them, so that they might be said to have been surrounded by those influences.

In Acts xi. 16, again occurs the same declaration of Jesus as we find in Acts i. 5, "Then remembered I the word of the Lord, how that he said, John indeed baptized with [in] water; but ye shall be baptized with [immersed in] the Holy Spirit." Immediately before this declaration, and as reminding of what the Lord had said, it is stated, that when Peter began to speak to Cornelius and his company, "the Holy Spirit fell on them as on us at the beginning." The imparting, then, of the Holy Spirit on this occasion, was the same as baptizing in the Holy Spirit. If, now, we turn to Acts x. 44—47, we shall find that when "the Holy Spirit fell on a

them that heard the word" from Peter, they spoke "with tongues," that is, in other languages, "and magnified God," —a striking similarity to what occurred on the day of Pentecost; and clearly showing that to be baptized in the Holy Ghost, is to enjoy a most copious communication of divine influence.

There is another passage which may be brought into comparison with those already produced. It is in 1 Cor. xii. 13, "For by one Spirit are we all baptized into one body;" the idea of which words seems to be, that by our copious partaking of divine influences we have become closely united together, whatever may be our outward distinctions. Here no allusion is made to the bestowal of miraculous gifts, but to mutual love, and to the mutual participation of the blissful hope which the gospel inspires.

He will baptize you in the Holy Spirit, then, means, he will most copiously impart divine influences, which will be connected with signal bliss on earth, and lead to most distinguished bliss in heaven.

And with fire; he will baptize you with fire; that is, he will immerse you in fire. And what is the meaning of this expression? In the verse immediately before this, and in the verse immediately after it, the word fire occurs as meaning extreme misery. The word in this verse, then, most naturally has the same signification. In other places, fire is used as an emblem of punishment. See Matt. xxv. 41; Jude 7; Rev. xx. 14, 15, xxi. 8; Mal. iv. 1. To be immersed in fire, then, is to be overwhelmed in misery. The verse thus presents an affecting contrast. John declares that he himself had a comparatively inferior work to perform, namely, to call the people to repentance, and to baptize those who professed repentance, as a preparation for the Messiah, *whose coming he announced. But soon the great Lord of the new dispensation* would appear, and that with far greater authority than he possessed; HE would come with power to bestow the rewards and to inflict the punishments appropriate to the new dispensation; and as the result of his coming, on some would be most copiously shed tokens of divine favour, while on others would be most copiously poured tokens of divine indignation.

A similar instance of contrast in respect to the Messiah, though in less forcible language, occurs in Luke ii. 34, "This child is set for the *fall* and *the rising again* of many in Israel," that is, he will prove an occasion for the ruin of many, and for the exalted bliss of many, in Israel.

In still further urging this thought of separation, as to destiny, between the righteous and the wicked, John draws an illustration from the operations of husbandry, with which his hearers were familiar. In the eastern countries, the grain, when ripe, is deposited upon the threshing-floor, and after being trodden by cattle, or beaten out, is by the winnowing fan separated from the chaff. The pure kernels, separated from the useless mass, are laid up in the granary, the chaff and the stubble are committed to the flames. A similar award will be made by the Messiah. Discriminating between the characters of men, and administering with perfect rectitude the affairs of the divine kingdom, he will welcome some to bliss, and consign others to remediless woe. See Matt xxv. 31—46.

Fan; winnowing fan or shovel, by which the grain mingled with chaff was exposed to the wind, so that the chaff was blown away.

Thoroughly purge his floor; thoroughly clear off his threshing-floor. The threshing-floor was in some elevated part of the field; it was of a circular form, thirty or forty paces in diameter, having the ground beaten down and

levelled. Compare Judges vi. 37—40.

Garner; granary, storehouse.

Unquenchable fire; fire that will not be put out, but which will make an utter destruction. In reference to the future punishment of the wicked, which is manifestly here spoken of, this expression cuts off the hope of their ever being relieved from it; as parallel with verses 10—12, compare Mark i. 7, 8, and Luke iii. 9, 16, 17. Mark expresses the thoughts in a briefer form; Luke with the same fulness as we find in Matthew. We cannot fail to notice here, that certain and awful destruction awaits the impenitent, while to those who obey Christ and trust in him there will be safety and glory.

ASSOCIATIONS OF BAPTIST CHURCHES.

BY THE REV. THOMAS POTTENGER.

THERE is great uncertainty respecting the time when the baptists of this country began to unite in county or district associations for the advancement of religion and for the extension of denominational interests. Only a few of them kept any minutes of their proceedings, or if they did the documents have perished in the lapse of ages; and in abatement of any censure that might be cast upon them for this omission, it is enough to plead the dangers which menaced their assemblies from high quarters, and the risks they must have run by keeping papers which their enemies might have used for their conviction in courts of law and before spiritual tribunals. Amid the gloom and the commotions which marked the early part of the seventeenth century these associations began to assume a visible form, and the state of public opinion did not render such a step prudent at an earlier period. Monarchs would have looked with a jealous eye upon assemblies of nonconformists and of baptists such as are under consideration, and primates would have alarmed the country with orations on the spread *of heresy and the* danger of the church. *From the days of* Henry VIII. down to *the time of which* we are writing even the private gatherings of our churches were broken up by informers, by soldiers, and by magistrates: it is not likely, therefore, that men in power would have winked at public meetings of ministers and messengers who had come from different parts, and sometimes continued their deliberations for several days. For this, as well as for many other privileges, our forefathers were indebted to Hampden, Cromwell, and their compatriots, who threw themselves into the breach when Charles and Laud where marching on to absolute despotism, and never withdrew from the contest until they had placed our civil and religious liberties upon a solid foundation.

There is documentary evidence to show that in the year 1644 seven of the churches in London were united in these bonds of friendship, and to them was due the honour of publishing one of our earliest confessions of faith. On a small scale they were an association of churches having one Lord, one faith, one baptism, and one hope. Some of the Welsh associations bear the date of 1649 or 1650, and sundry churches in the west of England held their annual meetings at Chard, Wells, and Bridgewater, between the years 1653 and

1659.* Coincident with these meetings in the west, others took place in Lincolnshire, where the brethren made arrangements for sending ministers to preach the gospel into destitute parts of the land. In the year 1665, the Midland Association was formed — an act of courage on the part of the men who did it which deserves our admiration, inasmuch as the Restoration had brought back to this country the reign of terror, dispersed many of the nonconforming churches, and driven their pastors into exile or shut them up in prison. The baptists of the midland counties, however, fearing not the wrath of the king, or the plots of his prime minister, formed themselves into an association for the revival of religion and for the glory of God, although more than five persons assembling for public worship, contrary to the forms of the established church, were liable to fines, imprisonment, or banishment to the American plantations. A few years later similar meetings were held in the counties of Herts, Kent, Northampton, and Buckingham, at the last of which fifty-four messengers attended. Writing of the same period Thomas Grantham said, "The baptized churches of this age and nation have kept an assembly general *for many years*, for the better settlement of the churches to which they are related, and do hope to see a good issue thereof towards the better manifestation of such truths, as by reason of the corruption of former times have been neglected, and that by men who yet have done very worthily in many things pertaining to the restitution of Christianity.†

Soon after the revolution of 1688 the three estates of the realm agreed to TOLERATE the religious meetings of nonconformists, and as early as possible after the Toleration Act *received the* royal assent the baptist ministers of London convened a meeting of their brethren from all parts of the country to deliberate on the state of the churches. It was held in the metropolis, September 3, 1689, and attended by deputies from more than one hundred churches in England and Wales. Nine days were spent by the conference in prayer, in thanksgiving, in deliberation, and in forming plans for the spiritual good of the denomination. Such a gathering of friends, who saw eye to eye on articles of faith and modes of worship, must have been refreshing in no common degree after the dark and dismal scenes through which the providence of God had led them. More than once the conference re-assembled in London, with many advantages to the churches, but distance and expense rendered its continuance at first inconvenient, and in the end impracticable. When, therefore, the brethren met in London, A. D. 1692, they resolved,— "That whereas for some years past the churches have had several associate and county meetings, and one general one in London annually, it is now proposed to divide the general meeting into two, and to keep one in the west and the other in the east, that in the west to be at Bristol, and the other in London." * Within two or three years the metropolitan association was dissolved from causes not explained, but that in the west continued in existence a longer period; at length, however, the western union was broken up also, and superseded by local associations on a smaller scale. These minor assemblies of pastors and churches went on increasing in number until they embraced almost every county in the land, and the strength of the denomination. They have come down to our own times the same in substance, if not in form, and they still

* *Ivimey, vol. iv., 257—262.*
† *Christ. Prim., p. 137.*

* Ivimey, vol. i, 515—519.

include on their lists the majority of our churches. For two centuries, at least, these associations have existed, and during that time they have had in view objects of real importance—such as the purity and the welfare of churches, the spread of the gospel at home and abroad, the collection of denominational statistics, the erection of chapels in destitute places, the removal of chapel debts, the preservation of trust-deeds, watching over the ark of our liberties, and the communion of saints.

Most of these associations hold their meetings in what is called Whitsun-week. In times gone by much larger numbers were in the habit of attending the services than at present, either in the agricultural or in the manufacturing districts. These religious festivals were the pulse of the churches, and many a pilgrim has travelled a long distance to attend them. The town or village in which the meeting was to be held was a scene of animation all the day, by the arrival of strangers in coaches, in gigs, or in carts; farmers rode on horseback, and peasants came on foot; and sometimes the numbers were so great that it was necessary to borrow an additional chapel, or to hold the service on the side of a mountain, or among the trees of an orchard. In the vast convocation new converts mingled with aged saints, children were present with their grey-headed parents, the youth sat on the same form with the old man who leaned on his staff, the venerable pastor was there for the last time, and at his feet sat the young minister learning wisdom and deriving encouragement from his example and success. With what emotions of love and joy the multitudes have sung the beautiful hymn,—

"Blest be the tie that binds
Our hearts in Christian love,
The fellowship of kindred minds
Is like to that above."

In the Northamptonshire association *the hope of hearing* Fuller, Pearce, Ryland, Hall, or Sutcliff, drew together crowds of people from all places within a convenient distance, and on one occasion the auditors were so numerous that the preacher stood in the window, from which the frame had been removed, that he might be heard within and without the chapel. In former times our people in Yorkshire and Lancashire were feasted upon a *double lecture*, generally preached by ministers who had gained influence by their age, talents, piety, or usefulness. Fawcett, Littlewood, Steadman, and Saunders, are names still cherished and venerated by many in those parts, who were accustomed to hear them preach the unsearchable riches of Christ. See that aged servant of God, wearing a velvet cap, ascending the pulpit to preach at one of those general assemblies in Yorkshire—a thousand eyes are fixed upon him in love and admiration, and all present express their conviction, by nods and smiles, that a spiritual feast has been prepared for them. As a good soldier of Jesus Christ he has endured hardness for half a century, his praise has been in all the churches, his ministry has been greatly prized through the whole of that populous district, and his usefulness has been acknowledged at home and abroad, in the cottage and in the palace itself. He has now come to bear his dying testimony to the doctrines of the cross, and to bid adieu to the ministers and friends with whom he has been so long associated. Many of them had a presentiment that they should see his face no more, and were prepared to receive his message as from the lips of a man who had finished his course, and now stood on the confines of heaven. As he rose up in the pulpit there was a death-like silence in the chapel, and all ears were open to catch the words of inspiration. With a tremulous voice and with deep emotion he read the text, "I am this day goin

the way of all the earth," and before he had finished his discourse the place was a Bochim, and the house of God was the gate of heaven.*

During some part of the services it is customary for one of the ministers to read what is called "The Circular Letter." This is the official document of the association, and generally treats on doctrinal, practical, or experimental religion. After it has been adopted by the ministers and messengers assembled for the purpose of taking it into consideration, it is published under their authority, and circulated among the churches. Some of these letters contain discussions on the most difficult questions in theology; others turn upon moral duties and positive institutions; not a few are upon the constitution and discipline of the Christian church, and many are explanatory of the trials and privileges of the children of God. These letters extend over a period of about two centuries, and many of them bear honoured and illustrious names; they have historical connexions with all parts of the kingdom, they have done much "for the perfecting of the saints and for the edifying of the body of Christ;" and if the best of them were selected and arranged in chronological order they would form a body of divinity equal to anything of the kind in the English language.

Many advantages and pleasures have resulted from these associations. Plans of usefulness for home and for the world constitute a part of their history. The "Help to Zion's Travellers" originated in a sermon which Mr. Hall preached, A. D. 1799, to the churches of the Northamptonshire association. Among the same churches monthly prayer-meetings were commenced for the outpouring of the Holy Spirit, and these contained the germ of our *missionary meetings for prayer* now so common in England and in America. To the same churches belongs the honour of setting on foot the Baptist Missionary Society towards the end of the eighteenth century, and of sending the first missionaries to the idolaters of Bengal. Other associations have not been equally honoured by the providence and grace of God, though they have had their share of usefulness, and deserve their meed of praise. Chapels built at home, churches planted abroad, and missions formed for the world, are some of the fruits already gathered. Amongst the great and good men who delighted in these annual convocations the interests of humanity never wanted advocates, nor civil and religious liberty able and eloquent defenders. On all occasions they have taken a lively interest in the measures of government, in the amelioration of our criminal code, in the education of the people, in the progress of religion, and in the real welfare of their country. Whether the baptists of future times will perpetuate these associations must be left with them to determine, but, whatever may be their decision on this point, we can look forward with no ordinary satisfaction to the final assembly of the redeemed in heaven, where they will meet with no bar to communion, no cause of separation, and no denominational sections, for God will "gather together in ONE all things in Christ, both which are in heaven and which are on earth, even in him." This heavenly association will absorb all minor ones into which the church is now divided, and in the new Jerusalem "the general assembly and church of the First-born" will meet amidst "a fulness of joy and pleasures for evermore."

* *The allusion is to Dr. Fawcett.*

"Thus heavenward all things tend. For all were once
Perfect, and all must be at length restored.
So God has greatly purposed; who would else
In his dishonoured works himself endure
Dishonour, and be wronged without redress."

FACTS AND OBSERVATIONS.

A CHARACTERISTIC of Romanism as developed in her teaching, is *congeniality with human nature as it is*, without any serious attempt really to improve it. In holy contrast with this, a characteristic of protestantism, as developed in her teaching, is *antagonism to human nature as it is*, with the high and determined aim to renew it to conformity with God.—*Hugh McNeile, D.D.*

THERE are no *trifles* in the biography of man. It is *drops* that make up the sea: it is *acorns* that cover the earth with oaks, and the ocean with glorious navies. *Sands* make up the bar in the harbour's mouth, on which rich argosies are wrecked; and little things in youth accumulate into character in age, and destiny in eternity. All the links in that glorious chain, which is in all and around all, we can see and admire or at least admit; but the staple to which all is fastened, and to which it is the conductor of all, is the throne of Deity.—*J. Cumming, D.D.*

THE port of London alone, in the year 1842, had belonging to it upwards of 3000 merchant vessels; the aggregate number of the crews of those vessels amounting to above 35,000 men and boys. The custom's duty in the port of London alone, in 1844, was above £11,000,000. So great an amount of shipping and commerce was probably never before concentrated in any single port in the world. Then look, further, at the colonies of the British empire. The aggregate population of our colonies is estimated at above 4,000,000. The official value of the imports from the colonies into the united kingdoms, in 1842, was between £3,000,000 and £4,000,000. One-sixth part of the inhabitants of the whole world are beneath the British sceptre and bow to British dominion. Surely never there a nation so favourably placed evangelizing the world.—*R. Bicker*

As the master spirits of the ag carrying on their investigations, a time up amidst the milky way, a another within the bowels of the e and at another among the hierogly of old Egypt and its older sch sparing no labour, reverencing opinions, caring for no consequ which may be entailed upon any th of morals, or upon the most ancie our theological creeds;—as they doing and daring all this, you, believers in revelation, may re perfectly undisturbed. In digr composure and lofty anticipation may possess your souls, assured ultimately, by what it proves, an what it leaves unproved, every sci will do its homage to revelation, t the great harbinger of its subli discoveries—the venerable, everla oracle of universal truth.—*W. Bro*

WHAT are the laws of nature God's ordinary methods of workin creation? What an outrage the philosophy, yea, on common sens suppose that laws have any force v out an administrator, or that machi can act without a power to keep motion. If, therefore, the Creator not also the preserver—if the arm built the universe did not ever up and govern it—if the hand that fr the complicated, exquisite, harmon mechanism of nature were not al invisibly, but omnipotently working regulating the whole—creation w fall into chaos again, and death desolation universally ensue. The verse is no more self-sustained self-created: it owes its preservatic

truly as its origination to the Almighty. —*H. Stowell.*

If the present lecturer has a right to consider himself a real Christian—if he has been of any service to his fellow creatures, and has attained to any usefulness in the church of Christ, he owes it in the way of means and instrumentality to the sight of a companion, who slept in the same room with him, bending his knees in prayer on retiring to rest. That scene, so unostentatious and yet so unconcealed, roused my slumbering conscience, sent an arrow to my heart; for though I had been religiously educated I had restrained prayer, and cast off the fear of God; my conversion to God followed, and soon afterwards my entrance upon college studies for the work of the ministry. Nearly half a century has rolled away since then, with all its multitudinous events; but that little chamber, that humble couch, that praying youth, are still present to my imagination, and will never be forgotten, even amidst the splendour of heaven and through the ages of eternity.—*J. A. James.*

Hallam remarks, "Ecclesiastical, and not merely papal encroachments, are what civil governments and the laity in general have to resist." This statement is profoundly, comprehensively true. Were I a statesman, I would not tolerate the encroachments of any church on my prerogative; and, as a Christian, the sword of the magistrate I would not take to myself, and never allow another Christian to usurp and wield. All history confirms the principle I now urge—that liberty has less to fear from the politician than from the ecclesiastic.—*T. Archer, D.D.*

We see upon the continent a melancholy sum of disaster—Paris, Vienna, Rome, the intellectual, the political, and the traditional centres of the papacy, all held in a perpetuated spasm. We see trade stagnant, banks stopped, families ruined, populations starving, and men's hearts failing them for fear. But above the thick and stormy clouds, we see, rising in hope, the bible free! At morning-tide a hurricane may sweep the earth—may sweep till it levels the oak and strips the willow, till it demolishes the cot and shakes the palace, covers the city with ruins and the seashore with death. But, if just then the light of day is sent from heaven, it will pierce straight athwart the tempest and illuminate the earth. And though that storm may bear away many a ponderous thing, not one light sunbeam will it turn from its course. Then, let that hurricane sweep over the nations of Europe. We grieve to see those perturbed cities, those aching hearts, those shattered fortunes, those multitudes left destitute. But there is nothing eternal in all that. On the other hand, the light of a free gospel is dawning on those lands amid the storms, and in that there is eternal hope and promise.—*W. Arthur.*

Authors and journalists, to whatever violations of discretion and of good principle they may sometimes be tempted, yet on the whole exercise a superintendence over the great institutions of our country, and over the course of legislation, which is invaluable. Hence the arbitrary violence which disgraced some periods of our government, and the shameless bribery which rendered other periods infamous, are gone for ever. Defects may doubtless still be found in our laws and institutions, for they are human; but never in the world's history was legislation more just, or government less selfish and corrupt, than it is at this moment in this country.—*B. W. Noel.*

Bad practices and bad desires are closely allied, and the former, except in extraordinary cases, will surely succeed the latter. For as Baron Haller has most judiciously observed, "Where a debauched person fills his imagination with impure pictures, the licentious scenes which he thus recalls fail not to stimulate his desire with a degree of violence which he cannot resist. This will be followed by gratification, unless some external object prevent him from the commission of a sin which he had internally resolved on and delighted in." Now it is admirable that the gospel takes cognizance of the *thoughts* as well as of the actions, and that its precepts have respect not more to the external man than to what it emphatically denominates "the hidden man of the heart."—*T. Raffles, D.D., LL.D.*

The difference between Luther and Wolsey lies here. Luther toiled for the people, and for God and Christ in the people;—Wolsey laboured for himself and for all other objects as they found shrine and temple for himself. Luther obeyed his conscience—Wolsey gave heed to passion. Luther asked what is right—Wolsey inquired what is expedient for myself. Luther was led on by the light of a divine idea—Wolsey was attracted by the glimmer of an *ignis fatuus*. Both being dead, yet speak:—Luther, in the triumph of his principles, saith, "Follow me;"—and Wolsey cries, "Mark but my fall, and that that ruined me." Luther did

> "Hasten to the goal of fame between the posts of duty,"

and Luther lives in endless renown. Wolsey crossed the course, and Wolsey sinks in deserved contempt.—*S. Martin.*

There is a great deal in being in harmony with what you have to do, or what you go anywhere to listen to or enjoy. You learn more from a discourse on any subject with which you have already some acquaintance;—and you experience satisfaction and delight, and receive and retain impressions of pleasure, in proportion as you have an inward sympathy with anything you read, see, or hear. This law of your nature is applicable to religion and religious engagements. You can do much to promote in yourselves and to seek from God, that "preparation of heart" for your public sabbath-worship, which being possessed, you will find that neither the day nor the duty can be felt as "a weariness." It makes every prayer instructive as a sermon; and a true sermon, though ineloquent, subduing as devotion and sweet as song. Many a poor discourse is rich to them whose hearts are right; and many a good one appears bad from causes existing only in the hearer.—*T. Binney.*

THE CHURCH.—A FRAGMENT.

BY THE REV. EDWARD HENRY BICKERSTETH.

REVELATION XXI.

A virgin bright, a spotless bride,
From heaven descending,
Angelic armies by her side,
Her pathway tending;
And her robes, more pure than printless snow,
Light beneath her footstep flow.
Washed in the streams of Jesus' blood,
Not a spot, not a stain, though viewed in the light
And sunshine of heaven's own crystal flood,
Not a spot, not a stain, but of dazzling white!
Who could deem that this is she
Who walked on earth so droopingly?—
Her head bowed down on her beating heart,
Her eyes in tears that still would start,
And her tread like that of one where pain
Is in every step of a thorny plain,
Walked she on earth so droopingly,—
Who could deem that this is she?

CHRONOLOGICAL PAGE FOR MAY, 1849.

SETS.	FAMILY BIBLE READING.	MEMORANDA.
4 35	Deuteronomy xxx.	Ann. Meet. Church Mission, Exeter Hall.
7 21	1 Corinthians xi. 1—16.	Christian Instruction Soc., Finsbury Ch.
4 33	Deuteronomy xxxi. 1—29.	Brit. and Foreign Bible Soc., Exeter Hall.
7 23	1 Corinthians xi. 17—34.	Free Church Missions, Exeter Hall.
4 31	Deut. xxxi. 30, xxxii. 1—43.	London City Mission, Exeter Hall.
7 24	1 Corinthians xii. 1—27.	Sunday School Union, Exeter Hall.
4 30	Deut. xxxii. 44—52, xxxiii.	London Society for Jews, Exeter Hall.
7 26	1 Cor. xii. 27—31, xiii., xiv. 1—5.	Religious Tract Society, Exeter Hall.
4 28	Deut. xxxiv., Joshua i. 1—9.	1821, Napoleon Buonaparte died.
7 27	1 Corinthians xiv. 6—40.	Moon rises, 33 m. past 5, evening.
4 26	Psalms.	Sunday School Union Lessons,
7 29	Psalms.	John v. 1—29, 2 Kings v. 1—19.
4 24	Joshua i. 10—18, ii.	Full Moon, 7 m. past 7, morning.
7 30	1 Corinthians xv. 1—34.	British & Foreign School Soc., Exeter Hall.
4 23	Joshua iii., iv.	Jupiter conspicuous in west.
7 32	1 Corinthians xv. 35—58.	British Missions, Exeter Hall.
4 21	Joshua v. 10—15, vi.	Religious Tract Soc. breakfast, Lond. Tavern.
7 33	1 Corinthians xvi.	Orphan Working School, London Tavern.
4 19	Joshua vii.	London Missionary Society, Exeter Hall.
7 35	Acts xix. 23—41, xx. 1.	London Missionary Society, Finsbury Ch.
4 17	Joshua viii.	Moon sets, 17 m. past 7, morning.
7 36	2 Corinthians i. 1—22.	Moon rises, 17 m. past 11, night.
4 16	Joshua ix.	Moon sets, 7 m. past 7, morning.
7 37	2 Corinthians i. 23, 24, ii.	Moon rises, 58 m. past 11, night.
4 14	Psalms.	S. S. U., Matt. xii. 1—21, Mark ii. 23, iii.
7 39	Psalms.	[6, Exodus xx.
4 19	Joshua x. 1—27.	Moon rises, 36 m. past 1, morning.
7 41	2 Corinthians iii.	Moon sets, 4 m. past 10, morning.
4 11	Joshua xi. 10—23, xiv.	Moon's last quarter, 30 m. past 10, morning.
7 42	2 Corinthians iv.	Ragged School Union, Exeter Hall.
4 9	Joshua xxii.	Moon rises, 35 m. past 1, morning.
7 44	2 Corinthians v.	Moon sets, 18 m. past 12, noon.
4 8	Joshua xxiii.	1630, John Howe born.
7 45	2 Corinthians vi.	Prince Albert to preside at Serv. Prov. Mg.
4 6	Joshua xxiv.	Moon rises, 30 m. past 2, morning.
7 47	2 Corinthians vii.	1803, Buonaparte appointed Emperor.
4 5	Judges ii.	Moon rises, 57 m. past 2, morning.
7 48	2 Corinthians viii.	Moon sets, 56 m. past 3, afternoon.
4 4	Psalms.	S. S. U., Mark iii. 9—19, Luke vi. 12—19,
7 49	Psalms.	[2 Chronicles xvii.
4 3	Judges vi.	Moon rises, 1 m. past 4, morning.
7 51	2 Corinthians ix.	Moon sets, 37 m. past 6, afternoon.
4 1	Judges vii.	New Moon, 37 m. past 7, morning.
7 52	2 Corinthians x.	Peace Society, Finsbury Chapel.
4 0	Judges viii. 1—32.	Moon rises, 22 m. past 5, morning.
7 54	2 Corinthians xi.	Moon sets, 17 m. past 9, evening.
3 39	Judges viii. 33—35, ix.	1819, Queen Victoria born.
7 55	2 Corinthians xii.	National Temperance Society, Exeter Hall.
3 58	Judges x., xi. 1—11.	1805, Dr. Paley died.
7 57	2 Corinthians xiii.	1846, Princess Helena born.
3 57	Judges xi. 12—40, xii. 1—7.	Moon rises, 29 m. past 8, morning.
7 58	Acts xx. 1, 2, Rom. i. 1—25.	Moon sets, 51 m. past 11, night.
3 56	Psalms.	S. S. U., Matt. v. 1—12, Luke vi. 20—26,
7 59	Psalms.	[Psalm lxxiii.
3 55	Judges xiii.	Whitmonday.
8 0	Romans ii.	Moon's first quarter, 23 m. past 11, night.
3 54	Judges xiv.	1660, Charles II. restored.
8 1	Romans iii.	Quarterly Meeting of Baptist Board.
3 53	Judges xv.	Moon rises, 13 m. past 1, afternoon.
8 2	*Romans iv.*	Moon sets, 19 m. past 1, morning.
3 52	*Judges xvi.*	1700, Alexander Cruden born.
8 3	*Romans v.*	1842, Jubilee Meeting at Kettering.

REVIEWS.

Memoirs of Mr. JOHN STEVENS, *late Pastor of the Baptized Church of Christ at Meard's Court, Dean Street, Soho, London. With a Selection from his Spiritual Correspondence. Compiled at the Request and under the Direction of his bereaved Church.* London: Houlston and Stoneman. 8vo. pp. 304.

THE subject of these pages was born at Aldwinkle, in the year 1776. His father was a pious shoemaker, and the son was trained to the same employment. Dr. Haweis, one of the chaplains to the Countess of Huntingdon and a well known writer, was rector of the parish, and under his ministry the lad received serious impressions. When he was about sixteen years of age he visited London with a view to improvement in his business, and became connected with some dissenters. Zealous for the established church, and persuaded that it would be easy to show these people their error, he sought for arguments against their notions in the scriptures; but "the more he laboured to prove them wrong the more deeply he became convinced that they were right." He then attended the ministry of Mr. Burnham, pastor of the baptist church in Grafton Street, Soho, and entered into its fellowship. It was not long before he was encouraged to exercise his gifts as a preacher, and, though he failed in his first attempt, he speedily acquired such readiness and freedom, that when he was but nineteen years of age he received the sanction of the church at Grafton Street "to preach the gospel as the providence of God might open a door of usefulness to him." Returning to Northamptonshire he preached at Aldwinkle and the *sighbouring villages* with such acceptance, and made so favourable an pression on the rector, who somet heard him without entering the in which the auditors generally assembled, that the doctor offere procure his admission to the univ if he would consent to be a clergy This from conscientious motives h clined, and became pastor of b churches, at Oundle two years, Neot's five years, and at Bosto years. In all these places his mi appeared to be successful.

In 1811, Mr. Burnham having removed by death, Mr. Stevens a ed an invitation to the pastora Grafton Street; the church at B though deeply regretting his re yet "expressing their entire acquies in the event, as involving his inc comfort, extended usefulness, an consequent glory of God, throug future ministrations in a more ar field of labour." At Grafton Stre Stevens continued till the place b too small for the increasing con tion, when he and his friends en at a rent of £200 per annum, spacious chapel in York Stree James's, which had formerly bel to the Spanish ambassador. He continued to labour from 1813 to when he took possession of a building which he had erected own responsibility in Meard's Wardour Street, Soho. His f however, fully concurred in the d and contributed liberally to defra expense. After the lapse of some the debt on the chapel became ciently reduced to render a mo easy to obtain, and the chapel was with placed in trust for the use church and congregation." This

he occupied till his exertions were terminated by illness about a fortnight before his dismission from the body, which was on the 6th of October, 1847.

"He was employed in the work of the ministry," says his biographer, "about fifty-one years; and the blessed results of his labours, both in extending the cause of Christ and in establishing believers in the faith of the gospel, it is impossible fully to estimate. His early ministry was abundantly owned of God in various places; and in the metropolis, where he laboured with assiduity and zeal during a period of thirty-six years, he maintained an honourable standing, and successfully advocated the great principles of absolute and discriminating grace. He occupied the chapel in Meard's Court exactly twenty-three years; having preached his first sermon on Sept. 19, 1824, and delivered his last discourse on the same date in 1847. During the entire period of his ministry, he baptized about 737 persons, which with ten baptized by Mr. Thornley, and five by Mr. Murrell at Salem, make the number of 752 persons baptized during the whole period of his pastorate."

Mr. Stevens appears to have been a sincere, devout, and industrious servant of him whom we delight to recognize as the Great Master. His habits, in preparing for his public work, appear to have been those of a diligent and faithful steward.

"Sometimes," we are told, "he wrote his thoughts at considerable length,—at *all* times he conscientiously devoted considerable attention to the study and arrangement of his subjects. In *his* estimation pulpit work was solemn work. To present a sacrifice to the Lord that had cost him little or nothing was inimical to his faith and repugnant to his feelings. If under any uncontrollable circumstances he had to appear in the pulpit without due preparation, or, as was sometimes the case, with frustrated intentions, he found a supply in the Lord's fulness, and the streams not unfrequently became a fulness to others. But of such unpreparedness in his public ministrations he made no fulsome boast; rather did he secretly deplore the necessity of that which some ministers are exceedingly anxious that everybody should know, but of which they seldom need give people information,—that *they* preach without study and premeditation.' pp. 98, 109.

The doctrines which we regard as essential to the Christian system, Mr. Stevens held firmly, and while he proclaimed the important truth that salvation is entirely of grace, he combined with it a constant recognition of the necessity of obedience to the divine will. Yet, it seems, that between him and the baptist ministers of the metropolis in general there was from the first a mutual indisposition to close fellowship or co-operation, and this arising from doctrinal differences. His biographer tells us that—

"While the truths which he regarded of paramount importance were denounced by the leading men of our denominational societies; and their agents were notoriously imbued with Arminian principles, and were employed in giving currency to the most flagrant errors; *he considered* that truth, conscience, and consistency, required him to stand alone, rather than by co-operating with those brethren to use his influence in advancing a system of error, which he honestly believed was fast tending to the extinction of the distinguishing truths of the gospel, in the generality of the baptist churches." And again, it is said, "It seems impossible to mark the rapid progress which error has made, and the shameless effrontery with which in the high places of our denomination its advocates are undermining the most vital and precious doctrines of the gospel, without feeling that honour is due to the men who, foreseeing the tendency of the incipient evil, fearlessly lifted up their voice against it, and as conscientiously refrained from identifying themselves with that popular movement which, doubtless, has materially conduced to its magnitude and prevalence." p. 52.

The truth was, that Mr. Stevens, like many of his contemporaries, not only delighted in the important truths which are prominent in the system technically called Calvinism, but that he disbelieved as firmly certain other truths which seemed to him to be incompatible with them. To some of his brethren in the ministry these sentiments appeared to be scriptural and harmonious; but to Mr. Stevens they seemed to be so inconsistent that he who taught the one

must renounce or at least undervalue the other. He regarded it as a denial of certain principles, to assert what was in *his* judgment at variance with those principles. Nor was this all: Mr. Stevens deduced from those principles certain inferences which to others did not appear to flow from them necessarily, and then he was as tenacious of the inferences as he was of the principles themselves. In these circumstances, much cordial co-operation between the parties was impracticable. With his views, we think that he was quite right in standing aloof from our principal denominational societies. However much we may regret what we regard as misapprehension of facts and errors of judgment, we honour the stedfastness which led him to make a decided stand against sentiments which he supposed to be "inimical to the gospel of free grace."

Mr. Stevens, however, was not alone in these views. There are surviving ministers of the same class; and they and their hearers know as little of us and our proceedings as though we were avowedly of two distinct denominations. But it has struck us as remarkable, in going through this volume, that these brethren are so very little able to co-operate harmoniously with each other. There are names which, in passing through the streets, we have been accustomed to see on handbills, as to preach with each other at certain places, and which we meet with in this book; but it is a mistake, apparently, to suppose that they are the united advocates of certain definite theological views. If we may judge from what we read here, they agree far better in repudiating what they understand to be our doctrine than in establishing their own. Of the numerous controversial publications issued by Mr. Stevens, it is worthy of observation, how many of them were *directed against writers* of his own class, and how often he had to defend him against men who agreed with him preserving a marked separation fi us. They appear to be generally i fond of peculiarities—each one i fond of his own peculiarity, and e one rather intolerant of the peculiar of his brother. Their phraseolog reprehending each other, and the n ner in which they describe each otl imputed deviations from orthodoxy, serve to reconcile us, in some degre the manner in which they speak of theologians as ourselves. Thus we one of the most popular among tl now deceased, describing Mr. Steve favourite notion of the pre-existenc the human soul of Christ, prior to incarnation, as "a delusion of the i dreadful kind"—"equally awful to thing that can be supposed"—"a da heresy"—"absurd and preposterc Another conducted his portion of controversy in such a manner a elicit from Mr. Stevens the rema "This may appear to you good sch ing, but honest men must, on seein at once condemn your artifice. I always imagined you to be a different man to what your meas represent you to be." By another biographer declares, "the writing Mr. Stevens were maliciously mis-re sented, and the pre-existerians malignantly defamed and persec . . . His defamatory book w perhaps, have remained unansw but for the eulogium it received the pen of the reviewer in the Spir Magazine; which described the formance as being 'a superior book, the author of which displ more than ordinary critical acu &c.'" All these were men who c ally agreed with Mr. Stevens in his of confidence in the conductors of denominational societies, and v language in denouncing those v they call "the advocates of a yea

my gospel" is often strong; but assuredly we ought to bear it patiently, for if this is the style in which they animadvert on their own brethren whom they consider to be right in most points but wrong in one or two, it would be unreasonable to expect from them much courtesy of language when they refer to us from whom they differ so widely. We can scarcely deem ourselves aggrieved if they talk of us in the same dialect in which they are accustomed to discourse of their intimate friends.

Another common mistake this book may assist us in rectifying. It is sometimes thought that there is much more unity and concord in the churches over which ministers of this class preside, than in churches which are under the pastoral care of those who are called "moderate Calvinists." If that to which Mr. Stevens devoted his labours may be taken as a specimen this appears to be an unfounded supposition. There is no evidence of anything in his own deportment or spirit to scatter his flock, and he certainly possessed the power of interesting large congregations. But the people he gathered do not seem to have been more happy and contented than the people are in the majority of churches. The numbers he attracted by his preaching were large, but there appears to have been among them a great want of adhesiveness. His settlement at Grafton Street was immediately followed by the withdrawal of about eighty of the members; yet this loss was soon retrieved, the chapel becoming crowded, and large additions being made to the church. "The influence of his powerful talents was discovered," we are told, "in the rapid increase of his congregation, the spiritual effects of his ministry, the excitement produced by the somewhat controversial character of his preaching, and the cogent arguments with which he was wont to assail the strongholds of error *existing in the* churches of the baptist denomination." "Many of the followers of the late Mr. Huntington were greatly attracted by his ministry, and flocked to hear him. Providence Chapel, Gray's Inn Lane, was about this time in the course of erection for the celebrated 'coal-heaver,' which was the occasion of the Huntingtonians repairing in great numbers to Grafton Street. But," adds his biographer, "Mr. Stevens was soon discovered to be too Arminianized for them." After his removal to York Street he had for some years great apparent prosperity, and the church became very large; "but, alas!" exclaims the writer, "how soon did the gold become dim, and the fine gold changed!

> "Suddenly there arose in the horizon, 'a little cloud,' not larger than 'a man's hand,' nor very unlike the appearance thereof; which, though not at first assuming a portentous character, soon presented a threatening aspect, and overspreading the heavens with blackness, burst forth in all its fury, and deluged the church and congregation with the direful elements of war, strife, and division! This unhappy affair, which involved Mr. Stevens in a serious contention with some of his deacons, and a considerable portion of his people, terminated in a dissolution and breaking up of the church in the month of December, 1822; Mr. Stevens, and those adhering to him, retaining possession of the chapel, and the rest withdrawing to Lisle Street, and afterwards removing to Soho chapel, Oxford Street; of whom Mr. George Wyard is now pastor." p. 55.

A new church was formed on the first Lord's day in 1823, consisting of 163 members of the former church, including the pastor. He continued to labour among them nearly twenty-four years, and at the time of his death left about 400 members, who, we are told, highly prized his ministry. But, it is said also, that during this term 926 persons were received by him into the fellowship of the church. Now if we add 926 to the original number of 163, we find the aggregate to be 1089. If there were at the end of this time then but 400

members, we are ready to ask what had become of the other 689? Allowing for deaths, removals, and exclusions, a fair proportion, is there not still a marked disparity between the number received, and the number in fellowship twenty-four years after the formation of the church? Is it unreasonable to conjecture that many of the people he had drawn together were people of a restless character, — people who had become dissatisfied with former instructers, and who were not likely to be long contented with him? Is it not a natural supposition that the people who had been attracted by "the somewhat controversial character of his preaching," were people of controversial tastes and habits, and that those tastes and habits operated afterwards unfavourably to permanent concord? It does not seem easy otherwise to account for the fact that a church in London consisting of 163 members—none of them mere nominal members, but all present at its formation—into which in the course of twenty-two years 926 were received, should yet at the expiration of that term number only "about 400."

It is not to statistics that we are disposed to appeal when the question is, what style of address is most suitable for the pulpit, or what doctrine is most conducive to the welfare of a church? The New Testament is our standard, and we advocate conformity to its dictates, and to the examples it furnishes, irrespective of apparent results. But if others appeal to statistics, it is only by considerations drawn from statistics that their argument can be met. Now we have known cases in which ministers whose congregations did not increase rapidly, have been urged by injudicious friends to adopt a style which, considering the predilections of surrounding professors, would be likely to fill their places. Mr. Stevens was pointed out, at one period, as in this respect a model, and the large accessions to his church were adduced as reasons why his mode of thinking and speaking should be followed. It is right, therefore, that the ultimate results of his ministry should be tested, candidly but carefully. He was an excellent specimen of the class to which he belonged. His talent was indisputable, and his life, we believe, was unimpeached. His habits were devotional, and there is every reason to suppose that he was thoroughly conscientious. But there is great truth in a remark which was made to us thirty years ago by a judicious observer of our churches, when speaking of a minister whose sentiments were what were then commonly called "high," and who was suffering from a dissatisfied spirit in his flock; "These good men," said he, "generally make their people a little higher than themselves." How often have we seen illustrations of the truth of this saying! Such men have climbed a hill, and looked down on their neighbours in the valley; but Alps rise o'er Alps, and high as they had gone, there was something yet higher perceptible in the distance, and inviting to their followers. We do not wish to point to the evils from which they suffer in an unfriendly spirit, nor would we boast as though there were no such things in the churches with which we are connected; but we do think deliberately, that if the doctrine these brethren teach were as much more scriptural than that which prevails in our circle as they themselves suppose, it would produce in their churches more obviously than it does, a corresponding pre-eminence in "the peaceable fruits of righteousness."

BRIEF NOTICES.

The Paragraph Bible. The Holy Bible, containing the Old and New Testaments, according to the authorized version, Arranged in Paragraphs and Parallelisms, with an entirely new Selection of References to Parallel and Illustrative Passages, Prefaces to the several books, and Numerous Notes. London: Religious Tract Society.

When the notice which appeared in our January number was written, this work had not been printed long enough to render it safe to bind it; but having now seen it in elegant costume, we take the opportunity to say that it is to be obtained handsomely bound, and to advise our young readers to inspect it in that state. Many of them will undoubtedly prefer it to any other, on account of its portability, its beauty, and the instructive accompaniments to the inspired writings which it contains. We submit, also, to the conductors of the society the propriety of placing it before their elder friends in an octavo or a quarto form.

Lectures on the Gospel according to Luke. By the Rev. James Foote, A.M., *Minister of the Free East Church, Aberdeen. Second Edition.* Edinburgh and London: J. Johnstone. 12mo. Three Volumes, cloth.

It would delight us exceedingly to find that the mode of communicating and receiving instruction which in Scotland is called lecturing was become popular in the southern part of this island. In that case we should expect that our friends would become grounded and established in the true doctrine of Christ more completely than they ever can be where public teaching is confined to the delivery of pulpit discourses of a more rhetorical character, which require less study on the part of the preacher, and afford less solid advantages to the hearer. That this will be the case in an increased degree at no very distant period, we fondly hope, as education, intelligence, and a desire to examine the foundations of currently received opinions advance. Meanwhile, there is no class of books which we receive from our northern neighbours with greater satisfaction than the commentaries occasionally published by their more judicious and skilful men on single books of scripture. Mr. Foote is known among us as the author of an excellent treatise on Effectual Calling; and these lectures will establish and extend his reputation. They are printed in the same form, he tells us, in which they were preached in the congregation to whom he ministers. He adds that, "all very long criticisms would have been unsuitable in popular discourses; but criticism has been often introduced, where it was thought that it could be brought to bear in a perfectly intelligible, brief, natural, and useful way. The author can truly say, that while he *was studious of* simplicity, both in matter and in style, he read and consulted a great many authors, and was at great pains to make up his mind decidedly as to the meaning of the sacred text. In general, he has given only the result to which his examinations led him; occasionally, however, he has given a full statement of the steps by which he was led to the result." We will add, that there is just that proportion of criticism which would be acceptable to one of our most intelligent congregations in this country, and that our best instructed ministers will find enough well conducted investigation to repay them for a perusal of the work. Mr. Foote's sentiments are thoroughly evangelical, his judgment is sound, and his productions are evidently the result of much thought and reading.

Is Christianity from God? or, a Manual of Christian Evidence for Scripture Readers, City Missionaries, Sunday School Teachers, &c. By the Rev. J. Cumming, D.D. London: Arthur Hall and Co. 12mo., pp. 284.

Infidelity, it is said, is a characteristic of the age. If, as there is too much reason to believe, this witness is true, it is of the last importance that every disciple of Christ should set himself in earnest to counteract and arrest the evil. One way in which he may do this is, to be himself an intelligent believer of the Christianity which he has professedly espoused—knowing not only what he believes, but wherefore he believes it—and being thus prepared "to give an answer to every man that asketh him, a reason of the hope that is within him." This duty is specially incumbent on those who are placed in a position favourable for forming the character or guiding the inquiries of others; and hence the scripture reader or home missionary, the sabbath school teacher or head of a family, should not regard himself as thoroughly furnished for his particular vocation until he has made himself familiar with the evidences by which the genuineness, authenticity, and inspiration of the scriptures are supported. In the present day this point is easily secured,—works clearly and forcibly written, adapted to the attainments and circumstances of all, being very accessible. To those who have neither time nor ability to consult larger and more elaborate treatises, Dr. Cumming's "Manual" will be found invaluable; and we think the doctor has rendered great and good service to the cause of Christianity generally, and to the parties for whose benefit this work was specially designed in particular, by this treatise. This Manual of Christian Evidence abounds with the "seeds of thought," while many points are amplified and illustrated with great originality and beauty. Among other topics introduced and ably discussed are the following, Does creation prove the existence of God? Is a revelation from God to man probable and necessary? Is

the bible genuine and authentic? Is it inspired? What are its general characteristics? Is it contradictory or inconsistent? — To our cordial commendation of this treatise we add the expression of a confident hope that its perusal will be attended with great and extensive benefit.

Lectures to Young Men: delivered before the Young Men's Christian Association, in Exeter Hall, from November 21, 1848, to February 6, 1849. London: William Jones. 18mo, pp. 480.

We are indebted to this pleasing and instructive volume for the article in our present number entitled "Facts and Observations." The names of the lecturers may be learned by referring to the extracts there given, one being taken from each, and his name appended to it. The subjects are, The Characteristics of Romanism and of Protestantism — God in History—The Bearing of Commerce on the Spread of Christianity—The Common Origin of the Human Race—Modern Infidel Philosophy—The Possession of Spiritual Religion the surest Preservative from the Snares of Infidelity and the Seductions of False Philosophy —The Characteristics of the Middle Ages— The French Revolution of 1848. The Church and the World —Internal Evidences of the Divine Inspiration of Scriptures of the Old and New Testament — Cardinal Wolsey — Sir Thomas Fowell Buxton, Bart., a Study for Young Men. The book will be found a very acceptable addition to the library of any young man or young woman.

Poems by EDWARD HENRY BICKERSTETH, *Curate of Banningham, Norfolk.* Cambridge: Macmillan and Co. London: Seeleys. 18mo., pp. xii., 236.

Having completed his preparatory studies and entered upon ministerial engagements, Mr. E. H. Bickersteth has made a selection from the poetic compositions in which he had exercised himself from time to time during the last five years, and has sent them into the world under the auspices of his respected father. To his father's friends, as well as to his own, they will give pleasure; and though we do not anticipate for the volume much more than this, the evidence it affords of piety, talent, and good sense, renders it probable that the world may become indebted to the author hereafter for more valuable productions. A short specimen will be found on a preceding page.

The Pastor's Wife. A Memoir of Mrs. Sherman of Surrey Chapel. By her Husband. London: C. Gilpin. 8vo., pp. 464.

When we received this work it was our intention to give such a review as might enable us to hold up to our readers those parts of the character of the estimable lady to whom it refers as might be imitated with the greatest advantage. Other demands on our time and *space have, however,* interfered with our design, *and we now feel that* some notice of it must be *taken immediately.* Without the slightest *hesitation we can commend it to our readers as* an interesting and instructive piece of biography with which they will do well to make themselves acquainted. Many of them will take our word for this, we trust, without waiting for proof; but we hope that an opportunity will soon occur for presenting them with evidence of the truth of our opinion, in the form of extracts.

The Mirror of Sunday School Teachers: containing Biographical Memoirs of One Hundred Eminent Sunday School Teachers: with two Essays, I. On the Importance of Sunday Schools. II. On the Office of Sunday School Teaching. By the Rev. THOMAS TIMPSON, *Author of the "Companion to the Bible," "The Youth's Key to the Bible," "British Ecclesiastical History," &c.* London: Book Society for Promoting Religious Knowledge, 12, Paternoster Row, 1848. pp. viii., 376.

Our only regret respecting this work is that our recommendation of it has been so long delayed. The plan and the execution are equally good. The biographical part includes sketches of twenty-four ministers, six ministers' wives, twenty missionaries, eleven female missionaries, eight deacons, eleven superintendents, fourteen philanthropic gentlemen, and nine philanthropic ladies. All these being persons who took a lively interest in the instruction of the young on Lord's days, it will be believed readily that their memoirs are pleasing and suggestive. The Essay on the Office of Sunday School Teacher is divided into chapters on the Dignity of the Office of Sunday School Teacher—the Grand Object of Sunday School Teachers—the Sunday School Teacher's Means of employing his Object—Qualifications of Sunday School Teachers—Qualifications of Superintendents—Benefits of Sunday Schools to Teachers—Sunday School Teachers' conduct to their Colleagues — the Spirit of a Sunday School Teacher in his Duties—his Discouragements—his Temptations—his Encouragements — and Motives to Diligence. Judicious observations are made on these and similar topics. We know of no work better adapted to excite and cherish the sabbath school spirit, or to yield assistance to those who are engaged in the arduous employment of which it treats.

Conversations on British Church History adapted to Youth. By J. K. FOSTER, *Canterbury, late Resident Tutor of Cheshunt College.* London. Price 2s. 6d.

These papers were published some time ago in the Sunday School Magazine, for the instruction and benefit of the young, and they are now republished in a volume at the request "of many who perused them in their original form" They include seventeen "Conversations," and embrace many of the principal events in church history, from the times of our British ancestors down to the eighteenth century. They are written in a familiar style, the tone is evangelical, the spirit is good, and parents and teachers may place the book in the hands of their children and pupils with safety and advantage. Should a second edition

called for, we hope Mr. Foster will not give any countenance to the absurd tradition about Constantine and his vision of the cross.

What are the Bishops doing? An Appeal to his Grace the most Reverend Father in God, John, by Divine Providence Lord Archbishop of the Cathedral Church of Christ in Canterbury; Primate of all England and Metropolitan. With a Dedication to the Right Honourable Lord John Russell, Prime Minister to Her Majesty Queen Victoria. By a Freeholder of the Province of Canterbury. London: Gilpin. 12mo., pp. 174.

This is a bold and earnest appeal to the primate of all England by a freeholder of the province of Canterbury. He writes like a man fully awake to the evils of church and state, which he has set before the archbishop in a way that must have made his ears tingle, being one of the evangelical party. Among other things the freeholder tells his primate what some of the archbishops and bishops have done, as well as what they are doing, to make a gain of godliness. "Dr. Markham, predecessor of the late archbishop of York, is said to have given, on the Christmas-day before his decease, the sum of £47,000 to his forty-seven grand-children, thereby evading the legacy duty, though so deeply indebted to the nation and the government; and to have left £100,000 besides real estates. His successor is believed to have amassed a much larger sum, though he lived in princely luxury. The Standard newspaper announced that the stamp duty paid on the probate of the will of the late archbishop of Canterbury was £1500; the personal estate having been valued at £120,000, which is exclusive of freeholds." pp. 78, 79.

"By the probates at Doctors Commons it appeared in 1828, that the personal property of twenty-four bishops who had died within the preceding twenty years, amounted to the enormous sum of £1,649,000, an average of nearly £70,000 for each bishop. This was the sworn value of the personal property only; and some of the bishops are known to have had very large possessions in real property." p. 84.

"It is on record that a bishop of Clogher went to Ireland without a shilling, and after eight years died worth £400,000! The bishop of Cloyne, who died in 1826, left £120,000 to his children. On the 12th of July, 1832, Mr. Grattan presented to the House of Commons a statement from the probates of wills, that ten of the Irish prelates had left in personal property, exclusive of real estates, £1,575,000!" p. 95.

This is a specimen of what the bishops have done, and for what they are doing we must refer our readers to the book itself.

Dies Dominica. Voices and Admonitions from the Old Saxon Times, on the Observance of the Lord's Day; being an Historical Essay upon the Sabbath from the earliest ages of the Saxon Church to the present day. By F. SOMNER MERRYWEATHER, *Author of "Bibliomania in the Middle Ages," &c. London: Simpkin and Marshall.* 24mo., *pp. 61.*

Mr. Merryweather quotes ancient anglo-saxon laws ordaining that if a slave on the Lord's day did any work at the command of his lord, he should be set free, and his lord punished by a fine of thirty shillings; but that if a slave acted thus of his own accord, he should be beaten with a cudgel, or "save his skin by a fine." He cites also indulgences granted by the protestant Elizabeth and her immediate successors authorizing their beloved people to edify themselves on the Lord's days with bull-baiting, cock-fighting, dog-fighting, quoits, wrestling, bear-gardens, and theatrical shows. We thank the author for his facts, but to some of his inferences we demur.

Evangelical Melodies. London: Dalton, &c., pp. xv., 284.

With the laudable object of placing evangelical enjoyments before the unconverted attractively, the author has produced these specimens of Christian "ballad-literature." He states, however, that "He has not been very nice about rules of syntax and prosody, homely inelegant diction and imagery, defective rhymes, and the like, wherever such peccadilloes in style have contributed to the more forcible expression of his meaning. Nay, in many instances, he has purposely retained much of the bald colloquiality, and coarse, off-handed bluntness which would characterize ordinary conversation." This testimony is indisputably true; and we fear that the "peccadilloes" are numerous enough to frustrate his benevolent intentions.

The Northern Whale Fishery. By Captain SCORESBY. London: R. T. S. Monthly Series. pp. 192.

This work gives a general view of the history, localities, methods, dangers, and utility, of the whale fishery. It is intended as a companion to the monthly volume on the Arctic Regions: both are abridged, with modifications and additions, from Scoresby's volumes published at Edinburgh in 1820. It will be interesting to intelligent boys generally, to sea-faring men, and to many other persons, particularly in the north-eastern part of the island. Opportunities have been taken frequently in the course of the work to introduce remarks of a decidedly religious character.

Repentance, what is it? and for whom Necessary? By ROBERT BREWER. Leeds: Heaton. London: Green. 32mo., pp. 30.

A small, neat tract, showing that repentance includes a conviction of personal guilt—an apprehension of danger—sorrow for sin—a resolute forsaking of every evil way—and is always accompanied by faith in our Lord Jesus Christ; and that its necessity is testified by conscience—by the word of God—and by the love of God to man as displayed in the gospel.

Jewish Witnesses that Jesus is the Christ. Edited by RIDLEY H. HERSCHELL. *Second Edition.* London. Royal 18mo, price 3s.

Though all the narratives are not equal in merit or in interest, yet the collection is a good

one. Friends who feel a deep interest in the conversion of the Jews will do well to circulate the volume as widely as they can.

The Eclectic Review for April, 1849, *Contents: I. Dick's Nature and Office of the State. II. Reade's Revelations of Life. III. Fergusson on True Principles in Art. IV. American Scenes and Christian Slavery. V. The French Revolutionary Press. VI. California, its History and Resources. VII. Celts, Britons, and Anglo-Saxons. VIII. The Pulpit and the People. IX. Milton's Prose Works*, &c. London: Ward and Co.

The article on the Pulpit and the People is peculiarly deserving of attention. There are parts of it with which we are delighted to see in so influential a publication, some portions of which if we find that we have the requisite space to spare in our "Collectanea," we intend to transfer to our own pages.

An Appeal to my Fellow Townsmen in Torquay, and through them to the People of Devonshire and of the Three Kingdoms, on behalf of the Rev. James Shore, M.A., of Sydney College, Cambridge, and Minister of the Chapel of H. G. the Duke of Somerset, at Bridgetown, Totness, now Imprisoned for Costs in St. Thomas's Ward, Exeter, at the Suit of the Registrar of the Right Rev. the Lord Bishop of Exeter. By Sir CULLING EARDLEY, Bart. London: Partridge and Oakey. 8vo. pp. 24.

Any of our friends who are unacquainted with Mr. Shore's case, or doubtful respecting its merits, may find here an able statement of it with illustrative documents, which tell decidedly in his favour.

RECENT PUBLICATIONS

Approbed.

[It should be understood that insertion in this list is not a mere announcement: it expresses approbation of the works enumerated,—not of course extending to every particular, but an approbation of their general character and tendency.]

The Ultimate Design of the Christian Ministry, to present every man Perfect in Christ Jesus. The Christian Ministry not a Priesthood. By T. BINNEY. *London: Jackson and Walford.* 12*mo.*, *pp.* 136.

Sir Thomas Fowell Buxton, Bart., a Study for Young Men. A Lecture by the Rev. THOMAS BINNEY, delivered before the Young Men's Christian Association, in Exeter Hall, February 6th, 1849. S. M. Peto, Esq., in the chair. *London: R.T.S. Price 6d.*

The Workman's Sabbath and other Poems. By JOSEPH JAMES, Working Confectioner, Bristol. One of the Competitors for the Prize Essays on the Sabbath. *London: Partridge and Oakey.*

Christ the Spirit of Christianity. A Discourse by A. J. Morris, Holloway. *London. Price 6d.*

The Union of Church and State a Heath[en] ciple. By S. BERARD. *London: Partri[dge] Oakey.* 8*vo.*, *pp.* 67.

The Voice of Events to the Evangelical the Church of England. By Philologus. *Partridge and Oakey.*

A Lecture on the Recent Revolutions in together with an Historical Retrospect of t[he] Rev. JOHN BLACKMAN. *London; Jas Walford. Price 6d.*

Encouragement to Inquirers. A few Anxious Souls. By JOHN COX, author Great High Priest," "Coming and K[ing]dom," "Immanuel Enthroned," "Word of Exhor[tation]" "Birthday Book," &c. *London: pp.* 12.

Christian Experience, its Counterfeits, H[in]drances. A Dialogue, with Though[ts] God's method of addressing the Unconver[ted] JOHN COX, author of "Our Great High [Priest]" "Coming and Kingdom," "Immanuel En[throned]" "Word of Exhortation," &c. *London: J[ames] Co.* 32*mo.*, *pp.* 36.

Ince's Outlines of General Knowledge. and very Improved Edition. *London. 18[mo.] price* 1*s.*

For the Use of Schools, Ince's Outlines o[f] History. With a Genealogical Chart and e[ight] gravings. *London: Gilbert.* 18*mo.*, *pp.* 10

For the Use of Schools, Ince's Outlines o[f] History. *London: Gilbert.*

Bunhill Memorials. No. IX. April, 184[9] *don: James Paul.*

The Christian Bearings of Astronomy, w[ith] view of Dr. Chalmers's Argument. A Le[c]ture Rev. GEORGE GILFILLAN. *London: B. L.*

The Connexion between Science, Literat[ure] Religion. A Lecture delivered on behal[f] Funds of the Early Closing Association, a[t] Hall, December 14, 1848. By the Rev. GILFILLAN. Second Thousand. *London.*

Funeral Services on decease of the Re[v.] Denham, late of Margate and Unicorn Yard London. Funeral Sermon, the Rev. JOHN [A.] Funeral Address, the Rev. W. H. BANNER[MAN] ral Oration, the Rev. W. B. BOWES. *Lon[don] L. Green. pp.* 24.

The Independents not the First Asserter[s] Principle of Full Liberty of Conscience especial reference to the Views of the five ing Brethren in the Westminster Asse[mbly] Divines. By EDWARD BEAN UNDERHILL. *John Heaton.* 12*mo.*, *pp.* 18.

The Christian Treasury. Containing C[on]tions from Various Evangelical Denomi[nations] *Edinburgh: Johnstone.*

The Working Man's Charter: or the Voi[ce] People. Part III. March, 1849. *Londo[n] tridge and Oakey.*

The Herald of Peace for April, 1849. Ward and Co.

INTELLIGENCE.

AMERICA.

REVIVALS IN THE UNITED STATES.

The baptist newspapers continue to furnish cheering accounts of additions to the churches. They do not generally give details the reprinting of which would be interesting to readers in this country, who know nothing of the places or persons to which they refer, but they show that in different States and in very many towns, there is apparently a renewal of those gracious operations which for two or three years seem to have been suspended. The following paragraphs from one number of The New York Recorder are given as a specimen. It is from the paper dated February 21st, but subsequent papers contain similar statements:—

"We are glad to be able to say to our readers that the intelligence from the churches in numerous sections is of the most gratifying character. In the New York Evangelist of last week, we find a more extended allusion to the revivals in the presbyterian and congregational churches in Brooklyn, to which we have already referred. Revivals are mentioned likewise as in progress at Northport, L. I., at Homer, Berkshire, and Boonville, N. Y. From the latter place the Rev. Mr. Northrop, of the congregational church, writes that the methodists and baptists have participated largely in the blessing. The Northern Journal is informed that nearly one hundred at Boonville have passed from death unto life. That paper mentions revivals likewise at Copenhagen, Harrisburgh, Pamelia Four Corners, and Evans' Mills.

"The Christian Chronicle has notices of a revival in the baptist church at Schuylkill, Chester co., Pa., and likewise at Woodstown, N. J., where the Rev. E. Andrews is labouring in connection with the pastor, Rev. J. P. Hall. Some twenty conversions had occurred.

"The Western Christian Journal says:—'A brother writes us from Ashtabula county (Ohio) as follows:—'The work of the Lord, in the salvation of sinners, is being revived in Ashtabula under auspices of much encouragement. A number of conversions are already reported, and a large number inquiring what they shall do to be saved." We find in the same paper an acknowledgment of good news from Cleveland, Dayton, Zanesville, Granville, Mount Vernon, and other places.'

"The Christian Secretary has accounts of revivals in Preston, Groton Bank, and Suffield, Ct. At the former of these places *twenty-five have been received in the church* by baptism, at the second four, and at the last twelve, the work being still in progress.

"The New York Baptist Register contains a letter from Rev. E. W. Allen, North Hebron, giving an account of a revival in that place. Thirty-nine have been baptized. A letter in the same paper from Rev. J. N. Webb, Ogdensburgh, mentions a revival there which has been in progress for several months. Among the blessings which this church has experienced, is the restoration of brotherly concord and peace. Fifteen have put on Christ by baptism, and united with the church. Several more, I am informed, will embrace the first opportunity for so doing. To God be all the praise.

"The Watchman and Reflector publishes a private note pertaining to a late baptismal occasion in the first baptist church, Springfield, Mass., Rev. M. G. Clarke, pastor:—

"I was the witness of a very interesting baptismal scene at the first baptist church, Springfield, a few sabbaths since. Fifteen, in the morning and meridian of life, followed the example of their Lord, in the ordinance that introduced them into his church. The spacious church was thronged by an audience deeply attentive and solemn. Following the baptism, the hand of fellowship was extended by the pastor to thirty-two—fifteen males and seventeen females; and the occasion was one truly tender and impressive. Already the number baptized and received into the fellowship of the church is thirty-five.

"From the Western Christian of the 7th inst., we take the following revival intelligence from Illinois: —'Through the week the revival at Elgan has been deepening in power, and its influence is extending to the adjacent neighbourhoods. In one or two instances, as we understand, bands of infidels have been broken up by the conversion of some of their number. Sunday, the 4th inst., was a day of great interest. At noon, the baptist and freewill baptist congregations met together at the river, and the two pastors, brethren Joslyn and Goodnow, baptized each eight persons. At BELVIDERE fourteen persons were baptized on Sunday, the 28th, making twenty-eight since the revival began The interest continues without abatement. At ROCKFORD the work of grace, in connection with the preaching of brother Knapp, has been very powerful. We do not know the exact number baptized, but understand it to be in the neighbourhood of sixty.'

"A letter from Aztalan dated January 25, 1849, says:—I am happy to inform you that after a long season of spiritual dearth among

us, and (as a church) wading through almost impassable waters, the Lord has visited us with a few mercy-drops, and the baptist interest is rising.

"WHEELING, Va.—A revival has been in progress for some time in this western city. One of the tract colporteurs writes as follows under date of February 2nd:—'The first presbyterian church has admitted seventeen members, and the second thirty-six, since the revival began. After a recent communion in the first church, the pastor invited those who were anxious to retire to the session-room. Over seventy were in attendance, and the scene was solemn and impressive. I am told the work of grace is exhibiting itself in all the protestant churches in this city. From what I can learn, there are some hundreds of inquiring sinners.'"

CANADA BAPTIST MISSIONARY SOCIETY.

The twelfth anniversary was held on Thursday evening, February 8, in St. Helen Street chapel, Montreal. The Hon. J. H. Price, M.P.P., commissioner of crown lands, presided on the occasion. Prayer having been offered by Dr. Cramp, Dr. Davies read the report, which gives so full and intelligible an account of the state of our denomination in this interesting region, that it seems to us that it would be a dereliction of duty if we did not transfer it to our own pages.

REPORT.

The past year, so eventful in the history of the world and of the church, as a "year of the right hand of the Most High," has been one of sore trials to this society. The committee have to speak of manifold afflictions and perplexities, of the "defaming of many, and of fear on every side;" but blessed be God they have also to testify that "in wrath he has remembered mercy," enabling them in humble thankfulness to say, "We are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed." They would therefore devoutly present this report as an "Ebenezer, saying, hitherto hath the Lord helped us." "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and for thy truth's sake."

The notices of the society's proceedings are conveniently arranged under the following departments:—General Missionary Operations—the College—and the Grande Ligne Mission.

GENERAL MISSIONARY OPERATIONS.

In recounting these, and taking the stations in the geographical order, your committee begin with—

QUEBEC, where the ministry of the Rev. *D. Marsh becomes increasingly* useful, and where the prospects were never so encouraging before. The attendance is decidedly good, though the place of meeting is far from being attractive; and there are some who appear to receive the truth in the love of it. Mr. Marsh has established an afternoon service for children, and finds much encouragement in the effort. He is also indefatigable in other labours for the improvement of the young, which are highly appreciated in the community. The friends are in hopes of securing before long a better place of worship; should they succeed in their object, and should the pastor's present anticipations be realized, the station may be expected in another year to support itself.

At EATON, the Rev. A. Gillies has continued to labour steadily and faithfully, though he has to lament that there has not been more prosperity in the church. He preaches statedly at three places on Lord's day and visits several others round about on week days. The attendance is generally good, and there are a few inquiring for the way of life. The sabbath school and the bible class are in flourishing operation, and some of the scholars are among the inquirers. The people have made laudable efforts to build a parsonage, and have done well in supporting the cause considering their circumstances.

The Rev. R. Boyd of BROCKVILLE reports that the cause there continues to grow in interest, the meetings being very well attended on the sabbath. Of late the Wednesday evening prayer-meetings have been quite crowded, warranting the hope of a gracious revival at hand. Mr. Boyd has, during the year, given much of his time to missionary efforts in the surrounding country; in this way he has laboured at INDIAN LAND, at AUGUSTA, and at FARMERSVILLE, and in each case the divine blessing has been richly bestowed, resulting in the hopeful conversion of a large number. At AUGUSTA the people are zealously preparing to build a chapel this spring, to accommodate the large numbers who press to hear the word. The visit to FARMERSVILLE has been "as life from the dead" to the church in that place, now increased by a large accession of converts, and blessed with a settled pastor in the person of the Rev. W. J. Pettigrew, who took part in the revival meetings. It is with sincere concern we add that Mr. Boyd's health is much enfeebled in consequence of his severe labours, in connexion with which he acknowledges the kindness of the Revs. R. and W. Dick as his "fellow helpers to the truth."

The church in KINGSTON continues under the pastoral care of the Rev. A. Lorimer, who preaches the gospel very faithfully and with some fresh tokens of heavenly blessing. The brethren there are but a feeble band, yet

their confidence in the Lord is strong, whilst praying and striving together for the advancement of Christ's kingdom.

From St. Catherines the Rev. W. Hewson reports the addition of two persons to the church by baptism, one from the Sunday school (deacon Havens's youngest daughter), and the other a young man recently converted from Romanism, who affords some promise of extensive usefulness in the cause. Prayer meetings are well sustained. The Sunday school increases both in numbers and in interest. Bible classes meet in the pastor's house and are well attended, whilst much interest is shown in the study of God's word. The attendance on the public means of grace is good—in fact, the congregations are as large as can be expected till there is a larger house of worship. It is to be hoped that the church and congregation will exert themselves in supporting the cause and enlarging their borders, and that through their endeavours a branch will be established at Port Dalhousie, where Mr. Hewson has often preached the gospel.

During the past year the church in Drummondville received no additions, but the Rev. A. Cleghorn reports one case of hopeful conversion under his ministry. At Font Hill, he says, the interest has always been good; the chapel which was begun last year has been finished and opened, and has been always well attended. Mr. Cleghorn has removed to another field of labour, and in reviewing the period of his ministry at Drummondville, since the summer of 1845, he has furnished this statement:—"When I went there there was no church, now there is one of thirty-six members, all persons of worth and respectability. There was no baptist congregation, now there is a good one and respectable, the members of which are interested in the temporal affairs of the church. There was no meeting-house, now there is a good one, all finished in a neat and comfortable manner, and, what is more, not one fraction of debt on it. Such, dear friends, is the change that has been effected at Drummondville during the above-named period. Such has been effected through the labours of your society. I have left one in my place (the Rev. A. Underhill) whose heart is warm with Christian love, and who will exert himself to the utmost to promote the Redeemer's cause there."

The Rev. J. Winterbotham still labours at Brantford. The church there has not increased during the past year by the addition of newly baptized members, but several have been received by letter who, it is hoped, will be very useful in various ways. The sabbath school is flourishing and large, and the teachers are numerous *and diligent. In the* school they have a Juvenile Missionary Society, a bible class, a numerous class who are taught sacred music, and a large library of valuable books, both for teachers and scholars. The attendance on the preaching of the word is good, and the pastor hopes that a "time of refreshing from the presence of the Lord" will be granted during this year. The Sunday school celebration, held on two successive days in the beginning of last month, was considered by all of every denomination who were present to be the best which has ever been held in the town.

In regard to the Indian church at Tuscarora the committee have still to regret disappointments and reverses; yet considering the peculiar difficulties and disadvantages of the cause amongst that helpless people, it is a matter of thankfulness that the church has kept together in firm adherence to the principles hitherto professed, though cunningly enticed to join another body. Mr. B. H. Carryer, whose appointment to this station was reported last year, felt it to be his duty some months ago to resign his charge, though still willing to render the cause every aid in his power. Since then the committee, trusting in the concurrence of the parent society, have engaged the services of Mr. James Cusick, who is himself an Indian and has been educated for the ministry in the United States, and have requested Mr. Winterbotham of Brantford to exercise a general superintendence over the Tuscarora Mission by visiting the church at least once a quarter. This arrangement will, it is fondly hoped, prove eminently beneficial to that field of labour, resulting in the temporal and spiritual profit of the children of the forest.

The committee exceedingly regret that the establishment of an Industrial School among the Tuscaroras is still deferred, in consequence of the selfish and sectarian opposition of two or three men in the neighbourhood. Assurances are, however, still given by the government that the design is not abandoned.

In closing this part of the report, the committee cannot forbear paying a tribute of respect to the memory of the Rev. Newton Bosworth, who entered into rest on the 14th of July, 1848, having been a valued friend and promoter of this society from its commencement. In and around Paris, where he last exercised his ministry, deep feelings of regret were manifested by the public generally at his death, for he was a good man and a lover of all good men. There can be no doubt that in this case "the righteous was taken away from the evil to come, and entered into peace."

THE COLLEGE.

During the past year twelve students have

enjoyed the benefits of instruction in the college. Seven only now remain, five of whom are theological students, and of these one is absent on account of ill health. The committee deeply regret the paucity of candidates for the Christian ministry in this province, and feel it their duty once more to call upon the churches to encourage pious young men of promising talents to devote themselves to the work of the Lord. At present they hear of only three such candidates.

The committee have also to report with much concern the discontinuance of the valuable services of the Rev. F. Bosworth, A.M., who was attacked by serious illness in January last year, and in July left Canada for a temporary sojourn at Buenos Ayres, in the hope of recruiting his health by change of climate and entire cessation from mental labour. Communications recently received, though more encouraging, are not sufficiently definite to enable the committee to anticipate a favourable result. The dispensation is mysteriously afflictive.

The thanks of the society are due to the Rev. Dr. Davies for gratuitously undertaking the duties of Mr. Bosworth's department till the close of the session in May last.

The report furnished at the close of the collegiate year was published in the Montreal Register, of June 8, 1848.

Five students left the college last May, having completed their respective terms of study. Mr. Archibald Campbell is at present engaged in tuition at Beamsville, C. W. Mr. Leech has become pastor of the baptist church at Newmarket, C.W., and is much encouraged in his work. Mr. Dempsey is settled at St. Andrew's, C.E., where he is labouring with great assiduity and success. Mr. Freligh preaches with acceptance in the townships of Stanbridge and St. Armands. Mr. Jersey has gone in the States.

In regard to the department of ministerial education, the committee feel that, whilst there are many things to regret, it is a pleasing fact that upwards of twenty-six who are now stated or occasional preachers of the gospel, have been more or less aided in gaining instruction.

The committee would beg to call the attention of parents of every denomination to the academical department connected with the college, and designed for the instruction of boys in the usual branches of a classical or commercial education. The department is under the superintendence of Mr. Higginbotham, a teacher of long standing and superior qualifications, whose assiduity and good management give entire satisfaction. In the religious instruction of the pupils he is assisted by the president, who confines his teaching to the principles held in common by *all denominations* of evangelical Christians. *The excellence of the* school and the salubrity of the situation are recommendations which parents ought not to overlook.

THE GRANDE LIGNE MISSION.

This mission is still connected with the society, though essentially independent in all its movements, as from the beginning. The following is the latest intelligence which your committee have received of its various labours :—

"You have asked a brief account of the present state of the mission. Our pecuniary embarrassments during the year past have been very great. In consequence of these embarrassments we have been obliged to close four of our daily schools—one at our station at Henryville, one at Sherrington, and two at St. Pie. We have dismissed two of our fellow labourers,—one colporteur, and one school teacher. We have also dismissed nine of our pupils from the Normal School at Grande Ligne. The labourers have greatly suffered, both from want of proper food and also of garments, not having had the necessary means to purchase them as heretofore.

"At GRANDE LIGNE, which is ten miles south-west of St. John, Madame Feller resides. Rev. Louis Roussy is the pastor of the church. Several new members have been added this year by baptism. There are nine pupils in the normal school preparing themselves, according to their talents or gifts, to be hereafter useful as school teachers, or colporteurs, or ministers of Christ. Brother Riendeau is the instructor for the present in the normal school. In the daily school brother Callixte Commette is the teacher; he has under his instruction some thirty or forty scholars who come daily from the neighbourhood to attend his school.

"SHERRINGTON is the next station, fifteen miles south-west. A few families have received the gospel at that place, and we have reason to anticipate ere long a revival on that station. They have only occasional preaching at that part of the mission. Up to very lately there was a school kept by sister Perusset, but her services were required elsewhere and we had no means of replacing her by another teacher.

"LACOLLE comes next; it is near the provincial lines. Brother Charbonnelle, lately arrived from France, occupies this station. Christian friends have built him a schoolhouse, and he is now engaged in teaching the children of the neighbourhood, as well as in visiting the families to read to them the bible. His prospects are pretty good.

"DE NOYAN is six miles directly east of Grande Ligne. This is a very important

station, raised, fostered, and nurtured by the labours of the Rev. Mr. Roussy. Several families have already made a profession of having renounced the darkness of popery to receive the light of the gospel. Sister Perusset, who was at Sherrington, has been transferred to this station, where she has opened a daily school, which holds forth encouraging prospects. Mr. Roussy preaches almost every sabbath at this station.

"HENRYVILLE is nine miles south of De Noyan. Brother Roy, an excellent colporteur, is stationed here. Several families have already been gathered into the fold of Christ. We had a school here which we were forced to close.

"ST. PIE is one of the principal stations; founded in 1841, it has now grown to be very important. We had three daily schools at the distance of two miles one from another, but we have been reluctantly forced to close two, for we had no means to carry on all three. Rev. Mr. Normandeau has ministered to the church at St. Pie since Rev. Dr. Cote resigned his pastorate in May last, at which time he was obliged to go to the States to collect funds for the mission. Brother Romualdi Desroches is the school teacher at this station. St. Pie is forty-five miles north-east of Grande Ligne.

"BEREA is fifteen miles east of St. Pie. Divine service is held twice every sabbath by brother François Lamoureux, who acts in the capacity of an evangelist, whilst his wife is at the head of a pretty large school of children. Now and then the officiating pastor of St. Pie, when practicable, goes to Berea and Salem to spend the sabbath with the people of those stations.

"SALEM is three miles south-east of Berea. Brother François Maurissette is stationed here, and performs the duty of a schoolmaster and colporteur. His school is two miles from his house, at a place called Ephesus.

"There are also other sub-stations, such as CORINTH, THESSALONICA, CANAAN, and ST. CESAIRE, where the word is occasionally preached, and the people visited by our colporteurs.

"At ——— there is evidently a great work which is in rapid progress; already several families have left Romanism, and desire to profess openly their purpose to serve the Lord. There is a very great demand for bibles, New Testaments, and tracts, in that parish as well as in the next, where the people have made a demand on us for a school teacher to reside among them, and as one of our young men is *just through the* normal school, we have concluded to let him accept their demand. About forty families in this parish have placed themselves under instruction, and the Jesuits are busy counteracting the movement. In a neighbouring parish, also, God is accomplishing a great work. Several families, in spite of all that the priest says or does, are directing their steps into the gospel path.

"We have at the present moment two young men, educated at our normal school, who are now at the Theological School at Geneva, Switzerland; one of them, Mr. Narcissus Cyr, after four years spent at his studies in Europe, returns next spring (D.V.) to Grande Ligne as a minister of the gospel, and also to take the lead of the educational department. The other one, Mr. Lafleur, will remain very probably two years more in Switzerland. Still another of our pupils is, at the present time, in the baptist college of Montreal. The greater number of our missionaries are the fruits of the labours of the Rev. Mr. Roussy and of Madame Feller, and were formerly Romanists.

"The prospects of the mission, as far as spiritual things are concerned, are very good, and of a more cheering character than ever before. The door is widely opened, in the providence of God, for the dissemination of bibles, New Testaments, and tracts, in papal Canada. The influence of the three to four hundred converts from Romanism, the fruits of this mission is more and more felt, and is constantly working on not less than four to five thousand souls."

Your committee sincerely regret that they have been able during the past year, to do but little more for this mission than help it indirectly by paying off some of its heavy debts. But they rejoice to know that the devoted labourers have not been left destitute of support, but that, in consequence of the appeals of Madame Feller and Dr. Cote, Christian liberality from the United States has supplied their wants, and now bids fair to undertake for them all that the future may demand. In New York a very promising association has been formed among the baptists for the purpose of sustaining the mission in its existing precarious state. A similar movement is said to have been made also in Philadelphia, from which city the most generous contributions have been obtained for several years past. May the Lord graciously reward all who thus devise liberal things in support of this important enterprize.

In regard to the sources of the society's income, the committee consider their best thanks due to ladies' associations in England, the United States, and Canada. It is with peculiar satisfaction they mention the efforts of the Montreal Ladies' Association, from whom there has been received during the year, in money and in goods, no less than

£123 6s. 6½d., notwithstanding the hardness of the times. The Woodstock Ladies' Association nobly contributed £12, that of Beamsville £7 15s. 3d., and that of Kingston £7 12s. 6d. The following is the

REPORT OF THE MONTREAL LADIES' ASSOCIATION.

Seriously as the different religious associations have suffered in the course of the past year from the great pecuniary distress of the community, the committee of the Montreal Ladies' Swiss Mission Association feel they have much cause for thankfulness that their feeble efforts have been in a measure crowned with success.

Semi-monthly meetings have been held, the attendance at which has averaged fifteen.

Again have the committee had to return sincere thanks to their sisters in England for a renewed manifestation of deep felt interest in the prosperity of the Grande Ligne Mission, in transmitting three boxes of useful and fancy articles, from the disposal of which the sum of £18 11s. 9d. has been realized.

£5 have also been received from James Inglis, Esq., of Dumfermline (Scotland); and £3 from the Ladies' Association at Breadalbane.

Very liberal donations of useful and fancy articles from Messrs. Rennie and Greig of Lodi, New Jersey; and friends at Brockville and Beamsville, have likewise tended much to stimulate the committee to renewed exertions.

Circulars have been sent to the different churches throughout the Canadas, with a view to stir up their members to the formation of branch societies.

The entire results of the labours of the association during the year amount to £123 6s. 6½d., which, although small when contrasted with the great demands of the mission, are, nevertheless, in these depressed times, perhaps more than might have been reasonably expected.

The treasurer's accounts will show that the society has not run further in debt, but has reduced its liabilities by £600, still, however, leaving £336 6s. 6d. due to the treasurer, besides the sum of £800 in unsettled accounts, making a total of £1136 6s. 6d., of which upwards of £1000 is due to the society for monies advanced and liabilities incurred to sustain the Grande Ligne Mission.

In view of the existing difficulties, which were all brought on in well-meant endeavours to carry on the Swiss missions, and to provide a building for theological and general education, the friends of the society cannot but feel deeply anxious. Yet there is hope, for in God's kind providence the generous and *combined* efforts of his servants may work *deliverance, and this great* mountain may become a plain. "Not by mig power, but by my Spirit, saith th hosts." The cause, we trust, is b can provide for all its necessities. and blessed will be done. "It m the Lord will work for us; for the straint to the Lord to save by m few."

ASIA.

BRITISH CONNEXION WITH IDOL POOREE.

Our General Baptist brethren have addressed to us a letter on th to which we willingly give publici signed by Messrs. Lacey, Stubbin son, Bacheler, Brooks, Buckley, I Miller. It is as follows:

"We shall be much obliged b serting in the Baptist Magazine th resolution unanimously passed at conference of the Orissa baptist m held at Cuttack from December 2 to January 6th, 1849.

"'Resolved,—That we cannot sepa again recording our solemn conviction tinuance by the government of India o donation to the temple at Pooree, is tirely unnecessary as it has been admit petent authorities, after the most caref tion of official documents, that no pled exists for the continuance of such d that it is a heinous sin in the sight of H 'kings reign and princes decree justice, indirectly to support idolatry; and th respectfully but earnestly implore the rulers of this country, the blessings o we cheerfully admit, and for the protec by whose government we are sincerely withdraw from all connexion with idol polluted shrines, but especially from th Pooree, the pilgrimage to which has be sion of incalculable suffering and destru and the worship at which is associated thing abhorrent to God and degrading t

EUROPE.

UNION OF BAPTIST CHURCHES IN AND DENMARK.

A letter from Mr. Lehmann of one of the secretaries of the Bap of Great Britain and Ireland, with have been favoured, contains i which will excite joy and gratitud the date of March 8th, 1849, Mr. says,—

"After another year's exp rejoice to give you some accou state and life during the perio hind us. It was in every respec important one. The political e changes will be made known suff the newspapers in your country, n

so, perhaps, the influence which these changes have had upon our religious condition and development. I can say in general, that though a dreadful degree of impiety has been manifest in the political struggles, yet this was not so much the result of the latter as the breaking out of a state long before existing, but subdued by power. But as the Lord overrules all things to the best for his elect, so in this case the furious struggle of political parties turned out to the liberty of God's people in a degree which heretofore had been quite unheard of. Surely this was the Lord's doing, and marvellous in our sight. I am quite sure that this was the main reason why God has dealt so wonderfully with us in the past year.

I may be permitted to relate our special experience in this respect, which will give to our British brethren a fair specimen of the general tendency of the movement. Though in the year 1847 we had got some laws which seemed to give religious liberty in a very high degree, it was only in appearance. In fact, new chains were forged, and the ruling power was so obstinate in securing the privileges of the state clergy and to subdue all free development that we looked at the future with anxiety. We agreed to do our utmost to secure us such a degree of liberty as we must conscientiously demand to fulfil our duties to God. We resolved to ask an audience of our king, in the hope to touch his heart, and to lay before him the real state of things; for all petitions by letter had proved in vain as yet, and oppressions and fines went on their old course. We were, however, refused our desire, and told that we should ask in a letter what we wanted. Thus we were again placed in our old state, and very little hope was left of a change for the better. We, notwithstanding, followed once more that course, and drew up a petition, and when this was given in we held prayer-meetings daily to assault the throne of grace for a favourable result of our petition. Just about this time the French revolution broke out. A dear Christian brother came to us from the Rhine, who had been zealously engaged to form several independent churches there, but had experienced there the greatest persecutions also, and was now come on purpose to ask likewise an audience of the king, to find help there in his and his brethren's great distress. This also was refused. While he was still in our house, the storm broke out in our streets. We saw from our windows the bloodshed and the slaughter, and we thought it best that as quickly as possible he should try to get out of town and to his remote home. We took a very affectionate leave, not knowing how all this would turn out. We did not think in the least that this was our Lord's dealing in reply to our present petitions to his throne. But he knew full well what he would do. It was on the 19th of March, the day when the victory of the people was completed, that we opened our new chapel, of which, before this, there was very little hope; so much we had been brought back in our hopes and liberties. But now all was granted at once, our long and fervent prayers heard above, and help granted in a way and manner we the least expected. Since that time we have not had the least care for our liberty, we have enjoyed it in the fullest extent, and have very fervently and frequently blessed the Lord for his wonderful works, and have hailed a movement which has given us so glorious results.

Since that time our political scenes have changed very materially. The re-action has overcome decidedly, and all goes on retrograde. Yet our religious liberty has not been impaired as yet at all. Political parties are too much on the alert against each other to take notice of us; but we are not without apprehensions that if the former powers and persons get the ascendency, our religious liberty, also, will once more be enclosed and limited. Yet we have too much experienced the power and grace of our Lord to doubt his willingness to care for us, and to be a steady help for us, therefore we fear not.

We have had then many spiritual enjoyments in our churches, and while the world was enraged in furious struggles we could have sweet peace and dwell in love's home. Many children have been born to the Lord, new churches were formed, and new spheres opened for spreading the glad tidings of salvation. Even in Vienna and Hungary, the old fortresses of catholicism and superstition, the Lord opened doors, and our dear brethren, Oncken and Hinrichs, preached there freely to great numbers of people, who listened with the greatest attention to the never-heard-of message of peace. But there, indeed, the new re-action has powerfully stopped the progress of the gospel, and this is an instance of what we may expect, if everywhere they succeed so well as in Austria. Our brother Hinrichs was compelled to quit Vienna, on certain old laws which forbid, by penalty of death, anabaptists to appear in that good and faithful town.

"We cannot deny, however, that the interests of people at large were so much drawn to politics that they were much drawn away from religion, or with our great liberty, now enjoyed, we should have had much more glorious results than we have had indeed. But it seems that now, after the hot season of revolutions has much given way to the re-action, also religion enters more into its paramount claims. We have made similar experience of that in all our churches, and the present year bids fair to become one of great harvest, so that our expectations are vast indeed. I may give further below some specimens of it.

As to our organization, I thought it highly

important to unite our churches on the continent as closely as possible. And as at first this would not prosper so well, I began at least to have our churches in Prussia brought together. In this I succeeded so far that in the month of July last I had the delight of seeing in Berlin representatives of most of our churches in Prussia. This was a time of great refreshing and very important. We formed a union or association, which we called, 'Die vereinigten Gemeinen getaufter Christen in Preussen' (The united churches of baptized Christians in Prussia). We resolved to write quarterly letters, and compose of these a quarterly report; there are now two of these, and I should feel pleasure to send you these, which would give you an interesting view of the condition of our churches, but they are printed in German, and translating them would be an immense labour. The spirit of life and love breathes in them, and they are very much welcomed here by our brethren.

"This example stirred up our brethren at large, and the result was, that in the month of January of the present year we had the great delight of seeing together in Hamburg fifty-five representatives of baptist churches of all Germany and Denmark, when we had a season of the highest spiritual enjoyments we can recollect, and resolutions were carried which will tend to our great mutual benefit. We organized a General Union of Baptist Churches in all Germany and Denmark, with the purpose of union, confession, missions, and statistics. The union is divided into four great districts, each of a particular association; viz., Prussia (Berlin). North-western Germany (Hamburg), Middle and South Germany (Eimbeck), and Denmark (Copenhagen). Thus we hope with united power to stand stronger against the mighty. We carried many important resolutions concerning the guidance of our churches and their practice, and had a season of abundant refreshing, the Lord eminently in our midst. The last day was just the birthday of our father in Christ and beloved brother Oncken, who thus saw renewed his efforts for the glory of the Redeemer, and the salvation of souls. We then had a tea-meeting, and a joy and harmony prevailed which was overwhelming and never to be forgotten. We hope great and glorious results from the said union.

"Our present prospects are very bright indeed. Just now I am informed that our dear brother Oncken baptized, last sabbath but one, ten believers. I had the privilege of administering that ordinance to nine about the same time. Last week I made a journey to one of our stations, Tornow, some thirty miles distant, and I was overwhelmed by the grace and power of the Lord here manifested. Several were awakened and converted, *others under deep* concern for salvation. But as soon as, in the first meeting, I opened my mouth, there burst forth such a degree of power from above, just as in the house of Cornelius; and indeed after we closed and held an examination, we found that from convincing evidence we were bound to receive into fellowship all the present hearers and friends who were among the brethren, eleven in number. We then proceeded to a beautiful lake, when, under the deepest emotions, I baptized these dear converts, and returned; we broke bread under such great feelings as the astonishing circumstances must inspire. I spent several days there, organized the station into a separate church, under the guidance of Mr. August Ahendroth, now consisting of twenty-five members, but under such auspices as lead to the expectation of a great increase in short time. I then visited Stettin, where I found the church again very prosperous; our dear brother Elvin from Hamburg, who so much labours for the Sunday schools, was there, and had in a few weeks gathered so many children (155), and brought all in such a nice order that it was very gratifying and promising. I preached there twice on the sabbath, and broke bread with the brethren, reaching the hand of fellowship to four new disciples, and an overwhelming feeling of the presence of the Lord prevailed. How many pressing hands and other tokens of the sweetest love in Jesus were felt and evinced!

Now returned to Berlin, I find invitations and claims from all quarters; and my time will be so fully engaged for the next months, that I do not know what will become of our church here, which, of course, must be my chief object, and where very hardly I can get away, especially on sabbath days, when meetings are crowded, so that our chapel will be too small very soon, and we must think seriously of enlarging it, which was provided for already in its construction. Only means will be wanted, or else I should begin even in the present year; for truly white is the harvest, and in a short time I shall have the joy of baptizing at least twelve other believers, who are anxiously waiting for it.

"Allow me, dear Sir, once more to express through your report my most cordial thanks for all the kindness I experienced in your blessed and beloved country, and for the rich donations by which we have been enabled to build a house for the Lord and our refuge. O how happy we are here! remote from the bustle and noise of the multitude, and yet not far at all from the centre of the city. Our hearts are gladdened whenever we see our little Zion; and our souls are enlarged when we think on what will become of all this still.

"May the Lord abundantly bless all the dear churches of your country, and may they all go on in the strength of the Lord.

"With very deep interest in your personal welfare,

Your very affectionate brother,
G. W. LEHMANN.

NEW CHURCH.

WINDMILL STREET, FINSBURY SQUARE.

The somewhat ancient place of worship, said to be a relic of old Bethlehem hospital, which has been known as Windmill Street chapel, but is now called Hope Chapel, has an interest in the eyes of baptist brethren, William Jones, the author of the Biblical Cyclopædia and other works, having occupied its pulpit for many years. It has been in various hands since his decease, but it has now been taken by an infant church that has sprung up in the neighbourhood, the members of which have lately become united on baptist principles.

It was re-opened for worship on Sunday, March 25th, when the following ministers, J. Rothery, of Hoxton, J. Wheeler, pastor of the church, and J. Angus, secretary of the Baptist Missionary Society, preached on behalf of the cause.

A tea and public meeting was held on the following Tuesday evening; there was a very encouraging attendance, and the interest of the meeting was well sustained by the excellent addresses of several ministers and friends.

It may be interesting to detail briefly the history of the cause. The minister was formerly a member of Mr. Baptist Noel's congregation, under whose ministry, through divine grace, he was brought to an early decision for Christ, and he was for many years engaged as a teacher in the Sunday schools connected with St. John's chapel. In 1839 he became associated with some brethren who supplied preaching-stations in various poor districts of London, which were supported by the then existing Metropolitan Missionary Society. His attention was more particularly directed in 1840 to a part of Bethnal Green, near Shoreditch. Here an evening service was for some time kept up in a neighbouring school-room, and various visits paid amongst the poor. In 1842 a city missionary, labouring in the neighbourhood of the Curtain Road, earnestly requested his assistance in raising a Sunday-school. The request was complied with, after deliberation and prayer. One or two Christian friends were found willing to help, between thirty and forty children were gathered in a room in James's Street, where the missionary held his meetings, and thus the school was commenced. As it increased it demanded all Mr. Wheeler's attention. A week evening and Sunday morning service were also commenced, and it was soon clearly advisable to add a Sunday *evening service*. The station on the other side of Shoreditch was consequently given up, and the few already gathered by the preaching of the word now met for worship at James's Street.

Six of these who had thus been brought to a profession of the truth, were shortly after united in Christian fellowship on independent principles, at a neighbouring chapel, one or two ministerial brethren taking part in the proceedings. In a little time it became necessary to seek another place in which to assemble, and rooms were engaged in Mark Street affording better accommodation. There, since November 1842, the friends have continued to meet, and, with the assistance of a few private subscriptions, the school has been maintained, till its average attendance has increased to between ninety and a hundred children on Sunday afternoons. Although the church has not had a rapid growth, yet the Lord has continued to manifest his presence and blessing, sanctifying the place as a little Bethel. The number of members at the present time is twenty-four, the last added was one of the first boys admitted into the school.

At the beginning of the past year the minds of one and another of the brethren were convinced of the obligation they were under, as disciples of Christ, of submitting to the ordinance of baptism. Mr. W. had always dissented from the established church on the question of infant sprinkling; he had desired, agreeably to the wish of his pastor, to minister within its pale, but his opinions on this point had been an insuperable difficulty. Observation and reflection had also latterly convinced him of the unscriptural character of the union of church and state. Having, however, been sprinkled as an adult, upon a profession of faith, he had the greatest difficulty in seeing the necessity of immersion in his own case; but conversation, thought, and prayer, were at length the means of convincing him that he had never been really baptized, and therefore that the command of his Lord remained to be obeyed, more especially by him as an exampie to the flock. Mr. Rothery, of Buttesland Street, having been instrumental in producing this decision, and having taken a very kind interest in this little church, arrangements were made with him for the baptism of Mr. Wheeler and seven of his members. The service was conducted at Providence chapel, Shoreditch; several brethren in the ministry were present, some taking part. It was felt to be a season of great refreshing from the presence of the Lord, but by none more so than by the pastor himself. Since that occasion seven others have been immersed, another had been baptized many years back, but had for a time declined from the ways of the Lord.

These baptisms were soon after followed by the determination to have a weekly communion; and it is remarkable that since obe-

dience to these points, this little church has been favoured with more marked encouragement than during any former period.

Much inconvenience having long been felt in the position and accommodation in Mark Street, the brethren had been waiting an opportunity of making some improvements. In the meanwhile their attention was providentially directed to the chapel in Windmill Street, as being advertised to be let. It was larger than they immediately required, but encouraged by various friends, and guided by several circumstances in answer to prayer, they entered into an engagement for the place. Having been thus far led and helped, they trust that, though weak in present means, the Lord will continue to sustain them and bless them; advancing his glory in the salvation of sinners, and the exaltation of the Redeemer's name.

NEW CHAPEL.

WOLVERHAMPTON.

The friends of the baptist denomination, after much prayerful deliberation, have removed from their place of worship in Cannon Street, to the more commodious and eligible chapel in St. James's Street, which was opened for divine worship on Lord's day, March 25th, when two appropriate sermons were preached by the Rev. F. Tucker of Manchester. On Easter Monday, April 9th, a tea meeting was held in the chapel, when the following ministers delivered appropriate addresses: Rev. W. Smith, Rev. W. Bevan, independent ministers; the Rev. F. Wheeler of Moulton; Rev. J. Morris of Walsall and the Rev. R. Aikenhead. A lively interest was evinced in all the services.

The baptist cause in this town has been languishing for many years past, and in February, 1848, the church here numbered only twenty-three members. But in answer to the earnest prayers of his people, the divine blessing has been poured out upon this few, and we trust the day is soon coming when in this place "the little one shall become a thousand," and the cause of our God prosper abundantly.

ORDINATIONS.

WHITCHURCH, HANTS.

Mr. C. Smith of Bradford College having accepted the call of the baptist church in this town to become its pastor, entered on his labours the first Lord's day in April.

ARGOED, MONMOUTHSHIRE.

Mr. John Jarmen having accepted the *unanimous invitation of* the baptist church at Argoed, was set apart to the ministry at the above place on March 28, by prayer and imposition of hands. The Rev. R. Ellis, Sirhowy, defined the nature of the Christian church, and proposed the usual questions. The Rev. J. Rowe of Risca preached to the minister, and the Rev. T. Evans of Beulah to the church. The Revs. E. Thomas, Machen, J. Lewis, Blaenau, and E. Thomas, Bethel, preached also on the occasion. Three deacons were ordained by imposition of hands at the same time.

The aspect which the cause of the Redeemer wears in this place is very cheering to the church and the minister.

KEPPEL STREET, LONDON.

The Rev. John Robertson, M.A., late of the United Presbyterian Church, and more recently baptist minister at Middleton Teesdale, Durham, having accepted the unanimous invitation of the church meeting in Keppel Street to occupy the pulpit for a time, with a view to the pastorate, commences his labours there (D.V.) on Lord's day, the 6th of May.

RECENT DEATHS.

MRS. WALLDEN.

The subject of this notice was a Christian of long standing. For the unusual term of sixty-six years she had been in unbroken connexion with the same Christian society, viz., the baptist church at Wokingham, to which she was united September 1st, 1782. With one exception, she was the only survivor of all who composed the church at that period; one aged sister still lives, who was united to the church in the following month of the same year. Her Christian course did not, however, commence at that period. For some years previous she had given her heart to God, and had been an avowed disciple of Christ, though not connected with any particular Christian community. Her earliest religious impressions were produced when between twelve and thirteen years of age. Her parents and friends were all, at that time, professedly attached to the established church, and to one or another of the numerous churches in the metropolis she was frequently led, but without receiving any benefit. One sabbath evening she was induced by a friend to attend a dissenting chapel. The order of the service was new to her. During the prayer she felt much interested, but the sermon produced an impression upon her mind never to be forgotten. The evil and danger of a sinful course, so clearly exhibited, convinced her that something more was required than a mere outward attendance upon prescribed forms. She searched the scriptures for herself, and seized every opportunity that offered to listen to a preached gospel among

the dissenters. Unknown to all, the work of grace was carried on, and the young disciple was eagerly and anxiously seeking that peace that passeth all understanding. Nor did she seek in vain; it pleased God by the agency of his word and the preaching of the cross to lead her to see that Christ was in every respect the Saviour she needed, and to enable her to give him her heart. This took place when fourteen years of age, while listening to a preached gospel from the lips of one who was a stranger to her, and whose name she never heard. In the course of his sermon the preacher paused and very solemnly addressed the assembly on the importance of immediately surrendering the heart to Christ, and exclaimed, "Who is there in this congregation that is willing to consecrate his service this day unto the Lord?" She inwardly responded to the appeal, and then and there gave herself to the Lord to be his while life should last. This she considered the time when she could in truth say,—

"I am my Lord's, and he is mine."

That servant of Christ never knew the result of his appeal in her case. And in how many instances, while God's servants seem to be labouring in vain, may the word be made secretly to operate and produce the desired results. It was not long after this that her principles and her integrity were put to a severe test. She had been in the habit of visiting an aged relative who was passionately fond of cards, an amusement which, more than any other, had been a source of pleasure to herself. While under her first impressions she was convinced of her duty to relinquish this gratification; and now, having, as she considered, given her heart to God, she resolved at once and for ever to abandon it as sinful, and as a waste of the precious time given her to prepare for eternity. She had no sooner formed the resolution than an invitation arrived from this relative to spend some days with her. With a mind perplexed, and dreading the reception she might meet when her resolution was known, but fully determined, in dependence upon God's help, to adhere to it, she repaired to the residence of her relative, and found her preparing to join an evening party at her favourite game. With her she must go; to the party she went, anxiously waiting the time when she must stand by her resolution or fall into the snare. The cards were at length brought, and shared among the parties, all of whom, beside herself, received their portion. Surprised at her hesitation, her relative inquired the cause, when she at once declared that she could no longer play, and would much prefer retiring, while they enjoyed the game. This was the signal for an outburst of mingled anger and derision. She was assailed by all as puritanical and a methodist, and ridiculed as righteous over much. But neither *ridicule*, frowns, nor entreaties, could prevail; she was enabled to triumph over the enemy; and from that hour her relative never once solicited her to violate her conscience, or to join her in the once favourite amusement. When relating this circumstance to the writer a few weeks before her death, she expressed her devout gratitude to God who had kept her in the evil hour, and enabled her to maintain her resolution. It was not until five years subsequently to this period that she united herself to any Christian community. While on a visit to some friends at Wokingham, the subject of believers' baptism attracted her attention, and being satisfied, from a perusal of the New Testament, that thus she would most fully obey her Lord's command, and express her love to and dependence upon him, she offered herself to the church, and with three others, all of whom she long survived, was baptized September 1st, 1782. Some years after, she was united to her late husband, one of the earliest members of the church, and who filled the office of deacon for more than thirty years. Her Christian course was not marked with any very great changes. Difficulties and trials, in common with her companions and fellow disciples, she met with. Left a widow with several children in the year 1814, she found the promises of Jehovah sufficient for her comfort; indeed, her faith in the word of God was very considerable. She could rest upon the promises of an unchanging God with firm confidence, and all her doubts and fears fled when reminded of those promises. When age and increasing infirmities rendered her attendance upon the means of grace impossible, the word of God was her companion and her comfort. The firm and sterling character of her faith was rendered very conspicuous during her last illness. Though for a time harassed with the suggestion that she had been deceiving herself so many years, she was enabled to overcome it and say, "If the Lord had meant to destroy me he would not have shown me so many tokens of his love; I will trust and not be afraid." She said at one time, "I cannot exult as some have done, but I have a firm and settled peace." What most distinguished her, for some time before her death, was the delight with which she anticipated the hour of her departure, and the glory that would follow. "O what will it be to see my Saviour, to be free from this poor, worn out, sinful body, to be like him." "What a mercy that one so unworthy is permitted to have such a hope!"

"There shall I see his face,
And never, never sin."

She often spoke of the love of Christ to one who had been so long useless, and wondered she had been spared, while the more active and useful were taken. A few hours before her death, the writer was favoured with a

last interview. She said, "I am in the valley." "Yes," was the reply, "but you are not alone." "Oh no," she said, "thy rod and thy staff they comfort me. And now what could I do without the hope of the gospel. I have no other hope." That well known verse was repeated to her,—

"Nothing in my hands I bring,
Simply to thy cross I cling," &c.

"Oh yes," she replied, "that is very delightful, that is just what I feel. 'Nothing in my hands!' Nothing!"

"A guilty, weak, and helpless worm."

From this time she continued rapidly to sink, and conversation soon became impossible. About a quarter past twelve in the morning of the 17th of January, 1849, she sweetly fell asleep, aged 85 years. Thus died this aged servant of Christ, the morning of whose days was consecrated to God, and whose later years verified the Psalmist's statement, "They shall still bring forth fruit in old age, they shall be fat and flourishing, to show that the Lord is upright." Devout men carried her to her tomb, and her death was improved by her pastor from 2 Cor. v. 8.

MRS. SARAH LEWIS.

The subject of this brief narrative departed this life at Weymouth on Tuesday, March 6th, in the 73rd year of her age. Her maternal ancestors were connected with the baptist denomination for generations. Having from her childhood attended the means of grace, she gave indications of early piety which led her first to give herself to the Lord and then to his people, joining the baptist church at Ryeford, Herefordshire, by being publicly immersed on a profession of repentance towards God and faith in our Lord Jesus Christ, and for about half a century was enabled by divine grace consistently to maintain the profession made in the days of her youth. The church at Ryeford was formed by an ejected minister in 1662, the year that the act of uniformity passed, and continues to this day a faithful witness to the truth. Her principles as a dissenter, a baptist, and especially as a Christian, were strengthened and confirmed by the constant visits of the ministers who occupied the pulpit at Ryeford to her father's house, the Lays' Farm, seven miles from Ryeford, where worship was for years conducted on the evening of the sabbath. Soon after her marriage with Thomas, second son of the late Mr. C. Lewis of the Park, Herefordshire, she, with her husband, removed to Caerphilly, Glamorganshire. There being no English baptist cause at that time in the town of Cardiff, seven miles distant, Mr. and Mrs. Lewis *exerted themselves* to get the gospel introduced. Their efforts so far succeeded that a congregation was regularly collected together to whom Mr. Lewis as regularly preached the word of life, and in 1806 a baptist church was formed of six members, of whom Mr. and Mrs. Lewis were two. A chapel was at length built, and in March, 1809, Mr. Lewis was ordained as pastor of the church, when the late Rev. J. Roberts, and Dr. Ryland of Bristol, and others, took part in the services. Of this church Mr. Lewis continued the pastor till his death; it is now one of the most flourishing in the principality. A sister of Mrs. Lewis settled at Coleford, Gloucestershire, where herself and husband, Mr. Hatton, were instrumental in the establishment of the present important baptist church. Another sister with her husband, Mr. Williams, settled at Monmouth, who were instrumental in raising the baptist cause in that town.

After the death of her husband, Mrs. Lewis removed to Coleford, and for more than twenty years was a constant attendant on the successful ministry of the Rev. J. Fry, who remarked to the writer of this sketch, that whoever might be absent from the services of the sanctuary, Mrs. Lewis was sure to be there. Her love for the means of grace was remarkable. The sabbath morning prayer-meeting found her there, the sabbath school enjoyed her services, the morning and evening worship of the Lord's day was never neglected except through illness; and the other services of the week, together with those held in some neighbouring village, were equally her delight. Nor was she only concerned for her own salvation, that of her children shared her anxious solicitude, and, therefore, the services, domestic and public, she herself attended they were required to attend also. Thus bringing up her fatherless family in the way they should go she had the satisfaction of seeing most if not all of them brought to know the Lord. Some fourteen years ago she removed to Weymouth, where her eldest daughter is settled, and united with the baptist church, Bank Buildings, of which the Rev. J. Trafford, A.M., is pastor. Her religious history was somewhat uniform, and therefore no new features were to be looked for. The same attachment to the means of grace, and the same activity in the Saviour's cause, as far as advancing age and infirmities would permit, were observable still. So entire was her deadness to the world that it may with truth be said of her, that her only enjoyment was derived from religion. Her husband having died when he was about thirty-two, she was early left a widow with seven children, the eldest of whom was not ten years old. She experienced the truth of the Saviour's words, "In the world ye shall have tribulation," but was sustained by "a good hope through grace," of that "rest that remaineth for the people of God." Her

decline was so gradual that her end was rather sudden and unexpected; she was only detained from her much-loved place in the house of God one sabbath, and not confined to her bed a single day. The evening before her death she retired to rest about nine o'clock, and her granddaughter, of whom she was very fond, being with her read several psalms to her and the portion for the day from "The Believer's Daily Remembrancer," by the Rev. J. Smith, a book of which she was particularly fond. The passage on which that portion is founded is Isaiah xli. 10, "Fear thou not." She repeated every word as they were read to her, and thus drank in the heavenly consolation, and for the last time commended herself to the Lord on whom she believed. In the morning she was found insensible and speechless, and about ten in the forenoon gently breathed her last, and thus being absent from the body is present with the Lord. She was interred by her pastor in the burial ground, Bank Buildings, Weymouth, who also improved her death in a suitable discourse from "He that is our God is the God of salvation, and unto God the Lord belong the issues from death."

REV. DAVID DENHAM.

Mr. Denham, who formerly sustained the pastoral office at Margate, afterwards at Unicorn Yard, Southwark, and more recently at Cheltenham, was seized with apoplexy in the pulpit, on the morning of Lord's day, November 25th, and on the 8th of December expired. His family intend to publish a memoir.

REV. ELIEL DAVIS.

The Rev. E. Davis, pastor of the baptist church, St. Ives, Huntingdonshire, soon after a church meeting on the 29th March last, at which he had had the pleasure of proposing his second son to the fellowship of the church, retired as usual to rest. He was in his ordinary health. Scarcely half an hour had elapsed, however, ere he was seized with an illness, which in five minutes deprived the church of a judicious and faithful pastor, his wife of an affectionate husband, his numerous family of a kind and devoted father. "Be ye ready also, for in such an hour as ye think not the Son of Man cometh."

We learn that Mr. Davis's means were always very limited, but that, nevertheless, he owed no man anything but love. For his widow and nine children a contribution is opened, which we are happy to hear has reached nearly £500. Ebenezer Foster, Esq., Cambridge, is treasurer; the Rev. Samuel Green, Walworth, secretary.

MISCELLANEA.

BAPTISM OF A MINISTER.

On Lord's day, April 15th, the Rev. Thomas Rix, minister of the Wesleyan association chapel, Scarborough, was baptized, with his wife and two others, by Mr. Evans, in Ebenezer chapel, in the presence of a large audience. Mr. Rix gave an interesting account of the causes which had led to the change in his own mind.

RESIGNATIONS.

The Rev. T. Pulsford requests us to state that he has decided on leaving Duffield Road, Derby, at Midsummer, from the conviction that his usefulness is greatly curtailed and his health injured by the smallness and inconvenience of the chapel and vestry. Mr. Pulsford adds, that he has waited twelve months in the hope that the means of purchasing and enlarging the place would be found, but no resources being available for these purposes, he deems it his duty to retire.

CORRESPONDENCE.

HONOURS INCORRECTLY ASSIGNED TO PHILIP NYE.

To the Editor of the Baptist Magazine.

SIR,—Your readers will, I doubt not, be glad to know that the able review of Dr. Massie's lecture on the painting by Herbert of the five independents with Philip Nye at their head, in the Westminster Assembly, which appeared in your Magazine for October, 1847, is reprinted as a cheap tract, with considerable and valuable additions. Notwithstanding that unanswerable review, Dr. Massie and most, not quite all *independent* lecturers, have persisted in the *fiction* that Philip Nye uttered the glorious words attributed to him by Dr. Massie in his first lectures, and that he and the other independents contended for liberty of conscience and not for a contemptible toleration (chiefly of themselves) merely. Only last month the Evangelical Magazine reiterated these disproved fictions! It is most charitable and fair to suppose that all these parties sin in ignorance of history. They should not be allowed to do so. They may be unable now to procure easily a review in a magazine al-

most two years ago, but the tract now printed will be within their reach. Let them answer it before they ever again lecture on the enlarged views of Nye and his friends; as Mr. Underhill shows they had yet to learn "the simplest elements of liberty of conscience." The contest was for the independents *to be included in the national church with the presbyterians.*

Every baptist wherever this picture has come or may come, should possess himself of this tract. He should show it to the lecturers or get them to purchase it. At the present day, full liberty of conscience, manifesting itself especially in anti-state church principles, is obtaining universal honour. Baptists are not only now its most *consistent* defenders, but in the times of Philip Nye and his party, and long before, were the only body which had always and steadily maintained it. The attempt is, therefore, most unworthy in this age of "pictorial teaching," to filch from our forefathers the crown for which they suffered so much, and to transfer it to men who bitterly denounced in the assembly itself a baptist memorial for full liberty of conscience.

Having had occasion, in a local controversy, to refer to the review now reprinted, and my statements having been somewhat impugned, I applied to the reviewer, Mr. Underhill, on the subject, who sent me in return such valuable corroboratory documents that my independent brother, with whom I was in controversy, as well as myself, thought them too good for a local newspaper only; I therefore applied to Mr. Underhill to reprint the review with these additions, and he has kindly (with your concurrence) put the whole into my hands for that purpose. It will, I expect, be ready for circulation by the first of May at latest. It will be published at not more than twopence or threepence by Mr. Heaton of Leeds, and may be had through any bookseller, of Mr. Benjamin L. Green, Paternoster Row, London.

I am sir, yours respectfully,
F. Clowes.

Horton College, April 10th, 1849.

Neander's present views of baptism.

To the Editor of the Baptist Magazine.

Sir,—It occurred to me a short time ago that it would be desirable to ascertain from Professor Neander himself whether he or his friend Jacobi had changed their opinion respecting the non-apostolic origin of infant baptism, which some *might* suppose to be the case from the omission of the passages asserting that view from the late copies of Kitto's Biblical Cyclopædia, as mentioned in the letter in your March number. I therefore wrote to the professor, apprising him of *the omission*, and stating that on account of the esteem in which his writings are held, by dissenters especially, in England, by none more than by baptists, it was a point of much interest to our denomination to know whether so impartial a witness to one of our main propositions, viz., that infant baptism was not to be found in the New Testament, had really changed his opinion on that point. I also informed him of the importance of this view, in controversy between *protestant dissenters* in England, inasmuch as they profess to deny that "the church has power to decree rites and ceremonies," and to find all their institutions generally of an ecclesiastical, and especially of a ritual kind, in the word of God. That he might indeed see the use made by us of the views of writers like himself, I enclosed him "The Verdict of an Impartial Jury on the Origin of Infant Baptism," which embodies in the more popular form the substance of my article in your February magazine. I have just received the following reply, of which I send you a rather *close* translation.

I am, yours respectfully,
F. Clowes.

Dear and highly honoured Sir,—It gratifies me to be able to enter into communication with a man of the sentiments expressed in your kind letter, and in the first peace, I thank you sincerely for the kind feeling which you manifest towards me. In respect to your question, I have still the same opinion concerning the origin of infant baptism which I have hitherto propounded in my writings. For the reasons which I have publicly expressed, *I cannot deduce it from an apostolic origin.* In a new edition of my Monograph on Tertullian I have had an opportunity to declare afresh my opinion on the subject; and in a few weeks, as soon as the new edition now printing is finished, I will send you a copy by the first opportunity which offers through the booksellers.

I must for myself approve of infant baptism from internal grounds, in virtue of the relation between baptism and regeneration, and from the stand-point of a church already established, of a Christian family-life corresponding to the idea. I believe that it proceeded not from superstition, but from the power of the Christian idea, and of Christian feeling. I cannot however believe that a supernatural operation on the child in the moment of performance is connected with infant baptism, for the special reason that there exists as yet no susceptibility for it.

I must therefore acknowledge that relatively, those are right who reject infant baptism. The one side is the letter, the other the spirit and the idea, in its favour. May we not, however, think such differences too important! and forget in them the higher nature of Christian fellowship! The kingdom of God to which we all belong, which we

serve, for which we have to strive, assuredly consists not in these outward things. May the Holy Spirit increasingly unite in one bond of brotherhood all whose faith cleaves to Christ, the one foundation, and pervade their souls with *one* fire of glorifying love.

I have not just now had opportunity to speak to my friend Jacobi, but I have every reason to think that he still perfectly agrees with me on the subject in question.

Sincerely yours,

A. NEANDER.

Berlin, Good Friday, 1849.

ON TWO LETTERS IN THE BAPTIST MAGAZINE FOR APRIL.

To the Editor of the Baptist Magazine.

MR. EDITOR,—Before the next number of your magazine appears the vexed question of the Incorporation of the Baptist Missionary Society will very likely be set at rest, will be consigned, as I earnestly hope, to the tomb of all the Capulets. With this expectation it may seem scarcely worth while to give any further attention to it, but the letters of Mr. Angus and of Mr. J. H. Hinton, which appear in the present month's magazine, in answer to mine which was inserted in your number for March, leave me no alternative, inasmuch as these gentlemen assail the consistency if not the integrity of my character. If I were narrating matters in my letter which had reached me by mere report, or which were the result of cursory observation, your readers might easily understand how inaccuracies might occur, but when it is known that I am a member of committee as well as my accusers, and have therefore as good opportunity as they of arriving at correct information of what passes, the alleged "inaccuracies" might not be quite so intelligible.

In my letter of March I stated, that the "charter was condemned upwards of six months ago by the all but unanimous voice of a quarterly committee," and further, that "the question (of the charter) was revived at a weekly sitting of the committee." These statements both Mr. Angus and Mr. Hinton deny. I shall, in self-defence, simply state the facts of the case, and leave it with plain, straight-forward people to judge between us.

The subject of the Incorporation of the Baptist Missionary Society has been distasteful to several members of the committee from the first day on which it was broached by its patrons, although its opponents have not evinced the slightest disposition to deny to it "a full and a fair discussion." In proof of this a sub-committee was appointed, and was instructed to seek, for the information and guidance of the aggregate committee, counsel's opinion on the propriety of the course under consideration. At a quarterly meeting of the committee, April 29th, 1848, one item of business which was to pass under review, was the question of the charter. Mr. Hinton, in the name of the sub-committee, introduced the subject, and said what he pleased in commendation of it. He was asked by myself if he would kindly state to the meeting what in his opinion were the benefits likely to accrue to the society from the proposed charter of incorporation, when he dwelt on these advantages, as he considered them, at some length. He was then asked by myself to be good enough to tell us what in his estimation were the possible disadvantages which a charter, if obtained, would entail. He said he really did not know of any. Two or three evils, which in the apprehension of many members of the committee were likely to ensue, were named. He said he believed them to be merely imaginary. The discussion was proceeding in this way, when you, Mr. Editor, rose and proposed most wisely, that counsel's opinion, which was lying under Mr. Hinton's hand on the table, be read throughout to the meeting. Up to that point nothing had been said as to the nature of counsel's opinion to the meeting, nor did I know, and I believe others were in similar ignorance, that any such document was immediately before the committee. Mr. Hinton *then*, after this request, proceeded to read the document, and on arriving at the opinion so distinctly expressed by counsel, that a charter of incorporation would limit the freedom of the society, &c., there was a burst of surprize, and of something more than surprize, and member after member protested against the measure, and against any further consideration of it, Mr. Swan of Birmingham proposing that it be postponed *sine die*, nor do I recollect that after this stage of the meeting's proceedings a single voice was raised on behalf of the charter save that of Mr. Hinton, who with a sort of spasmodic energy exclaimed, in allusion to some remarks which had been made during the discussion, "And so one of the most useful measures ever proposed in connexion with the Baptist Missionary Society (or language to the same effect) is to be sacrificed to an unmeaning alliteration between the words corporation and corruption." I supposed, from the very general and most decided expression of opinion and feeling in the committee, that the question was settled, for our day at least, and had no more idea of hearing it revived, than I had of being informed of the political re-enfranchisement of Old Sarum. Your readers are told by Mr. Angus, "that a resolution was written at the meeting referred to condemnatory of it (the charter) but was *withdrawn*." If it had been dreamed for a moment that the *withdrawing*, as he chooses to call it, of such a resolution was designed by those who sought

it to leave a loophole for the re-introduction of the question, Mr. Angus knows as well as I do, that the charter would then and there have been as *formally* as it was *virtually* "condemned."

And here I would have no objection to abide by the decision, could it be gathered, of the majority of the gentlemen who were present, and am happy to fortify my position by a quotation from the reply of Mr. Stovel to Dr. Steane and Mr. Hinton, in the Christian Record of the present month. "Observe," says Mr. Stovel, "the method of unfolding this mischievous project. First, the matter being brought forward and referred to a sub-committee, on its report the project was condemned, as by minute of April 19th, 1848. This fact Mr. Hinton conceals in his statement, as well as the additional fact, that the resolution which condemned the charter was, at the request of Mr. Hinton, relieved of its positive expressions, and put in the mildest form possible, that the report be received, and so left without further procedure, in order to avoid appearing to reflect on the sub-committee. Who could understand this except those who were present? And still more, who could have supposed that Mr. Hinton would take an advantage of that kindness to say that in the resolution of April 19th, 1848, the charter was not condemned?"

Mr. Angus says distinctly, without any modification at all, that the subject was not, as I allege it was, "revived at a weekly meeting of the committee." His words are, "Nor was the subject revived at a weekly sitting, it was a quarterly meeting," &c. Mr. Hinton, after charging me with errors in the statement of facts, says, with relation to this matter, "This is not accurate. The question was only conversationally revived at a weekly sitting of the committee." It is a pity but these gentlemen had compared notes before committing themselves to the press, that there might have been a stricter mutual conformity in their testimony. Mr. Angus tells us the question "was not revived at a *weekly* meeting;" Mr. Hinton admits it was "revived," but only "*conversationally*." Let us see. At the quarterly meetings of the committee the first business (after prayers) consists in reading, by the secretary, the minutes of each intervening meeting of the committee since the last quarterly sitting. These are merely read, any member being at liberty to ask for information on any point, before the minutes of the preceding meeting are confirmed. There is no calling in question the propriety or the wisdom of either or any of the said minutes, since this would be to re-open questions which have been already discussed and decided, much less of altering or rescinding them.

Well at one of these meetings held July 12th, 1848, the question of the charter was re-introduced, and I find among the minutes of that meeting the following, "The question of the charter of incorporation of the society having been introduced, Resolved, that a sub-committee be appointed to consider the expediency of taking further measures in relation to the incorporation of the society, to report *in extenso* and in writing thereon." Will Mr. Angus be kind enough to inform your readers, whether there was any connexion between the "conversational" revival and this more formal one? Whether or not it was understood at the "*weekly*" sitting of the committee that the matter should be brought forward in the quarterly assembly? Will he be good enough to say, the "question having been introduced," who brought it forward? Whether or not it transpired in connexion with the reading of the minutes or if not, how it came before the quarterly meeting at all? Did the secretary introduce it from his memoranda of business to be considered, and if so, by whose authority? My impression was and still is most decidedly, that the question came before the meeting by virtue of some notice which had been taken of it at an intervening sitting; if I am wrong I shall be happy to be shown how and where. What imaginable motive could I have, apart from this conviction, for stating that the question was revived at a weekly sitting. I know nothing of what transpires at these meetings till the minutes are read at the quarterly sittings. By whomsoever, and in what way soever, the question was brought on, not a few of the members who were present were filled with astonishment at hearing the allusion made, and at the proper moment strongly protested against any revival of the question and that on the very ground that it had been decided at a previous meeting. It was argued by the persevering abettors of the measure that no resolution was taken on it at the previous meeting. Mr. Stovel replied to the effect, "Very true, but the resolution was withdrawn at the urgent request of the friends of the charter, out of a regard to their feelings, and as an act of courtesy toward them, and it is too bad to take advantage of this act to press forward this question again. Not wishing, however, even to appear to throw any impediment in the way of the amplest consideration of the subject, some who were most decidedly opposed to the charter voted for further inquiry, and the result has been *that* report of the sub-committee which has occasioned so much contention. This report was considered, and strong and earnest opposition was offered to it in the last quarterly committee, and notwithstanding Mr. Hinton's evasion of the point, I am still of opinion that had the voice of the committee been asked on the question, "charter or no charter," instead of whether the report of the sub-committee should be circulated or not it would have pronounced a negative.

These, then, are the facts on which I rested the statements made in my letter of March, and which I here reiterate, "That the charter was condemned upwards of six months ago, by the all but unanimous voice of the quarterly committee," and, "that the question was revived at a weekly sitting of the committee." If Mr. Angus and Mr. Hinton choose to take shelter from these *facts* under the mere *forms* on which the whole force, such as it is, of their alleged inaccuracies rests, they are welcome to their bleak abode.

Here I may just add that the report which was read, discussed, and committed to circulation, in the morning sitting of the committee, contained a lengthy and significant paragraph, which at an adjourned meeting held in the evening when comparatively few members were present, was expunged, so that the report issued is not that which was voted for circulation in the larger meeting of the committee; it appears denuded of one of its most prominent and more obnoxious features. This process must have been completed at a very early stage of the business of the meeting. The hour of assembling was six o'clock, I was in the room by a quarter after six, but heard nothing of the expurgation till Mr. Hinton, at the close of the sitting, called aloud for Mr. Webb of Ipswich and myself, (he (Mr. Webb) having entered the committee a little later in the evening than I, and being the only member present, I believe, beside myself who had opposed the charter in the morning), and pointing our attention to an erasure on a printed copy before him, said, "I wish to show you that the committee has decided on expunging so much of the report." "It is done," I said, "I suppose, to make the measure more palatable to the public, but it will not do." "Never mind why it's done," was the answer, "I only wish to show you that it is done."

Mr. Angus satisfies himself, with much modesty, with preferring his charge of "inaccuracies" and retiring, attending it by the consolatory remark, "that in the hands of Mr. Mursell, indeed, they are used for no mischievous purpose." But Mr. Hinton, with more pugilistic tendencies, sets himself to break down, *seriatim*, the objections to an incorporation of the society advanced in my letter of March; and judging from the air which pervades his paper, I infer that he congratulates himself on the success of his endeavours. Before the appearance of the castigatory remarks with which I have been honoured, I had received, in common, there is no doubt, with gentlemen who have written on the same side of the question, several letters of respectful acknowledgment and thanks for the part I had taken in the contest; but lest these attentions should occasion undue elation it was, perhaps, well that I and my protesting colleagues *should be visited by a* sort of thorn in the flesh, a kind of messenger of Satan to buffet us. My opponent will think me, I dare say, very perverse when I tell him that he appears to me to leave the objections just where he found them, and to have resorted to the old practice of throwing dust in the eyes of his readers. Instance his renewed attempt to establish the sophism, that the sovereign in granting a charter "is not so much the representative of the state as of the law," and that in asking it we seek, and in conceding it she confers, "no personal or official favour." It is still my settled conviction, which he will be shocked to hear, that a society in the strictest sense religious, cannot, *in its capacity as such*, recognize the existence of the crown, notwithstanding the very apt illustrations, as he seems to deem them, drawn in support of the opposite opinion from allusions to the church assembling in Belvoir Street, Leicester. The church assembling in Devonshire Square, London, would, it is true, have suited his purpose quite as well, but then such an allusion would not have been in such strict accordance with his singularly correct taste. A writer constitutionally prone to quibbling cannot expect to detain the attention of those who may happen to possess a mortal hatred to the practice. I am not about, Mr. Editor, therefore, to waste your valuable space, or to try the patience of your readers, by contesting the points at issue any further with Mr. Hinton, but shall satisfy myself as a member of committee and of the baptist denomination, with offering every opposition in my power to the proposed incorporation, whether under the appellation of a charter or of any other, from a deep and sincere conviction that a more crude, unwise, or injurious proposal has never yet been urged upon the attention of the denomination, and from the full assurance that there is too much good sense among us, and too much jealousy for the independency of our common cause, to permit its adoption under any auspices whatever.

I am sincerely yours,
J. P. MURSELL.

Leicester, April 11th, 1849.

EDITORIAL POSTSCRIPT.

In some previous pages will be found what we hope—and what some thousands will agree with us in hoping—may be the last letter published on the subject of the much discussed Charter. At the Quarterly Meeting of the Baptist Missionary Committee, on Wednesday the 18th ultimo, a resolution was passed almost unanimously, that "On account of the differences of opinion among the supporters of the Society, it is, in the judgment of the Committee, inexpedient to entertain the proposition of seeking a Charter of Incorporation." The General Meeting of

Subscribers, on the 24th ultimo has unequivocally confirmed this sentiment; and we are persuaded that the proposition will never be renewed, at least in our day. After this, it would have been most agreeable to us that no further reference to the subject should have been made; but, as Mr. Mursell thought that his personal honour had been impeached, and that it was necessary for him to vindicate himself, we have afforded him opportunity to do so. We cannot conceal our hope, however, that the esteemed brethren on whom he has animadverted, and who know not at present the contents of his letter, will not think when they have read it that they are under any obligation to reply. It affords us great satisfaction to believe that the reputation of no one who has engaged in this controversy, on either side, will be permanently injured by anything that an opponent has written respecting him. Some paragraphs which, in Mr. Mursell's manuscript, followed those which we have now laid before our friends, it has appeared to us that editorial duty required that we should omit. Every sentence bearing in the slightest degree on his own case we have inserted; but however interesting his remarks on the manner in which other parts of the controversy had been conducted might have been at the time they were written, we should think it wrong to publish them under the circumstances in which we have now been happily placed, especially as they refer to what has appeared not in this Magazine but elsewhere. The project has now been consigned, in accordance with the hope Mr. Mursell has expressed, to the tomb of all the Capulets, and in that ample dormitory may every thing that could occasion unpleasant reminiscences sleep with it for ever.

Our Annual Meetings have commenced, as last year, in unpropitious weather. The heavy showers of rain and sleet which descended on Thursday the 19th ultimo, materially lessened the congregations in the morning at Moorgate Street, and in the evening at Surrey Chapel. The morning meeting was conducted by our brother Branch of Waterloo Road, who called on brethren Wigner of Lynn, Hamilton of Ballina, Walcot of Stanwick, W. L. Smith, and Dr. Hoby, to pray. At the evening meeting, after prayer by brother Larom of Sheffield, the respected minister of Surrey Chapel preached from the last verse of Mark's gospel,—"And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following." In these words, Mr. Sherman found occasion to illustrate the employment of human agency in the service of Christ—the combination of divine power *with human agency*—and the gracious confirmation that ensued; a confirmation which was to be seen in the miraculous pow imparted—in the overcoming of mig obstacles—and in the unshaken decision believers amidst sufferings and persecution

The Annual Session of the Baptist Un on the following day was opened with pra by brother Bryan of Oxford. Our venera friend Mr. Morgan of Birmingham, then compliance with the request of the Commit delivered an impressive address. After ferring to the fact that this was the thi seventh annual meeting of the Union, calling to remembrance with much feel the men who were then the active, guid spirits in our denominational affairs, who have bequeathed to us the work in wh they were engaged, he proceeded to point at some length the qualifications which it desirable the members of the Commit should possess. Those on which he principa insisted were, 1. A fixed and resolute det mination to seek the improvement of body, under the influence of a strong expec tion of success, renunciation of self, reliance on the grace of Christ Jesus; 2. feeling of very eminent brotherly love; An extensive and intimate knowledge of whole body. This address, it was understo would appear in the Patriot, and if our frie have opportunity to see it there, they find in it much to repay perusal. The bu ness of the Session was afterwards transac harmoniously, the meeting not breaking till after six o'clock.

The same evening, at the Weigh Ho Chapel, after prayer by brother Roff Cambridge, brother Brock preached on half of the Baptist Irish Society from 2 Ti ii. 24—26. He enlarged on the Case wh the text proposed, that of persons who wo not receive the gospel, but opposed the selves; on the Direction enjoined, in avo ance of retaliation, upbraiding, impatien and wrath; on the Hope to be indulged hope of the interposition of God to give th repentance; on the Process they must p through, repentance to the acknowledging the truth; and on the Result to be anticipat the recovery of those out of the snare of devil who had been taken captive by him his will. Mr. Binney concluded the serv by prayer. The congregation was large respectable.

At the General Meeting of the Memb of the Baptist Missionary Society, April five new members of committee were chos Messrs. Pryce of Gravesend, Robinson Kettering, Katterns of Hackney, Trend Bridgwater, and Underhill of Nailswor These take the places vacated by Mess Kemp, Pottenger, Jones, Pritchard and Go win; the last two of whom have beco honorary members of committee.

THE MISSIONARY HERALD.

REPORT.

THE Committee of the Baptist Missionary Society once more appeal to the friends of the Redeemer, and place before them a brief record of its proceedings since the last Annual Meeting.

I.—AGENTS.

The changes that occur in a year among upwards of two hundred brethren and their families are generally not inconsiderable; but during the last year they have been rather fewer than usual. Mr. and Mrs. Cowen, and Mr. Littlewood, who had left their respective fields of labour, have returned to them; the former to Trinidad, and the latter to Nassau. In Africa, the band of brethren there has been weakened by the return to this country of Dr. and Mrs. Prince, a step rendered necessary, in their esteem, by the continued ill health of their daughter. This affliction has compelled Dr. Prince to relinquish all hope of re-engaging in a work in which (as he has expressed it) he has found himself "doubly blessed." The illness of Mr. and Mrs. Clark has prevented them also from returning to Africa, though there is hope that a little longer stay in England may be blessed to at least the partial recovery of them both. In the meantime, the "Dove" has gone back to Fernando Po under the command of Captain Milbourne, with Mr. and Mrs. Newbegin and Mrs. Saker, and with Mr. and Mrs. Yarnold, lately accepted as teachers for Clarence.

In India several changes have occurred. One of the brethren, Mr. Dannenberg, has resigned his connexion with the Society, and is now on his way, at his own expense, to Europe. Others have been laid aside by age and illness, and one (Mr. Leonard) has entered upon his rest. He was present, in early life, at the storming of Seringapatam, and is one of the many pious soldiers who have owed their conversion to the labours of our brethren. He originated the Benevolent Institution in Calcutta for the instruction of country-born children, and was for some time the superintendent of it, an office for which his intelligence and energy admirably qualified him. In the year 1816 he was appointed to Dacca, where his talents and attention raised the Bengali and Persian schools at that station to great eminence. For nearly forty years he has maintained a most consistent character, and has died amid the regret and esteem of all who knew him. It is a singular and not an uninstructive fact, that of the ten or twelve missionaries who became connected with the Society in 1837 (on its re-union with Serampore), most of whom were either born in India, or had been there for some *years, Mr. Leonard is the first* who has been removed by death; while,

of the ten who were sent out as the result of the appeal of our honoured friend W. H. Pearce, but three remain. This fact speaks decisively in favour of an indigenous ministry; nor less decisively of the importance of having in the field a larger number of European missionaries than may be absolutely required to occupy the posts that are left vacant by the older brethren. Not a few who are now connected with the Society in India, indeed (it may be said) most have been engaged in the work for twenty years and upwards; and they are still bringing forth fruit in their old age. A few years more, and all will have left their toil, and have entered upon their reward, without, probably, any long interval between them, and yet we are not preparing to supply their place. Mr. Fink has been compelled by age to leave Chittagong, and Mr. Robinson, Dacca. At Delhi, Mr. Thompson has been labouring for upwards of thirty years, and is the only missionary at the station; while every where our brethren are calling loudly for help, not so much to extend as to maintain their posts.

To India, one missionary (with his wife) has been sent during the year, Mr. and Mrs. Sale. A passage was given to them by the owner of the "William Carey," who complained, however, that the Society could do no more towards exhausting his generous offer of a free passage for *as many as* they could send. He has again and again expressed the hope that his vessel will never leave the shores of England for the east without carrying, on the same terms, at least one messenger of the cross. Fifty years ago no English vessel could be found to take out the despised yet dreaded missionary; now, the acceptance of a free passage is regarded by an intelligent ship-owner as an honour and reward.

It ought to be recorded with no less grateful feeling, that a mercantile house in Bristol, to whom the Society is indebted for previous acts of kindness, have returned the passage-money of Dr. and Mrs. Prince, and have added other substantial proofs of their interest in the Society's success. The Committee have also reason to know that a more just appreciation of the tendency of the labours of their brethren has become general, and that many who once questioned whereunto this mission would grow, are prepared to aid it, convinced that legitimate commerce and fair dealing have nothing to fear, but every thing to gain, from the diffusion of religious truth.

Changes have also taken place, from various causes, at other stations. In Canada, the aid of the Society has been extended to eight brethren, instead of ten, as in previous years. In Ceylon and in the Bahamas, the necessary diminution of the Society's grant has compelled our brethren to close several schools, and to dismiss the teachers. So that, during the year, there have been altogether the following changes:—instead of sixty-eight missionaries reported last year, there are but sixty-seven, and instead of 163 native preachers and teachers, there are now only 145.

These numbers, it will be remembered, are but a faint representation of what is done by the Society abroad. They contain no element to represent the Sunday schools, the tract distributers, the holy and efficient preachers who are to be found in many of the mission churches. The Committee carefully exclude from this list all but such as are, more or less, dependent on the Society for their support.

II.—LABOURS.

The labours of these two hundred and eleven agents are of course very diversified. Of the 145 native preachers and teachers, about 100 are engaged during the day in teaching. In all the schools the sacred scriptures are read and expounded, and the missionary visits them, often every day. At the close of the day's teaching, and on the Lord's day, the teacher is the assistant of the missionary in the important work of bible and tract distribution. At certain seasons, too, his time is entirely devoted to this work, and the daily labour of the school is relinquished. Of the *native preachers*, most are engaged as evangelists and assistants; but several in India, in Ceylon, and in the Bahamas, are pastors of churches; an arrangement that would be extended but for the fact that it is found more satisfactory to employ the native brethren as evangelists rather than as pastors. So far, of course, as they act in the capacity of pastors, their salaries are generally raised by the churches under their care. The *evangelists* are engaged daily in reading to the people, and in expounding the scriptures; in accompanying the missionary in his tours through the country, and in his services in the streets. In all capacities they are found invaluable helps to our brethren.

The work of the missionary is necessarily yet more extensive than that of the native ministry. Some (as Messrs. Wenger and Lewis) give most of their time to the translation of the scriptures. Mr. Leslie at Calcutta, and Mr. Williams at Agra, act as pastors of self-supporting churches. Mr. Leslie has also given much time during the year to the revision of the New Testament in Hindee, and Mr. Williams to the superintending of a considerable body of native preachers. Mr. Pearce and several others devote much of their time to the Bengalis; C. C. Aratoon, Shujat Ali, and the brethren generally in Northern India, to the Mohammedans. Each missionary has his school or schools; and in several of those schools, as at Patna, Calcutta, Serampore, Birbhum, Colombo, and Port of Spain, some of the children are orphans, and are supported by funds for which the missionary is responsible. Each has also a church or churches under his superintendence. Some spend several months in visiting the religious festivals of the people, and preach during the year to many thousands of persons. Others are engaged in preparing tracts and elementary books for the use of the converts. Some, like Mr. Denham and Mr. Pearce, add to their labours the training of young men for the work of the ministry. Others give their time entirely to this work, as Mr. Tinson at Calabar, and Dr. Cramp at Montreal. Some are engaged principally in translating and printing the scriptures, as Mr. Thomas at Calcutta, and Mr. Merrick at Bimbia: all in India are busily engaged in distributing them, the copies being supplied to the extent of 50,000 volumes a year by the liberality of the Bible Translation Society and the American and Foreign Bible Society; while in Africa, America, Haiti, and France, the Bible, in English, French, and Spanish, has been supplied by the British and Foreign Bible Society.

Some confine themselves entirely to their work as missionaries, others find it necessary and advantageous incidentally to promote the temporal comforts of the people. In Bengal, our brethren protect the poor convert against the cruelty and injustice of his heathen relatives. In Africa, they aid the cause of

civilization by introducing the fruits of the more favoured regions of the tropics and the arts of Europe. In Trinidad and Tuscarora, they lay the grievances of the people before the government, and obtain relief.

While some of our brethren are thus occupied in diffusing the blessings of the gospel among nations sunk in heathen darkness, others labour among our own countrymen in Canada, or among our neighbours in France. In Canada, the grants of the Society are devoted to the partial support of eight or ten brethren who are engaged as pastors of small churches in important towns and districts of that vast country, and where, but for the Society's help, it would be impossible to maintain the cause. Several of these brethren travel over extensive regions to tell our countrymen, in the midst of their solitudes, of that God whose worship is associated with all their recollections of kindred and home. In the interior of that colony again, and in central America, our missionary labours among Indian tribes.

This vast diversity of labour is rather apparent, however, than real. Our brethren every where preach one gospel, and have one aim. Whether among the Roman catholics of France and Trinidad, or the Indians of Canada and Bacalar, the Hindoos, or the descendants of Ishmael and worshippers of the false prophet in India, whether among the barbarous tribes of Africa, or their warm-hearted brethren in the West Indies, they tell to all the same story of peace, and exhibit the same glorious Redeemer. Their agency has every where the same tendency. The school is maintained because there the children are qualified to read of the Saviour of children for themselves; the tract is distributed because it is Christ's messenger; and the bible is translated, because it is itself the message. The temporal interests of the people are watched over on the same ground. By seeking to increase their temporal comforts, the missionaries exemplify in a faint degree the precepts of Christ, and recommend more forcibly the truths which his death embodied. Every where, and by every means, they preach Christ Jesus the Lord.

The amount of labour performed by our brethren in these engagements it is impossible to state; but some idea of it may be gathered from the fact that in Ceylon there are fifty services held every week, and thirty-two schools under daily instruction; and that, while eighteen stations and sub-stations are regularly supplied, 128 villages receive periodical visits. This is the work done in an island where we have but three missionaries and fourteen assistants exclusive of teachers.

The brethren who have been thus engaged during the year require, under any circumstances, the cordial sympathy of our friends. They have foregone the blessings of Christian fellowship; they have a thousand disappointments from which in more favoured lands they might be free; and when it is remembered that many of them are alone, sometimes among a million of people, that they have been waiting for years for help, that others of them have had to struggle with severe personal or domestic affliction, as Webley and other friends in Haiti, Page at Barisal, Lewis at Calcutta, Davies in Ceylon, and our brethren generally in Africa, nothing more need be added to secure our remembrance of them at the throne of grace. The Committee but repeat the request of nearly every letter they receive, when they implore the friends of the mission not to *cease offering* up on their behalf "prayer and supplications with strong cryin

and tears unto Him that is able to save;" not so much that the afflictions of our brethren may be removed, as that the sufferers may be found faithful, and that Christ may be "magnified, whether it be by life or by death."

III.—RESULTS.

TRANSLATIONS.

In the work of TRANSLATION, the chief part of the Report of the Committee refers of course to the department of BIBLICAL translation. In Africa, the Gospels of Matthew and John in Isubu have been completed, and the books of Genesis and Exodus. Other portions of scripture are also ready, and wait only for printing. For the use of schools a volume of scripture extracts has been published. The grammar and the Gospel of Matthew in Fernandian, prepared by Mr. Clarke, have also been printed during the year. In central America Mr. Kingdon has been engaged in improving his version of the Gospels in Maya; and Mr. Jenkins, at Morlaix, has completed the New Testament in Breton, and has circulated throughout that country nearly the whole of the edition. He speaks of the openings there as cheering in a very high degree. The liberality of the Religious Tract Society has recently placed at the disposal of himself and his brethren the sum of £100 to be employed in translating and printing Barth's Bible Stories, and other books, suitable especially for the young. Many thousand tracts have been printed by him during the year, at the expense of the Paris and London Religious Tract Societies. Tracts on the doctrines of the gospel, as opposed to the errors of the Romish church, have also been printed by Mr. Law of Trinidad, who has been supplied by the Religious Tract Society with paper for that purpose. At Delhi, our aged brother Mr. Thompson has printed several thousands of tracts, and has a promise from the same Society of whatever paper may be needed for future publications. His knowledge of the people, their language, and modes of thought, renders his labours in this department peculiarly acceptable.

The BIBLICAL labours of our brethren in Calcutta have been confined during the year chiefly to the three vernacular languages of India—the Bengali, the Sanscrit, and the Hindi.

In HINDI Mr. Lealie has completed his new version of the New Testament, and there have been printed	2,500 copies.
And of single Gospels	9,000
Mr. Thompson has translated Daniel into the same language, and there have been printed	1,000
In SANSCRIT the first volume of the Old Testament has been printed to the extent of	2,500
And of single Gospels	5,000
In BENGALI there have been printed of single Gospels	33,000
Of the Psalms	5,000
And of the Proverbs	1,000
Making the total printed during the year	59,000

Or since 1838, of *639,057 volumes*; *or*, in all, from the first, of 837,122.

The number of the scriptures circulated during the year amounts to 48,187 volumes.

The printing of the remainder of the Old Testament in Sanscrit, and the revision of the New, are advancing steadily; and reprints of the New Testament in Bengali, Hindi, and Hindustani, are in preparation for the ensuing year.

INSTITUTIONS FOR NATIVE AGENCY.

In the important work of training young men for the ministry, the Committee are thankful in being able to report on the whole favourably. At Montreal, though some adverse influences have been at work, twelve students have continued to enjoy the benefits of the Institution, four of whom are now settled and labouring with assiduity and success. Since this Institution was formed, twenty-six brethren have been trained in it, and are now stated or occasional preachers of the gospel. At Calabar, Jamaica, eight young men of good promise have been during the year in the Institution; and the Report, which has recently been received, speaks very highly of their character and piety. They seem also likely to prove acceptable to the churches in Jamaica. At Serampore, Mr. Denham has reported that eight young men of good promise are under tuition. More than one of them are sons of missionaries, and the Committee look with hope to this Institution for future labourers for the Indian field. With individual missionaries there are several others becoming similarly qualified, it is hoped, for the work of God among the heathen. So that it may be affirmed, that in this department, not less certainly than thirty young men are engaged in studying the scriptures, and are undergoing a course of elementary instruction likely, under God, to make them able ministers of the New Testament.

ADDITIONS TO THE CHURCHES.

A survey of the statistics generally connected with the Society exhibits rather a larger number of baptisms than in the previous years; though, from various causes, there is not a correspondent increase in the churches.

Beginning with Calcutta, it seems that, in ten churches in that city and its neighbourhood, there are now in communion 532 members, of whom sixty-five were baptized during the year. The other churches in Bengal Proper are nine. They contain in all 571 members, of whom fifty-eight were baptized last year. In other parts of India, insular and continental, there are 796 members, of whom eighty-two have been baptized during the year, making 205 in all. The total number of members in thirty-four churches being 1899, who, it is said, represent a community of nearly as many families.

In the Bahamas, the number of members under the care of our brethren is 2612, of whom 150 were added to the churches last year. In Trinidad, twenty-two have been baptized; the total number of members being 117. In Haiti, seven have been baptized, a number that would have been much larger but for the disturbances in that island. In Africa, the additions have amounted *to ten,* and the total number of members is about one hundred and ten.

While our brethren have been encouraged by these results, the actual number *of members in* connexion with their churches has suffered diminution from *various causes.* In Barisal, a considerable number of the members have em-

nected themselves with their former pastor, but who is now no longer a missionary of the Society. At other stations, many members have been removed, in consequence of civil and military changes in India. In Haiti, the late disturbances have scattered the church, and some of the members have permanently left the island. In the Bahamas, the poverty of the people has compelled many to retire to other places, and the churches have been consequently weakened. The business of the Society, however, is to sow the seed of the kingdom, not to keep the wheat that springs from it in one garner rather than in another; and whether those whom the grace of God converts are on earth or in heaven, in one department of the field or in another, is a matter of small concern. The great question is, whether they are truly called and faithful.

These statements of the results of the labours of the year are but partial. We can record at most those only that are seen. In all spiritual enterprises it may probably be said with truth, that the results which are visible and appreciable are small compared with those that are concealed. Several hundreds have been baptized; several thousands have been taught. In India, especially, it is certain that there are many secret disciples, who fear to put on Christ in consequence of the penalties, both legal and conventional, which are still attached to the profession of the Christian name. Fifty thousand volumes of the scriptures have been distributed, and at least as many thousands of tracts. But four or five times fifty thousand persons have read them. The revelations of eternity cannot fail to be grander than those of time. So that, while there is enough to induce us to thank God and take courage, and our duty would have remained if there had been less, it becomes us to remember that our estimate of present success necessarily excludes results which will be seen one day to be among the most precious and important.

IV.—CLAIMS.

It has long been one of the principles of the Society, that if we do the work God will supply the means; or, to express it in a more evangelical form, the grace which fosters devoted purposes will bring with it the funds needed for the accomplishment of them. It is the rule of God's dispensations to give grace to grace; to the grace of holy desire the grace of holy achievement; to the grace of labour, the grace of ampler means and of larger success. So that, if the Committee proceed to set forth what they deem the claims of the mission, it must not be supposed that they speak in the language of despondency on the one hand, nor yet, on the other, as if their reliance for the success of their appeals were placed on human wisdom, or on merely human exertion. They believe that, if God make them faithful to their work, He will be faithful to his promise. But they believe no less firmly, that they need to urge the claims of the Society upon its friends, through whom it is hoped that the promise so far as funds are concerned, will be fulfilled.

They have to repeat, then, the statement made in previous years, that the income of the Society is not yet equal to the amount absolutely required to *meet its unavoidable expenditure.* For many years, the expenditure has been *as low as is consistent with the continuance* of the present number of agents; *but, for the last eighteen months, the* Committee have been compelled to con-

sider the question of reducing the number. *European* agents they have not been prepared to *recall;* from the fact that to recall them would effect no saving of expense for at least twelve months from the time of their recall, the cost involved in a passage to England often amounting to the salary of a whole year. Nor, if they had attempted this course, would they have found it practicable without abandoning important stations. From various causes, however, the entire number of agents has been gradually diminished. There is now one missionary less in Africa, and one less in India. Of native agents, not less than a dozen have been dismissed; and as many schools have been closed. These changes have involved the relinquishment of but one station, and the saving is rather prospective than immediate. Even if it were effected now, however, the Society would still need an income of £18,000 for the support of its missionaries, independently of all special contributions for particular objects. And when it is remembered that this sum, besides meeting the expenses of conducting the Society's business, and aiding in the support of the widows and orphans of those who once contended honourably in the high places of the field, has to be divided among upwards of two hundred agents (those agents living in expensive countries), the surprise will be, not that so much is required, but that so much is done at so small a cost.

This sum of £18,000, it will be observed, admits of no curtailment, unless by a diminution of agency. No part of it is spent on buildings which might be left unfinished, or on an extension of the field of labour—a work which might be postponed; or on luxuries which might be abandoned; nor even in sending out additional missionaries who might, under peculiar pressure, be kept at home. It is all needed for supporting our present agents. If the income of the Society must be below this sum, the alternative is continued debt or diminished agency. Did the Committee know that the income would be less, they would feel bound to decide at once for diminished agency; for this course, however painful, is, in their estimation, the less unscriptural of the two.

Strongly convinced of the propriety of this course, as compared with the other, the Committee wish nevertheless to impress upon their own minds, and to lay again before their constituency, the consequence of adopting it. It would itself be costly. Agents must be recalled or removed. In either case there will be necessarily some pecuniary sacrifice. We shall also lose, to a considerable extent, the labours of previous years; nor can any station be relinquished without leaving in the wilderness some little flock whom the Spirit of God has gathered from the world. He that gathered them can doubtless keep them; but to justify ourselves, the necessity of leaving them needs to be made unequivocably clear. It ought also to be recollected, that in no station is the amount spent by our Society all that is spent in connexion with our mission for evangelical purposes. In Ceylon, between two and three hundred pounds a year is contributed towards the labours of our brethren by those who would certainly give less, and would probably in some instances give nothing, if our brethren were removed. At Saugor, in Central India, where a station has recently been established, with a saving of expense to the Society, £150 is promised towards the support of local efforts. The Society gives part of the missionary's salary, one or two friends give the rest, and a considerable sum is *raised* besides. Wherever the Christian missionary goes, benevolent and

educational effort is put forth, not by him only, but by others under the influence of his example: and all probably will cease if he remove. To prevent these grievous evils, a steady income of, at least, £18,000 is required; and even this sum makes no provision for supplying the place of brethren who may be removed, or for meeting the unforeseen expenses which missions in tropical climates especially involve.

But, before the Committee can be satisfied even with the present amount of their agency, a grave question remains; whether it is adequate to the claims upon it, or to the extent and the necessities of the stations occupied by us? In India (our oldest field, and not the least promising), the extreme limits of the territory occupied by our missionaries are as distant as Gibraltar and the Shetland Islands, as Lisbon and Pesth; or, marking the distance by the time required in that country to travel it, they are as widely distant as Calcutta and London. Yet for the whole country we have but forty missionaries: fewer than the number of pastors of baptist churches in London. And of these the strength is so divided as to be almost lost. Mr. Thompson is still alone at Delhi; Mr. Phillips at Muttra. Chittagong is all but deserted, the ill health of one of our brethren there having compelled him to leave. Dacca is left vacant. Mr. Page at Barisal, and Mr. Parry in Jessore, with large churches under their care, and extensive districts requiring visitation, have been calling loudly for help. One missionary has been sent out during the year to this Indian field; and our brethren are asking whither they are to send him; to Barisal or to Jessore, to Patna or to Bow Bazar (Calcutta), to Delhi or to Chittagong?

Nor is the question of strengthening these stations one that refers merely to the comfort of the missionary. It is really one of life and death for the stations themselves. In nearly all the places we have mentioned the baptist missionary is the only one; and there is no brother within a week's journey. The members of the churches gathered from among the heathen are disowned by their friends: a bigoted priesthood surrounds them. When the missionary is sick, the school is closed. If he visits the distant fairs and festivals, the churches suffer, and the adversaries blaspheme. "See! these missionaries" (say they, and we now quote language used within the last six months at more than one station) "are here to-day, and gone to-morrow. See what comes of their schools and preaching! But *our* temple stands where it did ages ago, and *our* priests will never fail." Add to all this, that the missionary, being alone, is left without advisers or friends. If discouraged, there is none to comfort him; if maligned, none to defend his character, or prove his innocence; if tempted, none to warn and counsel. This picture is in no part too darkly coloured, for even in the past year facts have occurred which furnish the originals from which it is taken. And if no such facts had occurred, there is enough in human nature, in common prudence, and in the example and precepts of our Lord, to justify the decision, that to maintaim important stations, so densely peopled and so widely scattered as ours, with only one missionary at each, is little better than to abandon them.

Besides, ought we not to be ready to avail ourselves of the openings which Providence may present? At Saugor, Mr. Makepeace has within reach nearly two millions of people who are without the gospel. At Madras, Mr. Page has implored the Committee to send missionaries to the scores of thousands in his

K. F. M.	£100
H. Kelsall, Esq., for *Calabar*	50
Messrs. King, Bristol (Dr. Prince's passage money)	£50
S. M. Peto, Esq., M.P., for *Calabar*	50

The following legacies have also been received during the year :—

	£	s.	d.
Caddick, Thomas, Esq., late of Tewkesbury, additional	50	0	0
Davis, Miss Ann, late of Linton, by	19	19	0
Fenlon, Mr. S., late of Corkfield, by Rev. W. J. Wasted	18	0	0
Hunter, W., Esq., late of Dundee, by	25	0	0
Kidd, Mrs. Jane, late of Hull, part of residue, by T. Sykes, Esq.	75	0	5
Le Maire, Mr., late of Spital Square, by Mr. J. R. Le Maire	10	0	0
Kirkby, Mrs. Ann, late of Clifton, by D. Derry, Esq.	45	0	0
Mitchell, Mrs. Ann, late of North Brixton, by Mr. H. Woodall	90	0	0
M'Pherson, Mr., late of Perth, by his Trustees	50	0	0
Madgwick, Rev. W., late of Bethnal Green, by Rev. J. W. Morren	10	0	0
Murton, Mrs. Mary, late of Hawkidon, by Mr. J. Rowley and Mr. Thomas Webb	89	11	6
Poole, Mrs. Isabella, late of Islington, by Mr. W. M. Nicholson	112	0	0
Reynolds, Mrs., late of Isleham, by Mr. J. Brown	9	16	6

The grateful thanks of the Committee are due to the many friends who have contributed towards the liquidation of the Society's debt. Upwards of £4000 has been contributed in this form during a year of severe commercial distress.

The total receipts of the Society have amounted to £23,836 16s. 9d., and the total expenditure to £23,549 9s. 2d.

APPENDIX.

The following account of various stations connected with the Society is taken from the letters of the brethren, and will be found to support the statements of the previous part of the Report.

CHURCHES IN AND NEAR CALCUTTA.

1.—CHURCH IN CIRCULAR ROAD—ENGLISH.

Pastor . . . . . A. LESLIE.

Number of members, 97.

This church defrays its expenditure from its own resources.

The church has during the year received several additions, but some of its members have, for a time at least, proceeded to England. The attendance on the Lord's day is encouraging, especially in the evening. The sabbath school is conducted by several members of the church.

2.—CHURCH IN LAL BAZAR—ENGLISH AND NATIVE.

Acting Pastor . . J. THOMAS.

Present number of members, 124.

This church defrays its present expenses from its own resources.

Extract from the letter to the Association.

"We have continued to enjoy the ministry of the word and the administration of the ordinances of the gospel among us. We are happy to state that during the past year we have not been called to exercise discipline in any case of special aggravation. Four have been called away by death, and some other changes have taken place, but by the great mercy of God our losses have been more than made up by additions to our number.

"Connected with the church are two vernacular day schools, attended by 110 boys."

The services, for the most part in the native languages, at Cooley Bazar and Kidderpore, as well as the native services in the Lal Bazar chapel, have been carried on, the latter principally by Mr. DE MONTE.

3.—CHURCH IN SOUTH-KOLINGA—NATIVE.

Pastors . J. WENGER, SHUJAAT ALI.

Present number, 41.

The pastors' salary is derived from the Parent Society; the other expenses are mainly defrayed by the church itself.

The *church in South Kolinga* writes to the Association: "Through the merciful visitation of the Lord we have, during the past year, received a larger increase than heretofore. At present we are forty-one in communion. May the Lord yet add to our number, and to that of other churches. We desire, however, to grow not in number only, but also in knowledge and holiness.

"In the month of October we were greatly refreshed by the return, from Monghir, of our brother and pastor Shujaat Ali.

"Our brother, Mr. Manuel, encouraged by the approbation of the church, preaches the gospel almost daily to Hindu and Muhammadan, and other sinners. And he is very useful to the church by occasionally preaching to us as well as by his conversation.

"The two sisters who were removed from among us by death, departed in the Lord, having, through faith in him, borne a joyful testimony to his grace. May he enable us all, like them, to await his coming with joy."

4.—CHURCH AT INTALLY—NATIVE.

Pastor . . . G. PEARCE.
Assistant Pastor RAMKRISHNA KABIRAJ.
Native Preachers Three.

Present number of members, 46.

"We have not been altogether without encouragement at this station," says Mr. Pearce, "during the past year. The attendance on the means of grace, both on the Lord's day and at the service on the Thursday evening, has been been generally good. Within the church there has been peace. Seven persons have been added by baptism, and two by restoration. One, alas, however, has been excluded for careless conduct. During the year one Hindoo and three Mussulmans have attended as inquirers. With a view to a more intimate attention to the interests of the members individually, at the recommendation of the pastor, and with the concurrence of the church, our native brother, Ram Krishna Kabiraj, was chosen to the office of assistant pastor."

5.—CHURCH AT NURSIKDACHOKE—NATIVE.

About sixteen miles south of Calcutta.

The current expenses of this and the three following stations, together with the salaries of eight native assistants, *are mainly paid by* the Auxiliary Society; the Parent Society pays the salaries of the missionaries and assistant pastors, also those of six native preachers.

Pastors . . . C. B. LEWIS.
W. THOMAS.
Native Preachers Three.

Present number, 48.

"The congregations have been good, and the conduct of the members, on the whole, satisfactory. None have forsaken us. A general good feeling towards each other appears to exist among the members. The new place for worship at Debipore is very well attended.

In the year seven persons, formerly excluded, have been restored to membership with us.

Of the three men who were last month baptized, one is advanced in life, and according to the testimony of his neighbours, his present conduct affords good evidence that he has been brought under the power of the Spirit of grace."

6.—CHURCH AT MALAYAPUR—NATIVE.

About twenty miles south of Calcutta.

Pastor . . . G. PEARCE.
Native Preacher KASHINATH BAR.

Present number, 5.

This church has been weakened by the exclusion of one member, and now numbers only six persons.

7.—CHURCH AT LAKHYANTIPUR—NATIVE.

About thirty-five miles south of Calcutta.

Pastor . . . G. PEARCE.
Joint Pastors . DARPANARAYAN.
KHAGESHWAR.
Native Preachers Two.

Present number, 61.

At this station there have been three persons baptized during the year, who continue to run well. The examination they underwent prior to their baptism afforded much pleasure to two missionaries by whom it was conducted. In July last two of the native preachers at this station were set apart to the office of joint pastors over the church, which arrangement has hitherto continued to work well for the benefit of the congregation. The Lord has rewarded the labours of the native brethren at this station by the conversion of a respectable native youth of the writer caste,

who has given up all, and cast in his lot with the people of God. He is doing well, and gives much hope of godly perseverance.

8.—CHURCH AT KHARI—NATIVE.

About fifty miles south of Calcutta.

Pastor . . . . . G. PEARCE.
Assistant Pastor . . JACOB MANDAL.
Native Preacher . . KALACHAND.

Present number, 53.

The members in communion in this church are fifty-three, of whom six were baptized on the 31st of December. There have been three deaths, but the vacancies have been supplied by the restoration of persons that had been excluded. The state of the church is encouraging. Discipline is well maintained, and a spirit of godly fear seems to rest upon the people. At a recent visit made by Mr. Pearce, 140 persons were present at the morning service, and more would have been there, but they were absent at a neighbouring station assisting in getting in the harvest. The congregation have established a granary, to which yearly contributions are made for the benefit of the poor. From this depôt the exigencies of many were supplied during a late trying season. By the recent visitation of Providence in which so many ships were lost or dismasted in the Bay of Bengal, the sea-water overflowed the bunds (embankments) about Khari, and greatly damaged the rice-fields, which has occasioned the people a good deal of present and prospective suffering.

9.—CHURCH AT HAURAH.

Pastor . . . . . T. MORGAN.

Present number, 35.

"In the year 1848 five persons were baptized, one was received by letter, one by experience, and one by restoration. Two were excluded. We now have thirty-five members.

The three native schools have been carried on as in former years. Some of the boys attend the chapel in Haurah. The total number of scholars is 190.

We have been enabled to collect money on the spot to carry on all our operations.

Upon a review of the whole, I must say *that, though there* are many things among us *of a humbling* nature, yet we have much cause for gratitude, and much to encoura us."

10.—CHURCH AT DUM DUM.

Acting Pastor . . C. B. LEWIS.
Native Preacher . SUBHRU.

Number of members, 22.

(From the letter to the Association.)

"The ordinary means of grace have be continued to us through the kindness of o Calcutta missionary brethren, and we rejoi to say with evident tokens of the Lor blessing.

"During the stay of a wing of H. M. 18 Royal Irish in Dum Dum, a spirit of inqui prevailed; both our public services and o daily meetings for social prayer were regular well attended, and we rejoice to believe th some were brought into fellowship with Go

"Our brother Subhru has laboured amo the native members of the church, a preached regularly to the heathen in t bazars, and occasionally at Baraset, Chitpor and other places in the vicinity.

"We have been permitted, during the pa year, to baptize and receive into our numb five persons on a profession of faith and r pentance. Early in the year we were con pelled to exclude two of our native membe on account of unruly conduct. One, how ever, having given good evidence of repen ance, has since been restored to our fellow ship.

"The native preacher attends to the spiritu wants of the members, and is also frequentl engaged in preaching the gospel to th heathen."

CHURCHES IN OTHER PARTS OF INDIA.

SERAMPORE.

(From the letter to the Association.)

"It affords us unspeakable pleasure to b able to say, after so long a period, that good ness and mercy have followed us, and tha the past year has been a year of special an undiminished mindfulness and goodness.

"The usual stated services, English an native, have been prosecuted without inter ruption, while the numerous itinerations t the villages and bazars, and at the melas a they occurred, have been regularly followe up, and the good seed very widely sown

For help, health, and strength, we are grateful to God, and we fell assured you will unite with us in fervent prayer to Him, for his continued and most enlarged blessing."

1.—SERAMPORE COLLEGE.

"We now possess," says Mr. Denham, "spacious and suitable accommodation for the Christian and native students. Five young men are beneath our own roof, two more are about to join the class as probationary students. A large number of Hindoo youths and young men are receiving in the College school a Christianized education. Five other youths of European parents will be entered next month. We have spacious grounds, and rooms for teaching and examinations—a large but not very select library. So that we may be said fairly to have overcome our early difficulties, and things are now in a proper train for working. We ask you, therefore, to unite in prayer with us, that God will put into the hearts of the youthful converts in India a desire to devote themselves to this sacred service."

2.—CUTWA.

The gospel is preached almost daily, and is apparently listened to with approbation and interest. Even on the Lord's day many Hindus attend Christian worship. There has been a small addition to the church, but from the number of nominal Christians, not from the heathen. A few days since I (J. W.) went to Cutwa, and stopped a few hours there. Among other Christians, some of whom I had previously seen at Calcutta, I also saw the widow of Kangali, the sweet singer of Israel in Bengal. The aged sister is, according to her own testimony, ninety-eight years old. There can be no doubt that she is above ninety, and I believe her own statement is correct. She is bent with age, but otherwise in the full possession of her senses and her intellect, and from all I could learn, given to prayer. She longs for the time when she shall be permitted to lay aside her frail tabernacle.

3.—BEERBHOOM.

Our annual report this year, like that of the past, is not altogether of an encouraging character. In the *early part of the year* three persons were added to us by baptism, since which time we have not been favoured with any further additions. On the contrary, our church has sustained a proportionate decrease, so that our present number is still thirty-two, being the same as reported last year. Of those received, one, who has since died, was a young woman of heathen extraction. She was a quiet, industrious woman, and though too deaf to reap much benefit from her attendance on the means of grace, she nevertheless possessed a considerable degree of Christian knowledge, and appeared to be a subject of genuine piety. Another is a youth of Christian parentage, a teacher in our Bengalee, and a learner in our English school. He goes with us to the bazar, and speaks occasionally with considerable fluency and propriety. The last admitted is a Mr. W., a well educated and very promising young man. He also regularly accompanies us to the bazar, speaks both Hindustani and Bengali well, and frequently gives a very good address.

Although we cannot, after making the necessary deductions, reckon more members of our church this year, yet we trust that, through the blessing of God on a pretty regular attendance on the means of grace, our spiritual improvement has been generally promoted. The peace of the church has not been disturbed as last year, and we hope, by the help of divine grace, will not be so again, though our past experience may teach us how much we need watchfulness and prayer lest we enter into temptation.

Our schools, which are still maintained by local contributions, continue to impart the blessings of secular and religious education to the youth who attend them, and whose number has increased since last year.

4.—DINAGEPUR.

This year two have been added to us by baptism, and one by restoration. With the church it has been a year of peace.

Several very long journeys have been performed. In all the natives paid much attention to the word, and some could give a very fair account of what they had read.

At times many of the boys have been withdrawn from the school, but they have generally speaking returned again. Very much

more could be done were the means at hand, but in every way we are much straitened.

5.—JESSORE.

No report from this station. *Forty-five* were baptized during the year.

6.—BURISAL.

(From Mr. Page.)

There are at present one hundred and thirty-nine members in the different churches in Burisal and the district. Of these there are *seven* under suspension.

"There is one candidate for baptism, whom I shall baptize (D. V.) whenever I can go to Digalia. There are seven other candidates with whom I am not yet satisfied. Several families from among the heathen are coming in one after another. And latterly we have had scarcely any leaving us.

"Of the general state of the little churches I cannot speak very favourably. There are dissensions among the people, and of those suspended six have paid a great disregard to the sabbath, the observance of which we strictly insist on. The people at Digalia and Suagaon are at present the most stable.

"The native preachers are getting their houses up, and becoming settled; when so I shall be able to give a better account of them and their labours. We have only one little school. I might add that we do not allow a day to pass without, if possible, preaching somewhere to the heathen and Muhammadans."

7.—CHITTAGONG.

(From the Bengali letter to the Association.)

"Although during the past year we have not had many things to gladden us, yet we are bound to rejoice, for there is joy in heaven when one sinner repents. Among us two married women have repented, and been added to the church.

"During the past year a woman left her three sons, and came to us. At first the sons would not even hear her name pronounced, but now one of them frequently comes to us, and says he will become a Christian. The remaining two also show respect to their mother, and allow her to visit them in their houses.

"*We preach every* morning in some part of the town, and in the afternoon in a chapel erected in the principal thoroughfare, where we have many hearers. Two persons, who appear to be inquirers, sometimes visit us there, and sometimes in our houses, to converse about the bible and the comparative merits of Hinduism and Christianity."

8.—BENARES.

Missionaries and Co-pastors W. SMITH, and G. SMALL.

Native Preacher . . . J. BARINGER.

Mr. Small has felt it his duty to devote a large portion of his time and attention to the superintendence of the schools, and to itinerating in the suburbs and native villages. On these occasions tracts or portions of the scriptures have been occasionally distributed, and in other instances offered for sale or lent.

There are three day schools for native boys, in so many distinct localities, containing about 300 children, who are instructed in English, and also in Persian and Hindi, and the scriptures are read and committed to memory. There is also a native day school for girls, in which there are generally about twenty-two present, many of whom are the children of widows. There is unhappily a great indisposition among the people to the education of girls, and attempts have been made to create alarm in the minds of the parents by reports that they were to be carried off when taught, but on an occasion of this sort one of the mothers who understood the true interest of her children, said, "When my daughters are at school I look upon Mem Sahib as their mother and father."

9.—SAUGOR (*Central India*).

Pastor . . . . J. MAKEPEACE.

Assistant . . . DOMINGO.

This is the new quarters of a military division, European and native, the civil administration of which is vested in the resident at Gwalior, who assumes the title of "Commissioner of the Saugor and Mobudda Territories." The total area of the district is estimated at 30,000 square miles. The population appears to consist of nearly two millions, of whom about seventy thousand are Mussulmans, and the remainder Hindoos. The temperature, it is stated, is extremely moderate, the hot season lasting scarcely two

ths, and the nights being, comparatively
thing, cool throughout the year.
he ordinance of believers' baptism was
inistered in an artificial lake to two can-
tes in December last, that being most
ably the first occasion of its administra-
, a goodly number of Europeans and
ves being present. The services of the
are stated to have been solemn and im-
sive, and at the close a young man who
an inquirer said to one of the friends, "I
decided; I never saw any thing like this
re." The sabbath school consists of more
thirty scholars, of one of whom (the
st daughter of one of those recently bap-
d) great hope is entertained. This school
ears to be a favourite with the European
dents at the station, who have promised
2 per annum towards its support. Con-
ations have also been made towards the
intenance of public worship, &c. The
ole amounting to £150. Mr. Makepeace
es that the attendance is encouraging, and
t he intends to hold a service in the lines
the benefit of the men in the barracks.
is assisted by Domingo, who preaches in
native tongue. Mr. Makepeace regularly
its the European hospital, and efforts among
heathen are carried on almost daily in the
y and suburbs; "and hitherto" (Mr. Make-
ace states) "the message has been received
th apparent interest and attention. Oppo-
ion, indeed, has been offered, but to a very
ible and limited extent. The glad tidings
salvation have been proclaimed to numer-
s crowds, especially on the Wednesday,
hen an immense market is held, which l
tend. On the last occasion, towards the
nclusion of my address, every lip was sealed
d every eye intent, and when, having closed
made my salám and departed, not a murmur
as heard from a solitary disputant throughout
e large and promiscuous assembly."

10.—MUTTRA.

(Letter from brother Phillips.)

"This year I am sorry to have to report
tle missionary work on account of con-
ued sickness. In the commencement of
e year I went with brother Dannenberg to
ngor, and am happy *to say that our journey* has not been in vain. One Musulman, a moonshee of the Tehree rajah, has I hope been really converted to God, and the new mission station of Saugor has been commenced through my exertions. May God bless and prosper brother Makepeace in his arduous undertaking. On my return I found my English school flourishing under the care of Mr. B., and the little church in peace. I have been obliged to dismiss the heathen pundit of my vernacular school for undermining systematically all my Christian instruction to the lads.

"We are now journeying to Rohilkund with a good cargo of scriptures.

"I have no inquirers or new converts to report save the one at Tehree. I have, however, preached many English sermons this year, in Bundelkund and Agra, on many important but neglected doctrines, as well as on practical subjects, and I have reason to hope with good effect.

"I have not kept an exact register of scriptures and tracts distributed, but from a rough estimate I suppose the former is about 500, the latter about 1500."

11.—DILHI.

(Extracts from Mr. Thompson's report.)

"The happiest part, perhaps, of my labour in the city throughout the year, has been my solemn discharge of duty among the crowds of Hindoos and Muhammadans every morning, and this I have been enabled to attend to with little intermission. Between six and seven thousand persons of all castes, and most classes, have thus been addressed.

"Besides the above hearers, I have had attendants at my house, in the chapel, and at the Drummer's lines, to the number of 2000 and upwards.

"Tracts distributed, in the city and at fairs, 8437; scriptures, 3376.

"In the early part of March last I was happy in being able to go out in the district, visiting Fureedabad, Pulwul, Hodul, Huteen, Nooh, Sena, and Goorgaon.

"In the latter part of March, and nearly to the third week in April, I was on my annual visit to Hurdwar."

MADRAS.

MR. AND MRS. PAGE.
Two Teachers.
Baptized, ; members, 34.

Encouraged by warm friends in the presidency, especially by the founder of this mission, our brother has recently purchased a building for a chapel and mission house. have been baptized in the year, and the prospects of the church are cheering.

In the presidency there are three other baptist churches, containing about seventy members; and at Arnee Mr. Hull labours amid much encouragement. He is supported principally through the efforts of friends at Madras.

CEYLON.

COLOMBO, ETC.

MR. AND MRS. DAVIES.
Twenty-two Day Schools.
Native Preachers and Teachers.
Baptized, 41 ; members, 394.

Most of the stations under Mr. Davies' care are in a prosperous state, though he has not been able to give them much personal attention during the year. Some of the old members have died in triumphant faith. Those baptized at the beginning of the year, and of whose troubles Mr. Davies wrote at the time, have not only been steadfast, but active and zealous in an unusual degree. The attendance at most of the stations is considerably increased. The Auxiliary contributions are less than last year, and amount to £85.

KANDY—MATURA.

The state and prospects of the churches have been already referred to at length in the Herald. Our brethren labour amid many trials, but not without encouragement.

AFRICA.

BIMBIA.

Pastor . . . J. MERRICK.
Assistants . . MESSRS. CHRISTIAN, FULLER, TRUSTY, and NICOLLS.

A new station has been opened at Dillidu, *where a comfortable* school-room has been *erected forty-seven* by twenty feet, which serves also as a teacher's dwelling. The part of the expense (£12) has been cloth on hand. Williams, Fuller, an per were the chief builders, and the done their work well. The whole is open on Lord's days for the accomm of the people who come to hear the Our prospects at this station, which Bethsalem, are of the most cheering ch especially in reference to the schools. school will be conducted by brother and brother Fuller. I cannot spe highly of brother Fuller's zeal and d ness. He has indeed clutched with hand the sword which his father drop his dying bed, and by his superior intel and knowledge of the native tongue p to be still more efficient than his father. Since brother Newbegin's de he has been my principal coadjutor in ing the gospel.

A review of the events of the past ye me with gratitude and praise. My d afflictions have been greater than th been previously, but my gracious G not only delivered me, but has kept m in perfect peace; and notwithstandi paucity of our labourers by the abse several beloved brethren, the work of re instruction has been carried on more ously at this station than ever, owing to our increased knowledge of the lan and partly to our possessing parts scriptures in the native language.

We have two services on the sabb the Isubu. The congregation sometim consisted of more than 300, but is ver tuating ; sometimes only 100. It is ge as orderly as an English congregation. word has been blessed to a few. W private classes for religious instruction, not only the men, but the wives and el of the teachers attend. The native v are visited, and the people are for th part willing to leave their employm listen to the word of salvation. A dif has been experienced in inducing the el to attend school regularly, but eleve read pretty well in the Isubu scripture two in the first class book.

The gospel by Matthew, the book of sis, part of the gospel by John, and

pages of a book of selections from scripture, and also a book of hymns in English and Isubu, and a short catechism in Isubu, have been printed.

Industry in the cultivation of the soil has been enforced upon the people, and the effort has not been made in vain. The bread-fruit tree, and other trees and various vegetables, have been introduced. The bread-fruit, the pear, and the mango have already borne at Clarence, and will prove a great blessing to the island.

It is essentially necessary that the mission should be strengthened by fresh agents—men mentally, physically, and spiritually qualified, and if a township could be formed of emigrants from Jamaica—men of deep-toned piety—it would tell powerfully and quickly not only on the Isubu tribe, but all the inferior tribes with whom they have intercourse.

CLARENCE.

Mr. and Mrs. Newbegin.
Mr. and Mrs. Yarnold.
Miss Vitou.

CAMEROONS.

Mr. and Mrs. Saker.
Horton, Johnson, Mr. Fuller.

WEST INDIES.

JAMAICA.

Though the Committee do not include Jamaica in their Report as an island to which the funds of the Society are appropriated, they cannot refrain from appending a little information in reference to the work of God there. In that island there are now twenty-eight European pastors, five or six native pastors, and about thirty-five teachers, most of whom are natives. The financial and commercial condition of the country, and the sufferings of the people, have seriously increased the difficulties of our brethren. The anxieties they have had to contend with are probably no less trying than those of the days of persecution, though of a different kind. But, thus far, most of them have been enabled by divine grace to maintain a consistent and devoted course. From the returns which have been received from twenty-two out of about thirty-six churches, *and which contain* about 18,000 members, it seems that, during the year, 783 have been baptized; and that the total additions amount to 1402. Four hundred and sixty-four have been removed by death, and 760 by exclusion: the total decrease being 1478, or a clear decrease of seventy-two. In presenting this statement our brethren say, "We are free to confess that, at the commencement of the year, knowing that spiritual deadness existed to a fearful extent, and resolved, at all hazards, and at any cost, to exercise strict and scriptural discipline, we anticipated a large decrease in the number of our members. In this, however, our fears have not been realized. We are pained to have to report any decrease at all; but are bound to praise the God of all grace for any aspect in our mission of an encouraging nature."

The detailed reports which have been received from the various churches are very affecting. Nearly all, however, contain one hopeful element—indications of deep consciousness that something is wanting, and of a readiness to apply, under their emergency, to the Strong for strength. The Committee affectionately commend their brethren to the prayers and hearty sympathy of all who, in previous years, have taken an interest in that island.

It is gratifying to know that, in the Sunday schools connected with the twenty-two churches just referred to, there are upwards of 7000 children and 550 teachers; and that in the day schools there are upwards of 2500 children. These schools have been generously aided during the year by the Educational Committee of the Society of Friends.

CALABAR.

"We have at present," say the committee of this Institution, "six students in the house. One has died during the session; he was a young man of sterling piety, diligent in his studies, of amiable manners, and considerable promise. Two have left, having completed their time of study. One of them on leaving, received an invitation from a church at Dry Harbour, to which he had frequently preached while a student. He accepted the invitation, and in June last was ordained as pastor; since which there has been an addition to the

church, and he continues to labour with comfort and success. He is also keeping a day school, for the benefit of the young in his congregation and neighbourhood. The other is at present aiding his former pastor.

"Of the men now in the Institution, it is gratifying to state that we think well of their piety, while their general conduct has been unexceptionable."

The Committee of the Baptist Missionary Society have met the salary of the tutor during the year, and are thankful, considering the present distress in Jamaica, to be able to report that donations to the amount of £160 have been forwarded through the Society, for the support of the students. But for such aid, the Institution must have been closed.

From Haiti, Trinidad, the Bahamas, and other stations, reports have also been received, the most of which have already appeared in the Herald; parts not yet published will appear in early numbers.

TABLE SHOWING THE NUMBER OF STATIONS, &c., NOW OR RECENTLY CONNECTED WITH THE BAPTIST MISSIONARY SOCIETY.

	Stations and Sub-stations.	Missionaries.	Female Missionaries.	Native Preachers and Teachers.	Baptized.	Total No. of Members.	No. of Day Schools.	No. of Day Scholars.
INDIA.								
Calcutta	...	12	...	18	65	532	12	736
Upper India, &c.	...	29	...	43	95	945	27	1811
Asiatic Islands	...	4	3	46	45	451	34	1022
AFRICA	...	5	5	10	10	110	6	350
WEST INDIES.	...							
Jamaica, recently supported by the Society	... ...	28	...	35	1100	30,000	35	300
Jamaica	...	1	1					
Bahamas	...	3	3	10	150	2612	11	595
Trinidad	...	2	2	9	22	117	6	235
Haiti	...	1	1	2	7	14	1	80
AMERICA.	...							
Central America	...	1						
Canada	...	8		no account				
EUROPE.	...							
FRANCE	...	1	1	2				
		67		145	1494	34,781	132	7479

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., M.P., Treasurers, or the Rev. Joseph Angus, M.A., Secretary, at the Mission House, 33, Moorgate Street, LONDON: in EDINBURGH, by the Rev. Christopher Anderson, the Rev. Jonathan Watson and John Macandrew, Esq.; in GLASGOW, by Robert Kettle, Esq.; in DUBLIN, by John Purser, Esq., Rathmines Castle; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq. Contributions can also be paid in at the Bank of England to the account of "W. B. Gurney and others."

IRISH CHRONICLE.

ANNUAL REVIEW.

MANY of our friends, who feel a deep interest in the Society, do not see the Annual Report; for their information we lay before them the following brief abstract of that document.

Last year the Society was without a treasurer. That office is now filled by JOSEPH TARTTON, Esq., who has cordially and freely devoted time, talents, and property to promote the objects of the institution. The death of Mr. Hardcastle, and the removal of Mr. Bentley through ill health, left the churches at Waterford and Cork without pastors. The vacancies are now supplied by Mr. Bugby late of Stepney College, and Mr. Young formerly of Thrapstone.

The reports of the missionaries will best show the nature of their operations, their difficulties, and the measure of their success.

CONNAUGHT.

BALLINA.—REV. W. HAMILTON.

Forty-two have been baptized, of whom twenty-three were Romanists. Eight have withdrawn, two were excluded, one died, one went back to popery, and we stand in doubt of two others. The number in the church is ninety-four, a clear increase of twenty-nine.

One of the persons baptized was the Rev. G. McNamara, once a Romanist priest, but more recently a curate of Crossmolina. He preaches in Irish, and promises to be very useful to his benighted countrymen.

The three readers are affectionate and zealous men, whose labours spread over a space of twelve Irish miles. We have seven day schools, containing 418 scholars, and nearly 900 chapters of God's word have been repeated by them during the year.

EASKY.—REV. W. M'KEE.

In the past year I have baptized eleven persons, ten here and one at Coolaney. We have lost five; clear increase, five, two of these were Romanists. Our present number is nineteen.

COOLANEY.

The number of members here is nine, two having removed to Ballina. The number of preaching-stations, exclusive of Easky, is nine. The average attendance at each is about twenty; sometimes we have more than thirty.

I have seven day-schools in this district, in which there is an average of sixty scholars, and by the elder of these about 1,500 chapters of God's word have been committed to memory. The readers in this district are P. Brennan, J. Monaghan, and T. Cooke, and their humble labours are greatly blessed.

ULSTER.

In this province there are four principal stations,—Coleraine, Belfast, Conlig, and Banbridge.

COLERAINE.—REV. J. BROWN, A.M.

The morning congregation here has visibly increased. The Lord's day school contains fifty scholars. Six persons have been baptized, four of whom were added to the church, and four have been received by letter. We have lost seven; present number, sixty-four; clear increase, one.

I have three out-stations,—Crossgar, Articlave, Ballymoney, average attendance about sixty; the distance of these places is about five miles.

BELFAST.—REV. W. S. ECCLES.

My congregations, on Lord's day, are greatly increased. I have four sub-stations, in which Mr. A. Hamilton assists me, while I help him in four others which he has opened. We are at peace among ourselves, and a spirit of deep scriptural piety characterizes the members, and our harmony has suffered no interruption.

Present number of members, thirty-eight; lost, four; added, seventeen; clear increase, thirteen.

CONLIG.—REV. D. MULHERN.

Our attendance on Lord's day averages about eighty. During the week we have a succession of prayer-meetings in private houses, on which occasions there is an average attendance of thirty. I have three sub-stations, at which there is an attendance of from twenty-five to fifty. Our day school continues to prosper. We have lost one member by death, three by dismissal, two by exclusion. Fourteen have been baptized; clear increase, eight; present number of members, eighty-four.

BANBRIDGE.—REV. JOHN BATES.

There is a more general profession of religion in the north than in other parts of Ire-

land; but mere *formalism* prevails, with little godliness. There have been baptized, seven; received by letter, two; removed, two; increase, seven; number of members, forty.

We have six sub-stations, at which the attendance varies from twenty to fifty. We have about 100 children in the school; and about forty of our magazines have been taken during the year.

LEINSTER.

There are six principal stations in this province,—Dublin, Rahue and Ferbane, Moate, Athlone, Parson's Town, and Abbeyliex.

DUBLIN.—REV. J. MILLIGAN.

We have remained almost stationary. We are not in a flourishing state. We have to deplore the want of spiritual life. There are some who labour and pray for the good of souls, and who sigh for the abominations in the land. We have had three additions; we have lost two by removal; present number of members, forty.

RAHUE AND FERBANE.—REV. J. M'CARTHY.

I have four stations, which I visit about once a fortnight. There is a lamentable prevalence of apathy and indifference. The attendance is steady. We have had no additions and no losses.

The schools have suffered from priestly opposition. But the parents of the children will send them back again. A spirit of inquiry has burst out among the people in the neighbourhood of our schools. I have heard of several who have openly protested against the doctrines and practices of the church of Rome. The neighbourhood of C—— is agitated beyond what I have ever known before.

MOATE.—REV. W. THOMAS.

I trust the knowledge and piety of the people have considerably increased. We have thirteen members. Two have been baptized, and I expect soon to baptize others. The school has about ninety scholars. Our Sunday-school prospers.

At Clonola we have a good congregation. The school contains about fifty scholars, and great numbers of chapters of God's word have been committed to memory. At Clara the attendance is very encouraging. When I visit the out-stations I usually go to Ferbane and Banagher, and the attendance is usually good. I can thus help my brethren in whose districts these places lie.

ATHLONE.—REV. T. WILSHERE.

During the past year, says Mr. W. (who is not supported by the Society, but by the trustees of the late Mr. Boyce's fund, but who occupies the Society's chapel,) I have *not met with such* fierce opposition as before, but various efforts are made to cripple our operations. Two have been baptised, and two others have been before the church for membership, and all the members remain stedfast. Our present number is eight.

PARSON'S TOWN.—REV. M. MULLARKY.

Through the twenty-one years that I have been engaged in the missionary field, I have never witnessed such determined opposition by the priesthood, but I never saw their exertions in this way attended with less effect.

In consequence of the wide spreading destitution five families have left us for a foreign shore, and three members have died; in all we have lost eight members. We have had three added, and several are likely soon to join the church.

The four out-stations average an attendance of thirty. The Sunday-school is well attended, in which there are sixty children. The daily school at Borisokane continues to flourish. There are over 200 children, chiefly Romanists, and there are about 180 in daily attendance.

ABBEYLIEX.—REV. J. BERRY.

The church has received several additions, and the congregations and the number of inquirers and candidates for baptism have increased of late. There have been seven baptized, we have lost nine by removals and exclusion, and our present number is thirty-one. We have five sub-stations, nine evening schools, and an average attendance of nearly thirty hearers, at the out-stations.

MUNSTER.

In this province we have Kilcooley Hills, Clonmel, Waterford, and Cork.

KILCOOLEY AND CLONMEL.—REV. R. J. WILSON.

During the past year I have removed to the Hills. Here there are four stations. We have a prospect, through a kind friend, of getting a plain place of worship, which will seat about eighty persons. Five have been added by baptism, which make the number in the church nineteen. At Clonmel there is little to encourage, but we must perform our work with fidelity and patience.

WATERFORD.—REV. F. BUGBY.

The whole aspect was extremely discouraging when I came here, the attendance not being more than twenty. That is now doubled, and gives every prospect of being soon trebled.

At Dunmore the reader has access to thirty-four families, one half of whom are Romanists, who receive him cordially. The average attendance on Lord's day is about thirty-seven. We have received four to the church—two have been dismissed, and our present number is twenty-five.

CORK.—REV. B. C. YOUNG.

s I came here in the autumn I cannot
rt for a whole year. When I pitched
ent in Cork the work was standing still;
we are moving. I have baptized twice,
two have joined the church who were
sed before. Our present number is
y-five.

r Monday evening meetings for conver-
i are very interesting. From forty to
persons have attended. A passage of
ure is read, and some person or persons
erhaps present who are unknown to us.
tions are started, and discussion follows.
t may result I know not, but if these
be indicative of the general feeling, then
ad is in a condition of hope, far in
ace of that which existed a few years

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se reports from the missionaries in con-
on with the society, and which appear
e previous pages, supply the facts which
le the Committee to estimate the useful-
of the mission during the past year. The
ber of daily and evening schools has been
what diminished, and the number of
ars is at least one third less than that
rted last year. This has arisen from two
es—first emigration, which has carried
to distant shores vast masses of the
ulation, and chiefly from those districts
e the greatest number of the Society's
ols where located; second, the almost
ernal poverty of these districts, whereby
ense numbers of families with their chil-
have been compelled to seek an asylum
ne union workhouses. During the winter
s were thirty-one schools in operation,
aining nearly two thousand children; but
of these were only temporary, and will
losed during the summer months. They
e opened to enable some pious members
ne church at Abbeyleix to teach the des-
e poor in their neighbourhoods; these
abers themselves being in great straits.
y preferred giving their time to this object,
he small salaries of £1 per month, to
ng for grants from the Relief Fund with-
labour. In their case the grants made
hem were for work well done, and with
t advantage to themselves and their
nerous poor scholars, and who, but for
arrangement, would have had no instruc-
whatever.

hese reports likewise supply satisfactory
lence as to the growing spirit of inquiry
mgst the masses of the people. This is
confined to one district. It is perceived
Munster as well as in Connaught.
nions formerly considered indubitably
, because sanctioned by the authority of
church, are now in a vast number of
ances compared with the statements of
inspired record. *Numerous classes of* inquirers are to be met with in several of the stations; and their earnestness and apparent sincerity encourage those missionaries who have formed them to hope that they will supply numerous accessions to the churches under their care.

There are fifteen churches of which your missionaries are the pastors. To these there have been added during the year one hundred and thirty-eight persons. The losses by death, emigration, and exclusion—and the number of the latter is very small—amount to sixty-one. The clear increase is therefore seventy-seven. The additions to each church averge rather more than nine, the clear increase to each church averages about five. Compared with the previous year, the number of additions to the churches is somewhat greater, the clear increase much more so. Last year the average gross increase was under nine, the clear increase scarcely three. In both respects, therefore, the results are more satisfactory. The members in these churches now number over five hundred. Only one of these churches has been stationary; and one has fewer members now than twelve months ago, notwithstanding that seven members have been added to it during that period, but emigration and death have swept out of it an unusually large number.

The state of the Society's finances has been to the Committee a matter of very deep concern. Some months ago a Sub-committee was appointed to look narrowly into the whole question, and report accordingly. It appeared to them that retrenchment had been carried to its utmost practicable limit. To reduce the Society's agency in Ireland any further would almost nullify its operations, and render it unadvisable to carry it on with its present organization. Every effort has been made to increase the income; yet the liabilities, three months ago, were over £2000! An appeal has been made to those churches who have not recently contributed, and to private friends. The sum realized towards the liquidation of the debt, up to the 31st of March, was £347. Your committee hope, however, that the liberality of the friends of Ireland is not exhausted, and that some further reduction of this balance may be yet expected.

Instead therefore, of having to report, as was feared in December last, a debt of £2000, the Committee have the pleasure to state that the balance against the Society is less than it was at the last anniversary; being £1670 8s. 6d. instead of £1756 1s. 2d.

Meanwhile it must not be forgotten that this state of pecuniary embarrassment tends to impede the Society's operations. To the numerous demands for assistance, it raises an insuperable difficulty. No advantage can be taken of the openings which present themselves. Some of the agents are overwhelmed with labour, beneath which their health and spirits are fast giving way; and no such aid,

as they absolutely require, can be afforded them. At this very time there are two gentlemen, one at Ballina—once a Romanist priest, and lately a curate of the endowed church—and another at Cork, a scholar and a member of Trinity College, Dublin, who have lost all their means of temporal support, by joining the churches in those places; and who are ready to occupy any post which the Committee may assign them. They are superior Irish scholars, and capable of preaching in the native tongue. While the Committee cannot, at present, hold out any prospect to these brethren, of permanent engagement, yet they do not think it right to give them up altogether. They think it prudent to test their qualifications as far as possible, and they have requested the Rev. S. Green to visit Ireland, on a preaching tour, in company with one of the parties referred to, and they are happy to state that Mr. Green has cheerfully complied with their request, and will probably be in Ireland during the month of May.

The Committee are less discouraged by this state of pecuniary embarrassment than they would be if the Mission were in a low and languishing condition in Ireland. Success *there* supports the expectation that aid will be rendered *here*. They feel that they have a better reason than ever, on which to ground their appeal to the denomination at large. While God is graciously blessing the preaching of the cross in Ireland, and giving many souls to your missionaries as the seal of their ministry, they cannot but hope that, in due time, funds will be supplied sufficiently ample to sustain and enlarge their operations.

It only further remains to your Committee to advert briefly to the administration of the Relief Fund during the past year. They withheld all grants up to the latest moment, consistent with the claims of humanity. Very little has been given away in the form of gratuitous relief; and only in cases of extreme destitution. They lament to add that all accounts concur to prove that destitution to be extensive and severe. They have tried, in every way, to relieve through the medium of employment. Some Christian brethren have been assisted, who have established evening schools, others have been put to dig, and prepare turf—a few to break stones, to be afterwards sold for the repair of the roads —and many young women have been employed in making useful articles of lace, which have been sent to ladies in this country, who have kindly undertaken to dispose of them, and the proceeds applied to keep them employed during the winter. But at Ballina the Committee have adopted a scheme first suggested by Mr. Hamilton, of a larger and more systematic description. They have taken a farm consisting of about 136 statute acres, with the view of giving steady employment to as many labourers as possible, and paying them according to the quality and amount of work done.

The expense of cultivation has been carefully estimated, and amounts to about £500 per annum, and the property is held on a lease terminable at the option of the Committee, at one year, or any third year after, during a period of twenty-one years. The rent is £80, exclusive of the customary rates and taxes. Mr. Middleton, a person who has been accustomed to farming, is overseer, and twenty labourers have been employed during the winter, whose wages have enabled them to support their families in comparative comfort; and by an outlay for three months of £100, of which rather more than £70 is for labour, more than one hundred persons have been supported, who, but for this farm, must either have gone into the union, or perished. Up to the present moment, Mr. Hamilton reports that the work proceeds most satisfactorily. The overseer has established a bible class, to meet on Lord's day evenings at his house, besides prayer-meetings during the week. Three labourers reside in cottages on the property, members of the church at Ballina; and while regard is had to the promotion of the temporal interests of the people, their higher interests are cultivated with equal care.

Your Committee have every reason to hope that the produce of the farm will equal the outlay. But even if money be sunk, all persons will admit that this mode of applying the funds committed to their care is infinitely preferable to giving the same amount away, and which could only tend further to pauperize the recipients. On this plan they hope to improve their habits, and elevate their character; and the labourers who have been employed cherish the deepest gratitude for the generosity which has placed funds at the disposal of the Committee for their benefit.

The Committee place these facts before their constituents with confidence. They feel the Society to be one of growing importance and usefulness to Ireland. The blessing of God has rested on the mission, and they commend it afresh to the liberality and prayers of His people, in the earnest hope that this hitherto almost uncultivated moral wilderness may ultimately become as the garden of God.

Subscriptions and Donations thankfully received by the Treasurer, JOSEPH TRITTON, Esq. Lombard Street; and by the Secretary, Mr. FREDERICK TRESTRAIL, and Rev. JOSEPH ANGUS, at the Mission House, Moorgate Sreet; and by the pastors of the churches throughout the Kingdom.

J. HADDON, PRINTER, CASTLE STREET, FINSBURY.

THE

BAPTIST MAGAZINE.

JUNE, 1849.

EARLY LIFE OF THE LATE REV. THOMAS BURCHELL,

TWENTY-TWO YEARS BAPTIST MISSIONARY IN JAMAICA.

THE Baptist Magazine for June, 1846, contained a sketch of Mr. Burchell's career from the commencement of his public course to its close, concluding with these words: "We hope to be favoured speedily with an authentic account of Mr. Burchell's early life." That hope has not been realized till now; but we are more than compensated for the delay by the full and interesting memoir which has just been published by the deceased missionary's brother. No other individual in modern times, we believe, has had the honour of gathering into the church of Christ so large a number of converts as the late Mr. Burchell, and it will be found pleasant and instructive to read the following account of the manner in which God prepared the instrument for the work to be performed, and of the ways in which adaptation for foreign labour was indicated while the future missionary was but a private member of a Christian community at home.

Thomas Burchell was born on the 25th of December, 1799, at Tetbury in Gloucestershire, where his grandfather was pastor of the baptist church. His father was a woolstapler in that town; and he himself was apprenticed to a cloth manufacturer at Inchbrook near Nailsworth. Under the able ministry of Mr. Winterbotham, at Shortwood, his mind was instructed and impressed, and by him he was baptized and introduced to the fellowship of the church at Shortwood, in his eighteenth year. The following account of his early religious experience was read by him at his ordination:—

"It was my happiness to possess pious parents, who ever cherished the most earnest solicitude for the spiritual as well as temporal interests of their children; and who never neglected any favourable opportunity of instilling into their minds the reverential fear of God, veneration for the scriptures, and love

to religion. From earliest infancy I had a kind and affectionate mother, who watched with tenderest concern to improve every occasion of leading my mind to the Saviour, as the best and most beneficent of beings; and of impressing me with the conviction of the baneful and destructive nature of sin,—that I was myself a sinner against the Most High, — and that Christ alone could save me and cleanse me from the pollutions of guilt by his blood.

"These instructions, however inefficient in accomplishing the great object for which they were designed,—the conversion of my soul,—which could be effected only by the almighty influences of the Lord the Spirit, were, nevertheless, highly beneficial; and I have since been led to consider them as having (by the divine blessing) prepared my mind to receive the seed of divine truth. If they failed to renew my nature (as all merely human efforts must), they yet had this effect: I could not sin so cheaply as some of my school-fellows and associates. When they displayed a feeling of bravado, by the language of imprecation, I have been restrained from following their example by the thought, 'How could I, in such case, again enter into the presence of my parents, who would be so justly offended?" When inclined to shake off the restraints of a partially enlightened conscience and of religious scrupulosity and be as other youths, it has been then I have felt the advantage of careful domestic instruction. It has proved as a corrective of many a pernicious feeling, and prevented me from plunging into those deeper and darker scenes of depravity and vice to which I might otherwise have been carried to my ruin.

"As I advanced towards the age of fourteen, I often and seriously considered the claims of the soul, of religion, and of eternity. I was uneasy, for I felt that I was not what I ought to be; nor what I must be, if ever I were saved. Comparing myself with others, I deemed myself better than many. Still I was conscious I was not a Christian. Sometimes, after retiring to rest, I have meditated on my character and prospects, and wept with anguish at the thought that I was far from the kingdom of God: and although I palliated my guilt, and endeavoured to ease my conscience by referring to my outward morality, still I could not rid myself of the impression that I was living 'without God and without hope in the world.' At times I prayed, but more generally endeavoured to divert my thoughts to other subjects. This period was one of great perplexity to me. I had no pleasure in a course of sin, and still less in retirement. At length I resolved on a new mode of life, to forsake my usual associates, and to devote more time to reading and self-improvement. After pursuing this for some time, my conscience was set more at ease, but I sank into a state of apathy.

"Although I had now struck upon a rock most truly dangerous, my recently adopted course was overruled for my benefit. For, having arrived at a critical period of life, when the character begins to unfold, and the inclinations acquire firmness and decision, it occasioned peculiar anxiety to my friends, who watched my every movement in order to give a correct bias. My mother, perceiving I was disposed for retirement and reading, improved the circumstance by expressing her approbation, and by requesting me, during the winter evenings on which I had then entered, to read to the other parts of the family. Having observed that I took particular pleasure in missionary intelligence, she procured for me, in addition to the Baptist and Evangelical Magazines, many numbers of the Baptist Periodical Accounts which, while

ited the deepest interest, pro-
nvictions for which I shall
ıless God through eternity.
ıe spring of the following year,
› much more seriously inclined.
his time, also, my parents re-
letter from my elder brother,
ident in Staffordshire, stating
ıge which he had undergone,
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'the good part.' On reading
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emotions of pleasure and pain:
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acter and prospects of my elder
ınd sister. I loved them most
ately, and rejoiced to believe
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t, I was overwhelmed with dis-
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ıd solemn resolutions, but, as
re made in my own strength,
re too soon forgotten. *I was
rought to hate sin*, for I loved
its enjoyments; so that while
› to escape hell, I was not dis-
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irement and reflection, perused
› with increasing interest, and
›r divine illumination. I also
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to be instructed and directed;
› longer a careless but an anx-
er. I listened as one earnestly
d to receive benefit, and to be
rom the miry clay in which I
› be set so fast. Long had I endeavoured to extricate myself, but the more I strove I found that I sank deeper and deeper, it was this that drove me to the sanctuary, hoping to hear tell of One who was strong and mighty to save. From infancy I had sat beneath the preaching of the gospel, but the service was only a weariness to me. Now things were changed; I hailed the dawn of the sabbath, and my heart was gladdened at the prospect of going up to the house of the Lord, though never a sabbath evening closed upon me, but I retired to rest weeping on account of a deeper sense I had of my sinfulness.

"In the course of my reading, I was led to peruse Watts on the 'Joys and Sorrows of the World to come;' and never shall I forget the overwhelming impression it produced on my mind. I had before seen I was in danger, but was not conscious of one half of my peril. I knew I was a sinner, but never till then did I feel the evil of violating God's holy law. I had previously thought on my condition and sighed, but now I trembled. Formerly I had thought it would be cruel in God to doom me to perdition, I now saw that he would be just in inflicting on me his heaviest judgments; that salvation was entirely unmerited on my part, and that if ever enjoyed by me it must be wholly of free, rich, and sovereign grace. In my perplexity I had prayed for light and help; I now cried, 'Save, Lord, or I perish.' I had before excused my weakness and imperfections, but now I hated myself on account of my great wickedness. I no longer needed the aid of resolves in order to abstain from my prior courses and companions; the recollection of the former made my tears to flow profusely, the sight of the latter made me tremble.

"In this state of mind I embraced every opportunity of repairing to the mercy-seat:—Where else could a guilty, perishing sinner resort? It was my

last, my only resource, and I felt that I was praying to One alike able and willing to save. It was here that the gracious sayings of Christ were applied with power to my heart,—'Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened to you.' It was not, however, so much the words which interested me, as the endearing manner in which He represented the conduct of God. 'If a son shall ask bread of any of you that is a father, will he give him a stone? or, if he shall ask a fish, will he for a fish give him a serpent? or, if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children, *how much more shall your heavenly Father give the Holy Spirit to them that ask him!*' Luke xi. The preciousness of this scripture to me at this period was indescribable; it cherished in me hope of forgiveness, and gave encouragement to persevere in seeking an interest in the blessings resulting from Christ's death. The bible became more dear to me, I viewed it as my choicest treasure, and derived from it the richest consolations. I also read Doddridge's 'Rise and Progress of Religion in the Soul,' and Baxter's 'Saints' Rest;' books which proved invaluable to me in confirming my hope, correcting my errors, and establishing my heart in the ways of religion. Some time in the year 1816, I was presented with a copy of the Memoirs of Mrs. Newell—a volume which I read with the most intense interest, as it made me acquainted not only with the hopes but also the joys of religion. It prompted me to seek the highest attainments of evangelical holiness, it incited me to more frequent and fervent devotion; so that the pleasures I now realized in communion with the adorable Saviour would, I felt, more than recompense a life of toil, of sacrifice, and of suffering, in his service. I walked in the light of his countenance, and was often constrained to say, both of the closet and the sanctuary, 'Lord, it is good to be here!'"

When "peace and joy in believing" had become his happy lot, he addicted himself to rising soon after day-break, taking with him a book or two for self-improvement and meditation, while enjoying the fresh breeze of morning. Most generally he bent his steps toward a wood, belonging to a nobleman who lived in the neighbourhood. Soon after commencing these rambles, he was one morning quietly advancing in a winding path, when he found himself suddenly confronted with one of the gamekeepers, who, springing from behind some trees, and supposing the wanderer to be in quest of game, presented a gun at his breast, at the same time telling him he was a dead man if he did not stand still and surrender. He was startled a little, but soon recovering himself said that his only object in coming there was to enjoy privacy with his book. The keeper not being quite satisfied first demanded his address, and then a sight of his books. He immediately took a small bible out of his coat pocket. The keeper appeared surprised; and after having entered into conversation with him, told him to consider himself safe at all times on any part of the property.

He went in a different direction the next three or four mornings, but determining afterwards to resume his favourite walk, he met the nobleman's servant at the same point, who, accosting him respectfully, begged of him, if it were not asking too much, to read a chapter out of his bible, and explain it to him, adding, that he had waited there two hours each morning since the first meeting, greatly fearing he should never see him there again. The request was gladly complied with. The youthful Christian,

now unexpectedly led by circumstances to assume the character of an instructor, became much interested in the man, and frequently resorted to the spot, where he was sure to find him anxiously awaiting his arrival. These interviews were not in vain.

In the course of next summer, Mr. Burchell's younger sister was on a visit at his employer's. One Sunday, after the services of the day were ended, she accompanied Miss Brinkworth in a walk round the sheet of water adjoining the factory. Almost before they were aware, lured on by the calm loveliness of the evening and the sylvan beauty of the scenery, they had extended their wanderings into a part of the adjoining wood, when their attention was arrested by the music of voices blending in a song of praise. Following in the direction whence the sound proceeded, they at length came to a small but neat cottage, and, on listening, recognized the words of a hymn. They retired, without interrupting the solemn exercises of family devotion; and when they mentioned the circumstance next morning to Mr. Burchell, his countenance beamed with pleasure as he rejoined, "It was the keeper's family you heard singing, and *he is my first convert!*"

But, if the first, he was not to be the only one from the same locality. At this time, a juvenile member of the family was unhappily the subject of an impetuous and ungovernable temper; and on this account a great trial to her mother. Mr. Burchell had often gently reproved her, but hitherto with little effect. One day she had been distressingly violent. After dinner he followed her and his sister into the garden, and, having conducted them into a bower, he addressed her most seriously and affectionately, and then knelt down and offered prayer on her behalf. On retiring, he urged her to go to her mother and ingenuously confess her fault. She was relentless. He then said, 'H——, I must leave you now; but remember those words of the inspired writer, "He that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy."' From that time he ceased his reproofs. Several years after, his sister again visited that neighbourhood; and, in an interview with Miss Brinkworth, the latter referred with deep emotion to the incident above recorded, and said, 'Those last words of your brother have rung in my ears ever since, day and night; and I shall have to thank him through eternity for his fidelity and kindness, for they have been the means of bringing me to see my awful state as a sinner, and, in my conversion, of preparing me to soothe my dear mother during her last two years of affliction and sorrow.' When Mr. Burchell visited his home in 1833, his sister mentioned the circumstance to him. He was just come off from one of his missionary tours through his native county. 'Ah!' said he, 'poor H—— is now dead! It was not my happiness to see her while I was out; but I heard that she died triumphantly happy. She was one I often prayed for. "Cast thy bread upon the waters, and it shall be found after many days." This I have frequently proved to be true.'

This devotedness to his highest interests, however, did not divert him from a course of activity in the discharge of his secular duties. He was at this time a noble specimen of the Christian as described by the apostle Paul,—'Not slothful in business, fervent in spirit, serving the Lord.' Having become familiar with the mechanical processes of his vocation, and apt in the discharge of his general obligations, his conduct was so far appreciated by Mr. Brinkworth, that, by way of encouragement and reward, he kindly

gave him leave occasionally to procure a little wool for himself, and to make it up into cloth on his own account. In the same spirit, his father made him a present of his first supply of the raw material. Little, however, did any one of the party anticipate the adventure which this would originate, and the important results which would follow.

The first piece of cloth Mr. Burchell could call his own, he disposed of to a house in Bristol. About a week afterwards he was in the company of a friend, who, in ignorance of the transaction, happened to say that a certain party (mentioning the self-same house) was reported as likely to fail. On hearing this he sought and obtained permission to be absent from home on the following day. It was the summer season. The splendours of noon had long since passed, and were softening down into the chastened radiance of evening. It occurred to him, that if he could start that night he should gain considerable time, and arrive in Bristol (nearly thirty miles distant) some hours before the coach, which did not leave until the morning. His determination was at once taken. Between eight and nine o'clock he commenced his journey, and continued to walk on briskly until it was quite dark, when he turned into an inn on the roadside. Here he rested until daybreak. The worthy host advised him, on departure, to strike across the country and make for the Severn, where he would be sure to find a boat, which would take him down in good time. He did so; and on nearing the river, which lay stretched out in noble amplitude before him, saw a boat push off from land. He hailed the men in her, but they seemed in haste to be gone; he then called more loudly to them, but they pressed on the more vigorously, and were soon out of hearing.

On looking about he saw another boat, and feeling that if he did not succeed in this instance he would fail in the object for which he had come so much out of a direct course, he resolved to make every effort to induce her little crew to return to shore and take him in. He accordingly took off his coat and waved it in the air, and soon had the satisfaction of observing that they had brought the boat up, and seemed to be debating whether or not they should comply with his wishes. In about ten minutes they put back, but as they approached, it struck him that he had never before seen five such desperate looking fellows. After some objection on their part they told him to get in. He had not done so long, however, before he found that he was in most undesirable company. Several of the men whispered to each other a good deal, and now and then he caught a word, the import of which made him feel uneasy and anxious. At length he perceived they were steering in an opposite direction. On his referring to this fact, one of them, a brawny Irishman, exclaimed, 'Och, my jewel! and do you think you are going to lave us so soon, now that we have nabbed you at last? Do you see, jewel? (pointing his finger to the water on which they were floating) you shall go and see the bottom of Davy Jones's locker, before you go to land again.' They all now set up a shout in confirmation of their murderous design, and as though to urge each other on to the deed.

Somewhat alarmed, their threatened and helpless victim asked, who they thought he was? At this they laughed, and said, 'Do you take us for fools?' From their horrid oaths and avowed intentions he perceived that they took him for a spy in the preventive service; and he could now see, by some kegs of spirit which had been covered up in the bottom of the boat, that they were a party of smugglers. Again and again

he assured them that he was not the person they suspected him to be, but to no purpose; they only renewed their threats of immediate and signal vengeance. Finding he could not gain on them by merely asserting that he had no connexion with government agents, he began to address them in a very serious strain; reminding them that if they did him any injury God would judge them for it. After some little while, he saw the countenance of one relax, and observed a tremor pass over the frame of another. Still they did not alter the wrong course they had been steering for some time.

He then addressed each one separately and solemnly, saying, that each would have to stand, in his own person, at the bar of God, and receive according to his deeds, whether good or bad. At length the man who seemed to sustain the office of captain cried out, 'I say, Dick, I can't stand this; we must let him go. I don't believe he is the man we thought he was. Where do you want to be put out, sir?' The traveller replied, that he wished to be taken up the Avon to Bristol. The man said, 'We cannot go up so far as that, as we dare not pass Pill; but we will take you as far as possible, and put you in a way to go on.' He thanked them, and begged them to make the utmost speed, as his business was urgent. Finding them so far subdued, he took the opportunity of speaking of their nefarious mode of life. They all appeared struck with his statements and conduct; and on his landing refused to receive what he had stipulated to pay as fare; at the same time offering to forward one of the kegs of spirits to any place he would mention. One of the men also accompanied him to a farm-house, and so far interested the occupant in his favour, as to induce him to drive him to Bristol in his family tax-cart. He thus reached the end of his journey, at an early hour in the morning, and as a result, succeeded in recovering the greater part of his cloth.

Some years after, on his first return from Jamaica to this country, Mr. Burchell met the smuggler who had accompanied him to the farm house, in a small village, near the Cheddar cliffs in Somersetshire. The man proffered his hand, at the same time reminding him of their previous interview. He was much surprised at his altered appearance, and inquired what was the cause. 'Ah, sir (said he), after your talk, we none of us could ever follow that calling again. I have since learnt to be a carpenter, and am doing very well in this village, and attend a chapel three or four miles off. And our poor master never forgot to pray for you to his dying day. He was quite an altered man; took his widowed mother to his house, and became a good husband, and a good father, as well as a good neighbour. Before, every one was afraid of him, he was such a desperate fellow; afterwards, he was as tame as a lamb. He opened a little shop for the maintenance of his family; and what was better still, he held prayer-meetings in his house. The other three men now form part of a crew in a merchant vessel, and are very steady and well behaved.'

While he continued with Mr. Brinkworth, the energy of Mr. Burchell's character was tested on a variety of occasions. One day a gentlemanly looking man, made his appearance at Inchbrook factory, wishing to transact business with its master. In his absence from home on a journey, Mr. Burchell saw him, and the stranger immediately presented his card, stating that he had been recommended to call on Mr. Brinkworth by several respectable parties in the same line, specifying three of the church and congregation at Shortwood, whose names were familiar,

and a sufficient guarantee of respectability. The purchaser made his selection of cloths, and expressed a wish that they might be sent off by that night's waggon for London. As it was his first transaction he would pay half in cash, and give a bill for two months for the remainder; and provided the goods were approved of in the market, he would open a regular account, which he hoped would be mutually advantageous. He then put down £50 in bank notes, adding, that he was going to dine with a certain gentleman that day, and to spend the following one with the first family in the neighbourhood, under whose hospitable roof he might be seen, if another interview should be wished.

The order was fulfilled according to desire. But the next morning brought with it some latent suspicion that all was not right. Mr. Burchell hastened to an adjacent town, and tendered the notes at a bank, when he was informed they were of no value, as the house by which they were issued had failed. On his return homeward, he called on the parties with whom the stranger said he was to dine, and found that no such visitor was known by either family. He retraced his steps to the factory, and at once made arrangement to go up to town by the night coach, in the hope of arriving there before the goods. The hundred miles were accomplished in the usual time; and as he was driving to the waggon office in a hackney coach, he saw the purchaser walking down the street. Leaving the vehicle, and without giving an opportunity of recognition, he at once linked arms. The gentleman looked aghast, and on recovering himself, would have run off, but his pursuer held him fast, and told him he would instantly give him into custody if he did not restore him the cloth. Ignorance of the transaction was urgently, *but as vainly* protested; and the tenacious grasp of the creditor at length extorted from the swindler a promise that, provided no legal measures were taken against him, he would give up the goods.

They now proceeded together, but still most firmly united. Just as they reached the office, a light cart, containing the cloth, was leaving it, under the care of several accomplices. Perceiving they were discovered they at once took to their heels. Mr. Burchell then made his companion enter the cart, and drive him to his lodgings, where the goods were secured. He then sat down, and talked to the culprit, concluding his address by saying, '"There is a way that seemeth right unto a man, but the end thereof are the ways of death;" and if, sir, you continue in your present evil courses, you will find it to be so to your sorrow.' The offender was greatly distressed, thanked his reprover with great earnestness, and having resumed his seat in the cart drove off.

A few weeks afterwards, Mr. Burchell had occasion to revisit town on business; and as his eyes glanced over a newspaper, he read the description of a person who had been taken up for horse stealing. Though the name was different, the description so perfectly corresponded with the appearance of his former acquaintance, that he determined to ascertain the fact. He accordingly applied for an order to visit him in prison. On being ushered into the cell, he found his conjectures to be correct. The man was confounded and unable to speak; but on being assured by his visitor that no unkind intention was entertained, but rather a benevolent one, he buried his face in his hands as he exclaimed, 'Oh! had I but seen you a few days before I did, it would have saved me from all this bitter sorrow; but now I shall prove your words to be true. I have not forgotten your advice and kindness, and never can. The re-

membrance of it will accompany me to Botany Bay, whither I shall undoubtedly be sent.' Having recovered a little self-composure, he proceeded to state, that after he was released on the former occasion, he resolved to break with his companions, and told them so. They agreed to divide what spoil they had; at the same time exacting from him a promise to leave the country, so that he might not molest them. To his lot there fell some horses, which he and others had stolen in Oxfordshire on his way down to the manufacturing districts. These he resolved to restore to the several properties whence they had been taken, for which purpose he adopted a circuitous route to avoid detection; but he was taken, and brought to London. At the close of this recital, he implored his visitor to come and see him again; this, however, was impracticable, as he was to leave for the country that evening. The contrite man was much distressed at this, and said, 'Had I but heard such words before as those you have spoken, my lot would have been a very different one.' He then shook hands with his friendly adviser, and prayed that blessings might rest on him all the days of his life.

His adaptation for missionary work, for which he ardently longed, appearing clearly to his pastor and other friends, the remainder of the term of his apprenticeship was relinquished, that he might at once enter on a course of preparation for his 'high and holy calling;' and having bade adieu to the busy avocations of the factory, he turned his attention to literary pursuits.

Having separated him to the service of Christ, the pastor and church at Shortwood cordially united in commending him to the attention of the Committee of the Baptist Missionary Society, who at their monthly meeting held October 13, 1819, resolved to request his attendance at the meeting ensuing. Accordingly he repaired to London, and in the morning of the 25th of November, made his way to the Society's rooms then in Wood Street, Cheapside. While sitting alone in an ante-room, awaiting his summons with a palpitating heart, another young man entered. After the customary salutation silence ensued for some minutes. At length he asked the stranger whether he were a member of the committee? 'I am not,' was the reply, 'but have arrived from the country to appear before the committee as a candidate for missionary service.' Mr. Burchell hastily rose from his seat, and, grasping his hand with affectionate and warm emotion, asked if he were the young man he had been expecting as his associate from Norfolk? On receiving an answer in the affirmative, he rejoined, 'and I am come for the same object from Gloucestershire:—how glad I am to see you.' Such was his first interview with Mr. Phillippo. Sympathizing, as both parties did, in the one great enterprise, to the prosecution of which they wished to devote their future lives, they needed no further or more formal introduction; but resuming their seats gave free expression to their common anxieties, hopes, and fears; commencing a friendship of much warmth, to be suspended only by death. The two candidates were accepted; and Mr. Burchell was directed to proceed to Bristol College."

After a residence of four years at Bristol, he was publicly designated to missionary work in Bethesda chapel, Trowbridge. "At that time when the addition of fifty converts in the course of a year to any separate branch of a mission was regarded as extraordinary, the audience were struck by the terms employed by the large hearted Saffery, when, in the ordination prayer presented by him, he desired of God that 'he would not withdraw his servant

from the field of labour until he had been instrumental in the conversion of at least ten thousand souls.' It would, perhaps, be impossible to ascertain with anything like accuracy the number of those savingly benefited by Mr. Burchell's ministry, but those who have had an opportunity of carefully observing the progress of events have thought the prayer little less than prophetic."

Mr. Burchell embarked for Jamaica on the 17th of November, 1823; and after an unusually tempestuous voyage he and Mrs. Burchell were rejoiced to drop anchor in Montego Bay, on the 15th of January, 1824. It was the goal of their hopes; it was destined to become the theatre of their self-denying labours, their bitterest trials, and their noblest triumphs.

ASSOCIATIONS OF BAPTIST CHURCHES.—THE PRESENT.

The readers of the Baptist Magazine and the denomination generally are much indebted to Mr. Pottenger for the interesting sketch of baptist associations given in the last number. It is well for us, in these days of ease and quiet, occasionally to look back upon the past, and to contemplate the self-denial and the suffering of those who, in evil days and amidst evil men, witnessed for the truth. "Then those who feared the Lord spake often one to another," not only were they bound together as having "one Lord, one faith, and one baptism," but a community in suffering held them in closest bonds of sympathy, and they were thus fitted to do and to suffer, and were led in solemn earnestness to associate, for the revival of religion and the glory of God: and this they did, although the hand of the strong oppressor was raised to strike, and pains and penalties awaited them. Surely they being dead yet speak; and one of the questions which should reach the attentive ear of the modern baptist is, whether now and in future times associations such as those instituted of old shall be maintained and continued; and not only be maintained and continued, but be made living things, working to the further development of spiritual *life*.

Though but a mere truism, yet the thought should be had in constant remembrance, that it is the inevitable tendency of organizations, even for religious ends, to deteriorate into the mere mechanical. There can, indeed, be no aggregation of spiritual power by institutions merely. The wise walking with the wise grow wiser. Iron sharpeneth iron: but iron will not give point to lead, nor can pure, spiritual intellect vivify the twice dead, or bear upwards and heavenwards on its pinions that which is of the earth, earthy.

Let it, then, be confessed that our associations are not what they ought to be; that, generally, they do not powerfully tend to promote the welfare of churches, or to extend the cause of the Redeemer; generally, they are not as the gathering together of "live coals" upon the altar of faith and love; they do not enlighten and warm all coming within their influence, nor is the smoke, as of a united sacrifice, seen to arise from them toward the heaven of heavens. If it be so, "Is there not a cause?" and have we the courage to seek it out, and sufficient humility and honesty frankly to declare and confess the same in order to amendment?

It is fully conceded, that while there are high and holy motives sufficient to

give the most solemn and earnest tone to our associated meetings, there are not now in action those peculiar circumstances which combined to press, as it were, our spiritual forefathers into close communion with each other. We are not tried as were they, nor is the dross of mere profession driven off from the churches by the fierce fire of persecution. Yet there is reason to fear that we are even below our circumstances. In saying this we do not affect to speak of associations from a point which has given a wide circle to our observation, and would be anxious not to generalize upon insufficient facts. We can only testify to that which it has been our lot to observe and to hear, when "associated" with honoured brethren and fathers in the churches.

Speaking, then, with this limitation, and thankfully acknowledging the degree of intellectual gratification and moral help which associations have yielded, we must be compelled to confess that there has appeared—

A want of earnestness and directness of purpose at some of these gatherings; insomuch that the thought has forced itself again and again upon the mind, that instead of a solemn purpose to promote the glory of God and the revival of religion, the objects, though not consciously such, were pleasant, social intercourse and a holiday. Hence an enormous waste of mental and moral power. Surely an association of churches should be nothing less than a galvanic battery, adapted to give healthful, energizing shocks to the entire neighbourhood of the locality in which the meeting was held. Ought it to be, that a few hundred persons should have the delectation of hearing discourses on given subjects within a meeting-house, and thousands, perhaps tens of thousands around them, know nothing of the gathering, and derive no advantage from it? Ought it to be, that the people of the town should "wonder what it was all about?" Ought ten, twenty, thirty evangelists and teachers to sit dumb and idle, and, perhaps, a torturing audience to the preacher who discourses to them? Would it not be a suitable and most worthy use of the occasion, were some of these brethren to take possession of the town, its suburbs, and the nearest villages, and in a square, or at a place where two ways meet, or on a village green, preach "Jesus and the resurrection?"

We are aware that two objections may be raised to such a course; first, that it would deprive the ministers of services which, at least to some extent, are designed for their benefit. And, secondly, that the business of the association generally demands nearly the whole of the time not occupied by public services. To the first objection we would say, that it implies a form of spiritual or intellectual selfishness, and that in such a case as this "it is more blessed to give (instruction) than to receive." With respect to the second objection it may be observed, that if association business proper were methodized and treated in a brief and business-like manner, and that which really is not business were rigidly excluded, then there would be time for the work of the Christian man, even in the short "to-day" of an association meeting.

May we be borne with in speaking very plainly on other matters which give a tone to associations? There has sometimes been, to our apprehension, a want of self-denial, of dignity, and of settled gravity on these occasions. If there has not been levity there has, with some, been far too much of relaxation. There has been too little care to promote pleasant, intellectual, and fraternal intercourse, and too little of settled purpose, to make the occasion one of high spiritual converse. Churches have

in some cases, almost repelled association meetings from their towns, and difficulties have arisen as to the next place of meeting, because a state of things has grown up, without protest, which makes these meetings burdensome to the few who generally have to make arrangements for them. The "carnal things" have had too much prominence given to them, and a change in this respect is necessary in order to more healthful association meetings. At these times something less than even what gospel law and conscience allow, would be an error on virtue's side. The well meaning host should not be expected to sanction the slavery to and the tyranny of, the tobacco-pipe, nor allowed to press successfully the use of the spirit case; nor should the minister or messenger even look upon the wine in its redness, even though, when at home, enjoying these luxuries.

Let not this be thought harsh, nor be rejected as coming from an unreasonable ascetic. It is not so, but the utterance of careful charity. Have we not seen the rush from the dinner-table and the profitable intercourse which should have followed? Have we not seen, pipe in mouth and hands in breeches' pocket, a good man looking the antipodes of good taste, to say nothing more? Have we not been made to feel that the odour of ardent spirits does not blend fittingly with the odour of sanctity? Have we not shrunk into ourselves with the idea, that to those without these things would have the appearance of evil? Have we not heard of the young and sensitive in households being scandalized, and of the satirical mockery of irreligious members of pious families?

And, then, amidst these too abundant comforts and indulgences, has come another painful thought; it is this,—we have met to appropriate our too scanty association fund. Ah! what tales are then unfolded! What sorrowful disclosures are then made! Poor ministering brethren with their sufferings and hard privations! For months we were haunted with the disclosures of this kind at an association; the means of relief so small, the wants pressing and so great. Facts of this kind, disclosing the struggles of brethren with corroding and hopeless poverty, are enough of themselves to compel a spirit of seriousness, and the exercise of self-denial at an associated meeting; and may we not add, that facts such as these should have their practical influence before the association meeting! Will not the reader suffer the word of exhortation, and willingly be entreated to some act of self-denial, in order to a larger contribution to the association fund? The minister does not like begging at all; he does not often preach on the neglected subject of almsgiving; he rarely, perhaps, repeats in your hearing the apostolic injunction, "ministering to the necessity of the saints," much less does he urge strongly the claims of the association fund, for it is like pleading the cause of his own order. Do you, then, consider these things, and out of your abundance communicate freely, or from your necessities draw the luxury of a self-denying contribution.

One word more. If a larger interest is to be excited in the subject and operation of associations, the members of each church must be helped to a larger acquaintance with every other church. We cannot feel any interest in the affairs of the inhabitants of the moon. Knowledge is essential to sympathy. Moral statistics, or even local facts, are really not below the dignity of the pulpit, and the very fastidious or the very clumsy might remit them to the vestry and a week-night meeting. There are two or three things which would do much to make associations real, and add to their power of doing good to the churches, and beyond the churches.

Let the association be made the subject, or rather let it give the tone to a grave discourse on the Lord's day, and a popular lecture on the week day, by every minister upon his return from the meeting. It would be impertinent to suggest the topics of a discourse or to hint at illustrations; but of the lecture recommended we may venture to hint that pleasing, and varied, and instructive materials abound. The town where the meeting has been held—its general features and more marked peculiarities—historical incidents—trade, population—character of the population—moral and social phenomena — its religious aspect—the establishment—character of parochial teaching, whether "high and dry," "evangelical," or "anglo-catholic." Nonconformity—its history in connexion with the town—its power or its weakness—the associated church, its history, its condition, and prospects—what the Head of the church has done for it, and what it is doing or not doing for the ascended Lord. These topics, and others which naturally suggest themselves, would furnish matter for a lecture or lectures, which even in weak hands would not fail of being attractive, and, while useful to the young, would not be unacceptable to the general mass of the members of any church.

Further, the "Circular Letter" should not be permitted to become a dead letter. The fact of its being in print, and the subject of it, might advantageously be intimated more than once from the pulpit; this done, then there might be readings in it on two week-night meetings, its arguments be paraphrased and popularized, and the production be subject to genial and kindly criticism, and its truths and exhortations then warmly and earnestly enforced.

These things and others which might be suggested would tend to give life to the dead forms of associations; they would give depth, and strength, and comprehensiveness to Christian sympathy; they would help toward realizing oneness in our common Lord; they would strengthen us to do his will; they would lead to the joyful utterance, "Behold how good and pleasant a thing it is for brethren to dwell together in unity," and help us to go on from company to company, drinking of the refreshing pools, till the whole associated Israel appear before God in Zion which is above.

J. W.
O.

CHARACTERISTICS OF THE PRINCIPAL MISSIONARY SOCIETIES.

The Moravian Mission has ever been remarkable for a spirit of humility and self-denying perseverance amidst difficulties and disasters. The Church Missionary Society ranks high for the dignity of its position, and the extent of its patronage. The Wesleyan Missionary Society is to be honoured for its holy zeal and activity; its willingness to work, and the skill with which it raises and employs its resources. The London Missionary Society, while combining most of the qualities attributable to other noble institutions, is eminent for the comprehensiveness of its basis, the undecaying strength of its energies, and the glory of its martyrs. The Baptist Missionary Society is peculiarly distinguished for its translations of the scriptures into the oriental languages—for the chief part it has borne in the destruction of slavery in the west—and for the accomplishment of great things by comparatively insignificant means.—*The Missionary World.*

EXTRACTS FROM A DEACON'S SCRAP BOOK.

FLATTER not thyself in thy faith to God if thou wantest charity for thy neighbour, and think not that thou hast charity for thy neighbour if thou wantest faith to God: wherever they are not both together, they are both wanting; they are both dead if once divided. —*Quarles.*

THE way to subject all things to thyself is to subject thyself to reason. Thou shalt govern many if reason govern thee. Wouldst thou be crowned the monarch of a little world—command thyself.—*Ib.*

WHEN thou seest misery in a brother's face, let him see mercy in thy eye. The more the oil of mercy is poured on him by thy pity, the more the oil in thy cruse shall be increased by thy piety.—*Ib.*

IF thou art rich strive to command thy money, lest she command thee. If thou know how to use her she is thy servant, if not thou art her slave.—*Ib.*

WHEN thou prayest for spiritual graces, let thy prayer be absolute; when for temporal blessings, add a clause of God's pleasure; in both with fear and humiliation. So shalt thou undoubtedly receive what thou desirest, or more, or better. Never was prayer rightly made, unheard; or heard, ungranted.—*Ib.*

HATH any one wronged thee be bravely revenged, slight it, and thy work is begun; forgive it, and it is finished. He is below himself that is not above an injury.—*Ib.*

IN thy apparel avoid singularity, profuseness, and gaudiness; be not too early in the fashion nor too late. Decen half way between affectation and glect; the body is the shell of the apparel is the husk of that shell; husk often tells you what the kerne —*Ib.*

So often as thou remembrest sins without grief, so often thou rep est those sins for not grieving. that will not mourn for the evil w he hath done gives earnest for the he means to do. Nothing can ass that fire which sin hath made, but water which repentance hath draw *Ib.*

IF what thou hast received from thou sharest with the poor, thou gained a blessing; if what thou taken from the poor thou givest to thou hast purchased a curse into bargain. He that applies to pious what he hath got by impious us robs the spittle to raise a hospital, the cry of the one will outplead prayer of the other.—*Ib.*

IF thou hide thy treasure upon earth how canst thou expect to fin in heaven? Canst thou hope to sharer where thou hast reposed stock? What thou givest to G glory and thy soul's health is laid u heaven, and is thine; that which exchangest or hidest upon earth is —*Ib.*

REGARD not in thy pilgrimage difficult the passage is, but whithe tends; nor how delicate the journe but where it ends. If it be easy, pect it; if hard, endure it. He cannot excuse a bad way accuses own sloth, and he that sticks in a passage can never attain a good journ end.—*Ib.*

PRIDE is the ape of charity, in show not much unlike, but somewhat fuller of action. In seeking the one take heed that thou light not on the other. They are twin parallels never but asunder. Charity feeds the poor, so does pride; charity builds a hospital, so does pride; but in this they differ, charity gives the glory to God, pride takes her glory from man.—*Ib.*

IF thy brother hath privately offended thee, reproach him privately; and he having lost himself in an injury, thou shalt find him in thy forgiveness. He that reproves a private fault openly, betrays it rather than reproves it.—*Ib.*

LET me never fancy I have zeal till my heart overflows with love to every man living.—*Henry Martyn.*

CONCERNING THEM WHO ARE ASLEEP.

1 Thessalonians iv. 13.

BY MARY ELIZA LESLIE.

Calmly they sleep!
How soft and sweet their present slumbers are!
They're freed from sin and every earthly care:
Calmly they sleep!

Calmly they sleep!
For nothing now disturbs their quiet rest:
Their weary spirits now are fully blest:
Calmly they sleep!

Calmly they sleep!
No troubled dreams their slumbers ever break,
And make them with affright start up and wake:
Calmly they sleep!

Calmly they sleep!
For every piercing heart-felt woe is past,
They have been wounded with the very last:
Calmly they sleep!

Calmly they sleep!
Their sad and weary warfare now is o'er;
Their enemies will never fright them more:
Calmly they sleep!

Calmly they sleep!
Their sweet and peaceful features seem to express,
A part of their o'erwhelming happiness:
Calmly they sleep!

Calmly they sleep!
Upon their open, cold, and snow-white brow,
Appear no marks of deepest sorrow now:
Calmly they sleep!

Calmly they sleep!
A lovely smile rests on their placid face,
Which even changing death doth not displace;
Calmly they sleep!

Calmly they sleep!
They seem like some fair infant laid to rest
Upon its mother's pure and spotless breast:
Calmly they sleep!

Calmly they sleep!
As if they soon would wake and speak again,
And charm us with their rich and pleasing strain:
Calmly they sleep!

Calmly they sleep!
The weeper's wail will never them awake:
They will not rise for the fond mourner's sake:
Calmly they sleep!

Calmly they sleep!
And will they never, never wake again?
Will they for ever in their sleep remain?
For ever sleep?

Calmly they sleep!
Yes, though no human cry can break their sleep;
No mourner's wailing, though most loud and deep,
Can break their sleep!

Calmly they sleep!
Yet they shall be awakened at the last,
At the loud sound of the archangel's blast,
They'll wake from sleep!

They'll wake from sleep!
Transformed into His image they'll arise,
And upwards mount to meet him in the skies:
They'll wake from sleep!

They'll wake from sleep!
And never more shall they in silence lie:
And ever more they'll joy with transport high:
They'll never sleep!

They'll never sleep!
But ever will they sing his wondrous grace,
Which from the lowest pit their souls did raise:
They'll never sleep!

They'll never sleep!
But ever mingle with the angel-choirs,
And strike with rapture deep their golden lyres:
They'll never sleep!

They'll never sleep!
But with their Saviour they will ever dwell,
In peace unknown and joy unspeakable:
And never sleep!

CHRONOLOGICAL PAGE FOR JUNE, 1849.

		SUN RISES & SETS.	FAMILY BIBLE READING.	MEMORANDA.
1	F	3 51	Judges xvii.	1842, Jubilee Meeting at Kettering.
		8 4	Romans vi.	Jupiter conspicuous in the evening.
2	S	3 51	Judges xviii.	Venus in eastern horizon an hour bef. sunrise.
		8 5	Romans vii. 1—20.	1844, Daniel of Ceylon died.
3	Lᴅ	3 50	Psalms.	Sunday School Union Lessons,
		8 6	Psalms.	Matt. v. 13—26, 33—48, Josh. xxiv. 14—28.
4	M	3 49	Ruth i.	1717, Formation of Particular Baptist Fund.
		8 7	Romans vii. 21—25, viii. 1—11.	Moon rises, 33 min. past 6, evening.
5	Tu	3 49	Ruth ii.	Baptist Irish Committee, 6, evening.
		8 8	Romans viii. 12—39.	Full Moon, 27 min. past 10, night.
6	W	3 48	Ruth iv.	1814, Allied Sovereigns arrived in London.
		8 9	Romans ix.	Moon rises, 27 min. past 8, evening.
7	Th	3 47	1 Samuel i., ii. 1—11.	1770, New Connexion of Gen. Bapt. formed.
		8 10	Romans x.	1832, Reform Bill received Royal Assent.
8	F	3 47	1 Samuel ii. 12—17, 27—36, iii.	1376, Edward the Black Prince died.
		8 11	Romans xi.	All day or twilight.
9	S	3 46	1 Samuel iv., v. 1—7.	1790, Robert Robinson died, æt. 73.
		8 11	Romans xii.	1834, Dr. Carey died, æt. 73.
10	Lᴅ	3 46	Psalms.	Sunday School Union Lessons,
		8 12	Psalms.	Matt. vi. 1—18, 1 Kings xviii. 17—40.
11	M	3 45	1 Samuel vi., vii. 1—12.	1727, George I. died, aged 67.
		8 13	Romans xiii.	1833, W. Anderson (Bristol) died, æt. 49.
12	Tu	3 45	1 Samuel vii. 13—17, viii.	1733, Edward Wallin (Maze Pond) died.
		8 14	Romans xiv.	1825, John Liddon (Hemel Hempstead) died.
13	W	3 45	1 Samuel ix. 1—24.	1793, Thomas & Carey embarked for India.
		8 15	Romans xv.	Moon's last quarter, 24 m. past 10, night.
14	Th	3 44	1 Samuel ix. 25—27, x.	1820, Joseph Phillips (Java) died.
		8 16	Romans xvi.	Moon rises, 32 min. past 12, morning.
15	F	3 44	1 Samuel xi., xii.	1520, Luther excommunicated.
		8 16	Acts xx. 2—38.	Clock with Sun.
16	S	3 44	1 Samuel xiii.	1703, John Wesley born.
		8 16	Acts xxi. 1—17.	Moon rises, 26 min. past 1, morning.
17	Lᴅ	3 44	Psalms.	Sunday School Union Lessons,
		8 17	Psalms.	Matt. vi. 19—34, Genesis xxviii.
18	M	3 44	1 Samuel xiv. 1—46.	Moon rises, 30 min. past 2, morning.
		8 17	Acts xxi. 18—40.	1815, Battle of Waterloo.
19	Tu	3 44	1 Samuel xv.	1215, Magna Charta signed.
		8 17	Acts xxi. 40, xxii. 1—29.	Baptist Home Mission Committee at 6.
20	W	3 44	1 Samuel xvi.	1837, Queen Victoria's Accession.
		8 18	Acts xxii. 30, xxiii.	New Moon, 19 min. past 2, afternoon.
21	Th	3 44	1 Samuel xvii.	1377, Edward III. died.
		8 18	Acts xxiv.	Longest Day.
22	F	3 45	1 Samuel xviii.	1714, Matthew Henry died.
		8 19	Acts xxv.	1814, John Sutcliff (Olney) died, æt. 72.
23	S	3 45	1 Samuel xix.	Jupiter appears near the moon, evening.
		8 19	Acts xxvi.	Moon sets, 24 min. past 10, evening.
24	Lᴅ	3 45	Psalms.	Sunday School Union Lessons,
		8 19	Psalms.	Matthew vii., Joshua xxiii.
25	M	3 46	1 Samuel xx.	1483, Edward V. died, aged 12.
		8 19	Acts xxvii. 1—38.	Moon sets, 24 min. past 11, night.
26	Tu	3 46	1 Samuel xxii.	1826, George IV. died, aged 68.
		8 18	Acts xxvii. 39—44, xxviii. 1—10.	Sun due east, 23 min. past 7.
27	W	3 46	1 Samuel xxiii.	Moon's first quarter, 44 m. past 10, morning.
		8 18	Acts xxviii. 11—31.	1833, W. Shenston (Alie St.) died, aged 62.
28	Th	3 47	1 Samuel xxiv.	Moon sets, 15 min. past 12, morning.
		8 18	Ephesians i.	1838, Queen Victoria's Coronation.
29	F	3 47	1 Samuel xxvi.	Moon sets, 37 min. past 12, morning.
		8 18	Ephesians ii.	Moon rises, 20 min. past 2, afternoon.
30	S	3 48	1 Samuel xxvii., xxviii.	1663, Conventicle Act passed.
		8 18	Ephesians iii.	Day decreased 4 minutes.

REVIEWS.

Memoir of Thomas Burchell, twenty-two years a Missionary in Jamaica. By his brother, WILLIAM FITZ-ER BURCHELL. London: 12mo. pp. xii., 416. Price 4s. 6d.

AMONG the benefactors to whom the negroes of Jamaica are indebted, there is not one whose memory deserves more honour than that of Thomas Burchell. No man did more than he to bring about that state of things which rendered their emancipation necessary, or to prepare them for its reception. His friend and coadjutor Knibb was more adapted than he was to awaken large assemblies in England to a sense of the wrongs endured by the bondsmen, and to inflame popular indignation against the oppressors. Knibb was an orator of consummate power and tact; and his frequent appearances at home of late years rendered him the prominent man in the eye of the British public; but we only say what he said without reserve or hesitation, when we say that Burchell was before him in the field; that Burchell commenced the course which they unitedly followed, that Burchell was equally prosperous in the work devolving on them as ministers of Christ's gospel, and that Burchell endured at least an equal amount of suffering in the philanthropic cause in which they were engaged. Knibb had a noble heart, and his magnanimity was apparent to all candid observers; but Burchell was endued with qualities which were, if less conspicuous to casual spectators, yet equally conducive to success. Happily they co-operated with much mutual confidence and affection. Burchell rejoiced in Knibb's adaptation to execute purposes which they had formed, and Knibb looked up to Burchell as a judicious counsellor and unflinching colleague.

The character of Mr. Burchell has been drawn carefully by his surviving friend and fellow labourer, Mr. Phillippo of Spanish Town, and we cannot deny ourselves the pleasure of copying some parts of the portrait.

"Perseveringly laborious, ardent, and devoted, he fully justified the expectations of which his incipient career had given promise, and was eminently successful as a missionary. But, although on this account his 'consolations abounded,' his trials abounded also. Nor were they of an ordinary kind. Those whom God designs specially to honour, he usually prepares for it by severe discipline. His sufferings (for they deserved this designation in an eminent degree), during the several important events of his history, but particularly during that of the insurrection which was the great era of his life, were those of a martyr for the truth; exemplifying the same spirit of patient resignation and humble confidence in God which distinguished the martyrs and confessors of a former age.

"On his return to the scene of his labours, he applied himself with renewed energy and devotion to his work. At the same time he exemplified so much forbearance towards his former enemies, as well as so much wisdom, and prudence, and piety, as not only conciliated many of those who once 'thirsted for his blood,' but so as to constrain them to feel and to acknowledge regret at their former conduct towards him.

"An interval of two or three years had elapsed when I met him at our union held at Kettering in 1844; he then appeared in delicate health and in almost exhausted spirits, exhibiting a feebleness of gait, and a sallowness of aspect, that plainly told of the existence of some insidious internal disease. He was, however, as much as ever interested in the welfare of the mission, and applied to the business that called us together with his accustomed energy and zeal. The following year found us associated in the same place, and engaged in the same important affairs—the melancholy period when death laid prostrate the manly form of Knibb. Mr. Burchell attended upon

him with all the anxiety and solicitude of 'a brother beloved,' and felt greatly unnerved and distressed at the apprehensions that were awakened as to the fatal termination of the disease that thus laid his friend and fellow labourer low, and which thus might suspend the friendship that had bound them together almost indissolubly for years, a friendship that had been so riveted by mutual adversity and peril. Little, however, did I think, when I thus saw him watching by the bedside of his 'companion in tribulation' and triumph, and heard of his standing over the grave when it closed for ever over all that was mortal of William Knibb, that he would so soon be united to his associate in the close and holy fellowship they now enjoy.

"A very serious illness, the result, doubtless, of the chronic disease to which I have already alluded, facilitated by this painful bereavement, soon followed this mournful event, and on his partial recovery he announced to me in a kind and sympathizing letter, his design (from urgent advice of his medical friends) to return home for a few months, as the only probable means of his entire restoration. He arrived at Spanish Town for the purpose of embarkation by the packet at the time appointed, when, after an interview that renewed and strengthened the friendship that had so long subsisted between us, myself and brother Hewett (the latter now his successor at his stations and the husband of his only daughter) accompanied him to the ship, and bade him as it proved a last farewell. He looked ill, but seemed not to be aware of the existence of latent malady; he was at the same time cheerful, and, as I thought, unusually free from anxiety and care. He was, however, the subject of great seriousness, and spoke and acted like a man who had profited by his afflictions, and was fast ripening for immortality.

"I received two or three kind and sympathizing letters from him, soon after his arrival in England, expressive of his deep interest in my welfare, and of that of the church under my pastoral care. One of them, I believe, was the last he ever wrote; and I was flattered by the prospect of his steady progress to recovery; indulging, indeed, in that pleasing vision when I heard the sudden announcement of his death.

"It will not be necessary for me to pursue this brief historical outline, if such it may be called, by any additional particulars more immediately illustrative of the life and character of my departed friend. I cannot, however, forbear a rapid glance at some circumstances respecting them which are the result of my own personal knowledge and observation; and which, though they will not add to the knowledge of his biographer, may yet ratify and confirm his opinions.

"In stature, Mr. Burchell, if not tall, was above the middle height, of manly appearance and form, with considerable vigour of frame, and altogether of commanding exterior. His disposition was mild and amiable, but he was nervous in his temperament and retiring in his habits,—his virtues, however, were neither alloyed by austerity, nor allied to weakness; thus displaying a beautiful combination of apparently opposite qualities in the same individual. The law of kindness was upon his lips, the natural offspring of a kind and generous heart. Though not free from occasional hastiness or fretfulness of temper, he was never morose; and though sometimes chargeable with errors of judgment, he was seldom dogmatical. No one was more willing to heal the wounds he might have incautiously inflicted, or more frank and generous in his terms of reconciliation to those to whom he had thus occasioned pain or injury. He was eminently pious, benevolent, and humble. A good man, full of the Holy Ghost and of faith. He not only did good, but he did it with tenderness. He was benevolent in little things, as well as in great ones; in manner as in substance. He was humble, but his humility displayed itself less in his words than in his behaviour and actions. His natural diffidence, which sometimes showed itself on particular public occasions, has often been mistaken for hauteur, or for indifference to the objects for which his efforts were desired; than which nothing could be farther from the reality.

"Like Marcus Crassus, he made no scruple of confessing that, when beginning to speak before great and intelligent assemblies, he frequently turned pale—was discomforted in mind and trembled in every limb. To platform engagements, especially, he seems to have had an almost instinctive repugnance; and hence the difficulty that often occurred in Jamaica, as in England, in securing his advocacy on such occasions; and this aversion increased, during the latter years of his life, with the progress of his disease, as well as by his harassing and distressing cares.

"He sought retirement because he loved it for its own sake, as well as for the congenial advantages it secured;—it was his element. Nothing but stern necessity—the rigid consciousness of duty to God and his fellow creatures—ever drew him forth to absolute antagonism with men or measures. It was this consciousness, and this only, increased by the sympathies of his own benevolent nature, that aroused him to action against oppression, and

served him in his efforts for the slave; and in these contests, thus resulting from love to God and man, his firmness was tempered with gentleness, and his zeal with meekness and prudence. In few men, perhaps, were more happily blended, '*suaviter in modo*' with the '*fortiter in re*.' On such occasions he was wanting neither in eloquence nor firmness:—no threats could turn him aside from rectitude—neither intimidations nor bribes could bend him from his duty or his purpose:—nothing could move him from an unshaken steadiness of mind and of countenance:—virtues which, whilst they increased the attachment of his friends, augmented the hatred and rancour of his enemies.

"He possessed considerable habits of business; was scrupulously exact in his worldly transactions; and was by no means deficient in the knowledge of secular affairs in general. His integrity was sterling and conspicuous; but like many who are extremely sensitive as to this essential of reputable character, he sometimes rendered himself suspected, by less scrupulous and honourable minds; by a confident impression that his heart and motives were too correctly estimated by those around him, to require frequent and punctilious explanation. He thought others would see him as he was seen by himself and by his God. In this and in some other respects, as with others of his missionary brethren, he was much misrepresented and little understood. He was upright in principle, in profession, in conduct.

"In all the requisites for a thorough missionary character, he was probably exceeded by none who have preceded him in modern times. He was not a meteor that blazed and expired; but a star that remained fixed in its orb. Like certain plastic principles in the physical world, without which all material bodies would be quickly dissipated and lost, he was distinguished by great constancy in his work:—a constancy compounded of courage, fortitude, perseverance and patience, qualities which sustained and gave efficiency to his other virtues. Nor were they theatrically exhibited in short, violent efforts; but by a steady, permanent, unwearied, unyielding agency and progression. His energy was without impetuosity; calm, steady, and consecutive. His whole life was one entire and habitual consecration to the work of his divine Master; the continued expression of the same desire—the glory of God in the salvation and happiness of his fellow men; 'he had no separate existence'—'it was his meat and drink to do the will of his heavenly Father.'"—pp. 402—407

The history of Thomas Burchell is essentially the history of the baptist mission in Jamaica in the days of its severest conflicts and most brilliant triumphs. What had been done before his arrival was little more than preparatory skirmishing; what has been done since his removal is little more than effort to maintain the ground after the battle has been fought. The younger friends of the mission will find in this volume information of which they ought to possess themselves without delay, and its elder friends, who like ourselves have known it from the beginning of its western labours, will be refreshed by the revival of old impressions, and by the clear and consistent view it gives of half forgotten scenes. No book has ever been published better calculated than this to promote a missionary spirit, or cherish a sympathizing interest in those churches which are now deprived of their original guides and called to struggle with new difficulties. The manner in which the compiler has performed his work deserves the highest commendation. His language is perspicuous and correct; his arrangement is natural and clear; his sentiments and aim are those which correspond with the high enterprize in which his deceased relative was engaged. We anticipate for the volume immediate popularity, and a permanent place among the standard works of missionary biography.

The following explanatory remarks are from the Preface:—

"The volume is undesirably late in its appearance. This has arisen from the repeated efforts which were made, and unhappily in vain, to induce other and better qualified writers to prepare it for the press. In these applications many months were consumed, and when at length the author found that it must be done by himself, if at all, he had to wait many months more for a number of documents which could be obtained only from Jamaica. Besides which, his ministerial and other engagements left him but little leisure to prosecute his task.

"With respect to the memoir itself, it is believed to furnish a faithful portraiture of its

subject. No attempt has been made to paint him in colours not his own, in order to render the narrative more attractive or exciting. He is exhibited to the reader just as he might have been seen any day for more than twenty years, the unobtrusive, self-sacrificing, laborious, and successful missionary of the cross. His heart was set on one object, which he pursued with great singleness of eye and undeviating pertinacity of purpose—the glory of Christ in the salvation of sinners. This is the key to his whole character, the explanation of his entire conduct. For the promotion of this he chiefly valued life, and was prepared to suffer or die. It consequently gave that tone to his ministrations which evinced that

> 'His zeal for man below
> Was more than earth-born love of human kind,
> And souls that kindled in its burning glow,
> Felt 'twas the Saviour's sunlight on the mind.'

"No other painting of the deceas
been made, than that from which an
was derived some fifteen years since, al
has been in the power of the artist
been, to produce a new plate in his h
This is the less to be regretted, as it f
striking likeness of what he was in th
vigour of life rather than in the perio
A sketch of Montego Bay is kindly
by the Rev. T. F. Abbott, for a vign
which to adorn the title-page."—pp.

It is but just to add that t
resting article which commen
present number is derived entir
this volume; the greater pa
being, in fact, in Mr. W. F. B
words.

BRIEF NOTICES.

Biblical Commentary on the New Testament, adapted especially for Preachers and Students. By HERMANN OLSHAUSEN, D.D., *Professor of Theology in the University of Erlangen. Translated from the German. Containing the Epistle of St. Paul to the Romans.* Edinburgh: T. and T. Clark. 8vo., pp. iv., 431.

As the title-page shows, it is a portion only of Olshausen's Commentary that is contained in this volume, which is the thirteenth of Clark's Foreign Theological Library. The Commentary at large includes the Gospels, the Acts, and the greater part of Paul's Epistles. The Epistle to the Romans is, however, a portion which has been selected for publication with great propriety, as it is a part of the New Testament on which it is peculiarly desirable to have all the light which verbal criticism can yield. Being addressed to a people with whom the great apostle had had no previous intercourse, and owing its origin not to local necessities, but to his earnest desire to make known the gospel to the inhabitants of a vast city which he had been unable to visit, it contains a more systematic and comprehensive view of the truths of Christianity than any other production of his pen. As Olshausen observes, after refuting the supposition which some have entertained that a controversial purpose was in the apostle's mind when he sat down to write it, "we find in the Epistle to the Romans a purely objective statement of the nature of the gospel." Every sentence, therefore, is valuable to all the churches in all ages and countries, *and every* thing that accumulating stores of erudition can do to elucidate it should be accepted. Dr. Hermann Olshausen, cease the learned world has recently to regret, belonged to the best class o theologians. His commentary on th is of the same critical character a Tholuck and Stuart; his theologi ments and predilections do not di theirs very materially; his standing however, more recent than theirs, a examined the epistle with independ perspicacity. His is not a book fo learned, nor should we recommend it tyro in theological studies; but men competent to weigh, compare, and dis will regard it as a very valuable a their biblical treasures.

Institutes of Theology by the late CHALMERS, D.D., LL.D. *In Tw* Vol. I. Edinburgh: Sutherland.

This seventh volume of the Po Works of Dr. Chalmers pleases us any of its predecessors. They have teresting as the productions of an affl though thrown off extemporaneo generally speaking not prepared or ev ed by him for the press; but this em maturest thoughts, put forth with de and repeatedly reviewed for public us read some large portions of the vol pleasure, we anxiously desire to rea for our own sake, but we do not thin sary to make our readers wait for our we have had opportunity to accom The plan of the work corresponds,

degree, with Dr. George Hill's course of lectures, but in both the plan and the execution the pupil has far excelled his master. There is more originality, more mental vigour, and a more evident delight in the peculiarities of the gospel, in these lectures, than in those of the St. Andrew's professor under whom Dr. Chalmers studied. In respect to the arrangement of his course, he has made considerable improvements as the result of long experience. Instead of proceeding chronologically "in the order of the divine administration, beginning with the constitution of the Godhead, and proceeding onward in the footsteps of a history which commences with the original purposes of the uncreated mind and terminates in the consummation of all things," Dr. Chalmers now "proceeds chronologically in the natural order of human inquiry, beginning, therefore, with the darkness, and the probabilities, and the wants of natural theology, and after having ascertained the scripture to be a real communication from heaven to earth, seeking first after those announcements that are most directly fitted to relieve the distress and to meet the difficulties of nature." This volume contains Preliminary Ethics, Metaphysics, and Mental Physics — Natural Theology — Evidences of Christianity—and "The Disease for which the Gospel Remedy is provided."

Grace and Truth. By A. WINSLOW, M.A. London: J. F. Shaw, 27, Southampton Row. pp. viii., 343.

This volume is designed to be a companion to one recently published by the same author, entitled, "Glimpses of the Truth as it is in Jesus." It contains much that will commend itself to every experimental Christian, with some things on which difference of opinion may exist. Mr. Winslow makes use of Old Testament scripture in ways which some of his brethren could not conscientiously adopt. Some Christians will regard it as evidence of eminent spiritual-mindedness, while others will think it not in accordance with that reverence with which we ought to treat inspired history, that the first chapter of this work, entitled, "Jesus full of Grace," is founded on the words in 2 Kings iv. 6, relating to a prophet's widow—"And it came to pass, when the vessels were full, that she said unto her son, Bring me yet a vessel. And he said unto her, There is not a vessel more. And the oil stayed." Our Lord Jesus Christ is represented as "the vessel which Jehovah was pleased, in the covenant of grace, to constitute the head of all salvation to his church," and the several incidents in the story are allegorized in accordance with this principle.

Addresses to Children, with Introductory Suggestions to Ministers and Teachers. By SAMUEL G. GREEN, B.A., *Minister of Silver Street Chapel, Taunton.* London: B. L. Green. pp. 131.

Educated children would listen to these addresses with great pleasure and advantage; but that they are level to the capacity of the children in most Sunday schools, we would rather hope than assert. They lead us, however, to form a high estimate of the talents of the author as an instructor of the young, and to wish him great success in his endeavours to promote their welfare. His suggestions to ministers and teachers deserve consideration. This is the first volume of a series which the publisher intends to issue under the title of "The Sunday School Library,"—"a series of manuals, cheap, comprehensive, and portable." The external aspect of the volume is admirable; and, if this may be taken as a fair specimen, the internal qualities of the series will entitle it to a large measure of public patronage.

Truth or Orthodoxy; to which must we Sacrifice? A Friendly Address to the Wesleyan Methodist Preachers of Great Britain. By HENRY BURGESS. Leeds: Heaton. 8vo., pp. 23.

A well written pamphlet designed to show that "the Doctrinal Standards of the Wesleyan Methodist Connexion tend to produce in the preachers a low estimate of the truth;" that "there is danger of tampering with conscience when the alternative is, to maintain our belief of certain doctrines unaltered or to suffer from changing it;" that "the influence of doctrinal standards is unfavourable to that free biblical research which is the duty of Christian ministers;" that "a fixed doctrinal standard lessens the usefulness of the pulpit, by keeping it in the rear of the public mind;" that "doctrinal standards have the effect of involving religious societies in the charge of persecuting those who can no longer follow them;" and that "doctrinal standards, as far as they restrict the progress of truth and fetter the conscience, grieve the Holy Spirit, and cause the withdrawal of his gracious influences."

The Missionary World: a Quarterly Journal of Biography and Intelligence. Edited by Rev. F. A. Cox, D.D., LL.D. *No. I., May,* 1849. London: B. L. Green. 8vo., pp. 56.

All who know Dr. Cox will expect to find in a journal of this kind, conducted by him, the traces of extensive reading, refined taste, and candour. Expectations founded on acquaintance with his previous works will not be disappointed in this, the main object of which is "to furnish every quarter as extensive a view as possible of the actual state of Christian missions; avoiding sectarian preferences; presented in a continuous narrative, enabling the reader to perform a rapid tour through the most important missionary regions." Each number, price one shilling, is to contain from forty-eight to sixty pages, of the same size as our own, with a life and portrait of "some individual who has been distinguished by missionary efforts abroad, or missionary activity, co-operation, and counsel at home."

The North British Review. No. XXI. May, 1849. Edinburgh: W. P. Kennedy. 8vo, pp. 292.

This number contains a seasonable account of the Buonaparte family, tracing the course of its principal members since the downfall of

their celebrated head, and adverting to their present remarkable circumstances. It reviews elaborately Mr. J. D. Morell's work on The Philosophy of Religion, treating him respectfully, but opposing decidedly some of his theories, in an article which occupies forty-three pages, and is to be concluded next quarter. Two interesting works illustrative of sacred history are also described at length,—Smith's Voyage and Shipwreck of St. Paul, and Layard's Nineveh and its Remains. There are, also, papers on Ragged Schools—Vaughan's Poems—Daniel Scott's Poems—The Temporal Sovereignty of the Pope—and The Scotch Registration Bill.

A Manual for the Young: being an Exposition of Proverbs i.—ix. *By the Rev.* C. BRIDGES, M.A., *Vicar of Old Newton, Suffolk.* London: Seeleys. pp. 190.

Part of the author's "Exposition of the Book of Proverbs," of which a second edition is now on sale. Mr. Bridges is one of those commentators who expound "wisdom," in the eighth and some other chapters, as designating the Son of God. He says, "So glorious are the rays of eternal supreme Deity, distinct Personality, and essential Unity, that the mysterious, ever-blessed Being—the Word who was in the beginning with God, and was God,—now undoubtedly stands before us."

Facts in a Clergyman's Life. By the Rev. CHARLES TAYLER, A.M., *Rector of Otley, Suffolk.* London: Seeleys. pp. 419.

If this book should fall in the way of any of our brethren in the ministry they will do well to peruse it. When we had gone through a fourth part of it, though we perceived that it was written in a good spirit and in an excellent style, we doubted the propriety of our noticing it, as it appeared to us to be a work likely to be useful among church-people but not much adapted to the meridian of dissenters. But, proceeding onwards, we saw so much that was calculated to impress ministers of every denomination with the solemnity of their position and the importance of consistency, that we determined to recommend it to our fellow labourers; and, near the end, we have found, with some objections to dissent, so much that is kind and candid with reference to dissenters, that we cannot help availing ourselves of the opportunity to reciprocate the good-will expressed, and hail the author, with whom we have no personal acquaintance, as a brother.

Images. By W. WELDON CHAMPNEYS, M.A., *Rector of Whitechapel, London. Fourth Edition.* Seeleys, Fleet Street. pp. 210.

Simple but ingenious allegories, illustrating the first principles of the gospel.

The Thumb Bible. Verbum Sempiternum. London: Longman and Co. 1849.

A very small square volume, republished now as a curiosity. It is a brief summary in verse of the contents of each book of scripture, by J. Taylor, with a dedication, in verse also, to *Queen* Anne's son, who died in 1700.

RECENT PUBLICATIONS

Approbed.

[It should be understood that insertion in this list is not a mere announcement: it expresses approbation of the works enumerated,—not of course extending to every particular, but an approbation of their general character and tendency.]

Prize Essays on the Temporal Advantages of the Sabbath to the Labouring Classes, and the consequent importance of Preserving its Rest from all the Encroachments of Unnecessary Labour. By Five Working Men. With Prefatory Remarks by the Rev. E. BICKERSTETH, A.M., Rector of Watton. *London: R. T. S.* 24*mo.*, *pp.* 211. *Price* 1*s.* 6*d.*

Working Men's Essays on the Sabbath. Second Prize. The Light of the Week, or, the Temporal Advantages of the Sabbath considered in relation to the Working Classes. By JOHN YOUNGS. With a sketch of the Author's Life. With Engravings by George Measom. *London: Partridge and Oakey.* 18*mo.*, *pp.* 70.

Working Men's Essays on the Sabbath. Third Prize. The Torch of Time, or, the Temporal Advantages of the Sabbath in relation to the Working Classes. By DAVID FARQUHAR. With Five Engravings by George Measom. *London: Partridge and Oakey.* 18*mo.*, *pp.* 102.

The Soul's Errand, or, the Neglecter of Salvation Addressed, Warned, and Entreated. By GEORGE STAPLES, author of "Macedonia." *London: Houlston and Stoneman.* 24*mo.*, *pp.* 171.

The Silver Trumpet; or, the Church Guided and Warned in Perilous Times. By OCTAVIUS WINSLOW, M.A. Second Edition. *London; J. Shaw.* 18*mo.*, *pp.* 91.

"It is I;" or, the Voice of Jesus in the Storm. By NEWMAN HALL, B.A. *London: Snow.* 18*mo.*, *pp.* 72.

Christian Fidelity in the House of Mourning. By the Rev. DAVID MITCHELL, Free St. Luke's, Glasgow. With Recommendatory Notice by the Rev. Dr. CUNNINGHAM, Principal of the Free Church of Scotland College, Edinburgh. Second Edition. *Edinburgh: Kennedy.* 24*mo.*, *pp.* 97.

Missionary Stories from the South Sea Islands. Original and Selected. No. I. May Meetings in the South Seas. *London: Williams.* *pp.* 20.

Oaths Unchristian, Immoral, and Impolitic. A Plea for relieving Conscientious Objectors from Compulsory Oaths. *London:* 16 *pp.* *Price* 2*d.*

The Eclectic Review. Contents: I. Ranke's History of Prussia. II. St. John's Adventures in the Libyan Desert. III. Art-Chemistry. IV. The Duke of Argyle's Essay on the Ecclesiastical History of Scotland. V. Sutton's Poems. VI. M. Guetelet's Theory of Probabilities. VII. The Rev. James Shore and the Bishop of Exeter. VIII. Macfarlane's Glance at Revolutionized Italy. IX. The Dissenters—their Grievances and their Policy. May, 1849. *London: Ward and Co.*

Bunhill Memorials. By J. A. JONES. No. X. May, 1849. *London: James Paul.*

The Christian Treasury: containing Contributions from Ministers and Members of various Evangelical Denominations. *Edinburgh: Johnstone.*

The Herald of Peace for May, 1849. *London: Ward and Co.*

INTELLIGENCE.

EUROPE.

SWEDEN.

Mr. Nilsson, who has recently become pastor of a small church in Gothenburg, writing to Mr. Wilkin, May 8th, says, "Oh! how wonderful things the Lord has brought about in Sweden! Would you believe me, sir, if I tell you that we are now thirty-five baptists in Sweden? Who would have believed such a thing two years ago? But so it is, and we must confess that it is the work of an almighty master-hand. But persecution has commenced, and we do not know how it will turn out with the poor sheep amongst the ravening wolves.

"Two of our brethren have been before the ministerium several times, and have nobly held fast to the truth, although threatened with fines, banishment, and other punishments. Nine others—five brethren and four sisters—have also been cited, and have appeared and made a good confession, choosing rather, if it be the will of God, to leave all, house, property, country, yea life if need be, rather than to forsake the Lord and his truth."

GERMANY.

Mr. Oncken speaks of the kingdom of our Lord as rapidly advancing on every point, believers being added to the churches daily. "Last week," he adds, "brother Köbner and I visited the six hundred prisoners of the Christian VIII. and the Geffion taken at Eckernförde. They are at Glückstadt. We were well received, found brethren among them, and distributed eight hundred tracts and thirty testaments in Danish. We have applied for permission to preach to them."

THE DUNGEONS OF THE INQUISITION AT ROME.

The Roman correspondent of the *Daily News*, writing on the 31st of March, says:—"Talking of excavations, I visited this morning the works going on in the subterranean vaults of the holy office, and was not a little horrified at what I saw with my own eyes, and held in my own hands. Though I have been familiar with everything in and about Rome for a quarter of a century, I confess I never had any curiosity to visit the inquisition, taking it for granted, that everything was carried on there fairly and honestly, as I was led to believe by people worthy in other respects of implicit trust. Besides, the place itself is out of the beaten track of all strangers, and in a sort of *cul de sac* behind St. Peter's, where it naturally retired to perform its blushing operations, and 'do good by stealth.' I was struck with the outward appearance of civilisation and comfort displayed by the building, which owes its erection to Pius V., author of the last creed; but, on entering, the real character of the concern was no longer dissimulated. A range of strongly-barred prisons formed the ground-floor of a quadrangular court, and these dark and damp receptacles I found were only the preliminary stage of probation, intended for new comers, as yet uninitiated into the Eleusinian mysteries of the establishment. Entering a passage to the left, you arrive at a smaller court-yard, where a triple row of small, barred dungeons rises from the soil upwards, somewhat after the outward look of a three-decker, 'accommodating' about sixty prisoners. These barred cages have been fully manned, for there is a supplementary row constructed at the back of the quadrangle, on the ground-floor, which faces a large garden. All these cellular contrivances have strong iron rings let into the masonry, and in some there is a large stone, firmly embedded in the centre, with a similar massive ring. Numerous inscriptions, dated centuries back, are dimly legible on the admission of light, the general tenor being assertion of innocence—'*Iddio ci liberi di lingua calumniatrice;*' '*Io domenico Gaxsoli vissi qui anni* 18;' '*Calumniatores mendaces exterminabuntur.*' I read another somewhat longer, the drift of which is, 'The caprice or wickedness of man can't exclude me from thy church, O Christ, my only hope.' The officer in charge led me down to where the men were digging in the vaults below; they had cleared a downward flight of steps, which was choked up with old rubbish, and had come to a series of dungeons under the vaults deeper still, and which immediately brought to my mind the prisons of the Doge, under the bridge of Sighs, at Venice, only here that there was surpassing horror. I saw embedded, in old masonry, unsymmetrically arranged, five skeletons in various recesses, and the clearance had only just begun; the period of their insertion in this spot must have been more than a century and a half. From another vault, full of skulls and scattered human remains, there was a shaft, about four feet square, ascending perpendicularly to the first-floor of the building, and ending in a passage off the hall of the chancery, where a trap-door lay between the tribunal and the way into a suite of

rooms destined for one of the officials. The object of this shaft could admit of but one surmise. The ground of the vault was made up of decayed animal matter, a lump of which held embedded in it a long silken lock of hair, as I found by personal examination as it was shovelled up from below. Why or wherefore, with a large space of vacant ground lying outside the structure, this charnel-house should be contrived under the dwelling, passes my ken. But that is not all: there are two large subterranean lime-kilns, if I may so call them, shaped like a bee-hive in masonry, filled with large calcined bones, forming the substratum of two other chambers on the ground-floor, in the immediate vicinity of the very mysterious shaft above-mentioned. I know not what interest you may attach to what looks like a chapter from Mrs. Radcliff, but had I not the evidence of my own senses, I would never have dreamt of such appearances in a prison of the holy office, being thoroughly sick of the nonsense that has for years been put forth on that topic by partizan pens. But here the thing will become serious, for to-morrow the whole population of Rome is publicly invited by the authorities to come and see, with their own eyes, one of the results of entrusting power to clerical hands. Libels on the clergy have been manifold during the last four months, and have done their work among the masses. But mere talk is nothing to the actual view of realities.

" 'Segnius irritant animos demissa per aures
Quam quæ sunt oculis subjecta fidelibus.' "

BAPTIST UNION.

The thirty-seventh annual session of the Baptist Union of Great Britain and Ireland was held at the Mission House, Moorgate Street, April 20, 1849.

At a few minutes past ten o'clock a hymn was sung, after which prayer was offered by the Rev. E. Bryan of Oxford. The Rev. T. Morgan of Birmingham then delivered an address; after which a verse was sung, and prayer was offered by the Rev. Dr. Murch.

After an adjournment of a few minutes, the business of the session was proceeded with, the Rev. Dr. Murch taking the chair.

It was moved by the Rev. S. J. Davis, seconded by the Rev. R. Roff, and resolved—

"That such Christian friends, not members of the Union, as may desire to be present, be requested to take their seats."

It was moved by the Rev. C. E. Birt, seconded by the Rev. Dr. Steane, and resolved—

"That the Union feels itself laid under great obligation to their venerable and honoured brother, the Rev. Thomas Morgan, for the counsels and admonitions he has been led to address to them on this occasion, and begs to offer to him their respectful and heartfelt gratitude for them, with the expression of their earnest hope that his remaining days may be rendered signally happy, by the enjoyment of that glorious gospel which through life he has preached to others, by the love of the brethren, and by the smile of a gracious and approving Lord."

It was moved by the Rev. C. Stovel, seconded by the Rev. C. M. Birrell, and resolved—

"That the Rev. T. Morgan be requested to allow the valuable address he has delivered to be printed, under his revision, among the documents of the Union."

The chairman appointed a committee of nomination, to prepare a list of officers and committee for the year ensuing.

The Rev. J. H. Hinton read the report of the committee and the treasurer's account, and laid on the table the materials prepared for the Manual.

It was moved by the Rev. W. F. Burchell, seconded by J. H. Allen, Esq., and resolved—

"That the report now read be received, and printed under the direction of the committee."

That part of the report relating to the statistics of the denomination having been again read, it was moved by the Rev. T. Winter, seconded by the Rev. R. Roff, and resolved—

"That the Union, regarding the state of the churches in the denomination with the deepest interest, cannot without grateful pleasure record the fact, that the clear average increase of the churches, after having, during seven successive years, and by an uninterrupted progression, been reduced from ten per annum to little more than one, has at length begun to augment, and has been, for the year ending the 1st of January last, nearly four. Painfully conscious at the same time, that numbers constitute but a very imperfect index of the condition of the churches, and that very much remains to be done before they can be regarded as in a condition truly prosperous, the Union would still regard the improvement of the numerical returns as warranting a hope that other evidences of revival may also be found to exist, and as affording at once a stimulus and an encouragement to enlarged prayerfulness and activity."

It was moved by the Rev. G. W. Fishbourne, seconded by J. H. Allen, Esq., and resolved—

"That the pastors and churches be affectionately invited to appoint services on Lord's day, the 10th of June, and in the week following, for seeking the increased out-pouring of the Holy Spirit, and the extension of godliness among them."

That part of the report relating to the Baptist Building Fund was again read, but no proceeding was adopted thereon.

That part of the report relating to a Manual of Chapel Building having been again read, it was moved by the Rev. C. M. Birrell, seconded by the Rev. W. Pulsford, and resolved—

"That the committee be instructed to act upon the plan now recommended to the session, to take measures for procuring plans and estimates of chapels actually built, for deposit in the denominational library, and to employ a professional man to arrange the information they may contain for easy reference."

part of the report relating to a apel Trust-deed having been again as moved by the Rev. Dr. Burns, by the Rev. F. Trestrail, and re-

he Draft Trust-deed now read be ap- this Union, and that it be printed among lings of the session."

art of the report relating to Trust- ring been again read, it was moved I. Watson, Esq., seconded by the '. Davis, and resolved—

ie report of the sub-committee on chapel be printed as an appendix to the pro- the session, and otherwise, at the dis- the committee; and that the committee ning year be instructed to watch the pro- ly measures whereby an improvement in of the property of dissenting churches r to be rendered practicable."

mmittee of nomination brought up ort, which was received, amended, ted.

se of the Rev. James Shore, A.M., n taken into consideration, it was the Rev. W. F. Burchell, seconded ev. W. E. Archer, and resolved—

ie Union regard the proceedings against mes Shore, A.M., adopted by the Bishop with a view to silence him as a minister el within the diocese of Exeter, notwith- is avowed secession from the church of nd thus to separate him from a congre- mly attached to his ministry, as being, nder cover of ecclesiastical discipline, and lity with ecclesiastical law, an infringe- ligious liberty in his person, and of the ersecution for conscience' sake. They xpress their cordial sympathy with Mr. is present sufferings; and declare their that the bonds in which the clergy of England are by law at present held, are a nce to that church and to the age."

moved by the Rev. F. Trestrail, by the Rev. J. T. Wigner, and

ie next Annual Session of the Union be ndon, and that the arrangements for it he hands of the committee."

anks of the Union having been the treasurer and secretaries for ices, and to the chairman for his to its business, the session was h prayer by the Rev. J. T. Wigner. fficers were re-elected. The com- mains the same as last year, ex- iat Messrs. Bigwood, Birrell, Brock, Leechman, Wallace, and W. H. ake the seats vacated by Messrs. C. Jones, W. Jones, Morris, Pot- rigg, and Swan.

port states that according to the as- returns of 1847, there had been in hes a clear increase of 1325 mem- an average increase of little more per church. By the association of 1848, there has been in 890 a clear increase of 2337, or an f nearly three per church. By the returns of January last, there has been in 1196 churches a clear increase of 4142, or an average of nearly four per church.

The committee are aware how many causes operate to produce in numerical returns both incompleteness and inexactness; with all requisite allowances, however, they cannot but express their gratification that numerical indications, whatever be their value, have begun to exhibit a favourable aspect, and their hope that this change may be found to be associated with other and growing manifestations of returning prosperity to the churches.

BIBLE TRANSLATION SOCIETY.

John Shoard, Esq., of Bristol, took the chair at the ninth Annual Meeting of this Society, which was held in New Park Street Chapel, in the evening of April 25th. The Secretary presented the following

Report.

"Patient continuance in well doing" is reckoned by the apostle Paul among the Christian virtues. It is that virtue by which the translator of the Word of God into foreign tongues needs to be especially distinguished. His work is not accomplished when, it may be after years of close application and erudite toil, he has produced a version of the holy book. The version thus achieved, though it may be a signal triumph of learning, and an undecaying monument to the piety and Christian zeal of the translator, is only an approximation to what in point of accuracy, force, and fidelity to the original, it is destined by subsequent revisions to become. These revisions are the work of a life, in some instances of many lives. They proceed slowly, at distant intervals, as successive editions are called for, and as the work is submitted to the rigid criticism of the philologist, and to the experimental ordeal of popular use. With whatever measure of success the efforts of a first translator may be crowned, his version comes in course of time to be regarded as a comparatively rude production, and without inferring the slightest disparagement of his qualifications for the office he undertook, or of his diligence and conscientiousness in applying them, a subsequent version supersedes it. That version again is materially modified by a series of later emendations, or perhaps, in its turn, superseded by a third. Thus, in our own tongue, Wicliffe's translation was followed by Tyndale's, and Tyndale's by Coverdale's, and Coverdale's by Cranmer's, and last of all by king James's; and thus in the oriental translations of our own missionaries, Carey is succeeded by Yates, and Yates is succeeded by Wenger, and still the work of revision is proceeding, and proceeding with the greater earnestness and care, in proportion as accu-

racy and perspicuity are attained, and the labour approaches to an end.

In reporting what has been done during the past year, it is to be mentioned that in the *Sanskrit* language the first volume of the Old Testament, down to the end of the 6th of Joshua, was published at the end of November. In a private letter,* Mr. Wenger says, that he finds this work very difficult and trying to his eyes and his head, that for this and other reasons of a critical nature it proceeds the more slowly. The preparation, however, and publication of the entire Old Testament, will, if God permit, be carried on steadily. The poetical parts of the original, it may be stated, are rendered in a poetical form. The prophecies of Balaam, the song of Moses, the blessing of Moses, and the song of Deborah, are contained in the parts already printed. These portions are, perhaps, amongst the most difficult of execution, from the desire of the translator to make them as literal and faithful as if they were in prose.*

A revised edition of the *Sanskrit* New Testament has advanced to the sixth chapter of Luke.

In *Bengali* the revision of the whole Bible has advanced to the 18th chapter of 1st Samuel. The reprint of the Bengali Testament has advanced to the 10th chapter of John, and will, (Mr. Wenger says in the letter already referred to,) "if life and health be spared, be finished in the present year. I have now before me," he adds, "the last sheet of a very large edition, 15,000, of the book of Acts, and the first sheet of a similar edition of John."

In the early part of the year, Mr. Leslie was enabled to bring to a close his revised, or rather new translation of the New Testament into the *Hindi* language. Reprints of this, and also of the *Hindustani* are now in the press.

The following is a list of the Scriptures printed during the past year:—

HINDI, *Deva Nágri* Character:		
	Testaments.....	2500 copies.
	Daniel	1000 ,,
Kaithi Character:		
	Single Gospels.....	9000 ,,
SANSCRIT,	Old Testament, 1st vol.....	2500 ,,
	Single Gospels.....	5000 ,,
BENGALI,	Single Gospels.....	33,000 ,,
	Psalms	5000 ,,
	Psalms and Proverbs.....	1000 ,,
	Total.....	59,000 ,,

The number of Scriptures which have been sent forth from the Depository for distribution amounts to 48,157 volumes, the majority of them being single Gospels.

Towards these valuable results your Committee have had the pleasure of granting two donations, of £500 each.

* *To the Rev. Joseph Angus*, Feb. 6, 1849.

The Committee have great gratification in reporting that they have also made a grant of £100 towards the expense of various versions now in progress by the baptist missionaries in Western Africa. In relation to these versions they are informed that "during the year, the Gospels of Matthew and Luke, in *Isubu*, have been completed, and the books of Genesis and Exodus. Other portions of Scripture are also ready, and wait only for printing. For the use of schools, a volume of Scripture Extracts has been published. The Grammar, and part of the Gospel of Matthew, in *Fernandian*, prepared by Mr. Clarke, have been printed during the year.

The receipts of the year, in donations, collections, and annual subscriptions, have amounted to £1472 8s. 6d. The Committee have to report a legacy of £200, not yet paid, left to the Society by the late Mrs. Burls, of Edmonton; also that by a certain disposition of his property, made by Mr. Trotter of Coleford, the Society is entitled to one-third of its proceeds after his decease; and, finally, that five shares in the Lancashire and Yorkshire Railway have been presented to the Society by a lady.

In terminating their duties, the Committee commend the Institution to the fostering care of the churches, and of all who are concerned that the word of God should be faithfully translated into the languages of mankind. They recommend to its supporters and friends the same "patient continuance in well-doing" as is needed to be exercised by the translators, whom they assist in their toilsome work. And on their behalf they bespeak the continuous and believing prayers of the faithful, that, sustained and enlightened by the Holy Spirit, they may be enabled, as the result of their labours, to give to the nations the uncorrupted word of God.

It was then moved by the Rev. F. Tucker, Manchester; seconded by the Rev. R. Roff, Cambridge:

"That convinced of the necessity of patient continuance in the work of perfecting the versions of the word of God supported by the Bible Translation Society, this meeting rejoices to sustain its labours, and directs the publication of its report under the care of the Committee."

Moved by the Rev. J. Leechman, Hammersmith; seconded by the Rev. Joseph Baynes, Nottingham; and supported by the Rev. John Clarke, Fernando Po.

"That regarding the circulation of the word of God among heathen nations as necessary to lay a foundation for the successful labours of Christian missionaries, this meeting looks with devout thankfulness on the toils of all faithful translators, and earnestly desires that the effectual blessing of God may rest upon them all."

Moved by A. G. Burnett, Esq., Kemnay, Aberdeenshire; seconded by the Rev. J. Peacock, London:

"That the following gentlemen be the officers and committee of the society for the ensuing year:—

Treasurer.

G. T. KEMP, Esq., Spital Square.

Secretary.

Rev. EDWARD STEANE, D.D., Camberwell.

Committee.

Rev. J. ANGUS, M.A.
Rev. W. B. BOWES.
Rev. W. BROCK.
Rev. J. BURNS, D.D.
Rev. F. A. COX, D.D., LL.D.
Rev. J. H. HINTON, M.A.
Rev. J. HOBY, D.D.
Rev. W. H. MURCH, D.D.
Rev. R. W. OVERBURY.
Rev. J. RUSSELL.
Rev. I. M. SOULE.
Rev. J. ACWORTH, LL.D., Bradford.
Rev. C. M. BIRRELL, Liverpool.
Rev. C. E. BIRT, M.A., Wantage.
Rev. J. M. DANIELL, Birmingham.
Rev. B. GODWIN, D.D., Bradford.
Rev. J. P. MURSELL, Leicester.
Rev. J. G. PIKE, Derby.
Rev. E. S. PRYCE, B.A., Gravesend.
Rev. W. ROBINSON, Kettering.
Rev. R. ROFF, Cambridge.
Rev. J. SPRIGG, M.A., Margate.
Rev. H. TREND, Bridgewater.
Rev. W. UPTON, St. Alban's.
Rev. J. WEBB, Ipswich.
Rev. T. WINTER, Bristol.
J. H. ALLEN, Esq.
C. BURLS, Esq.
S. JACKSON, Esq.
J. Low, Esq.
G. LOWE, Esq., F.R.S.
J. PENNY, Esq.
T. PEWTRESS, Esq.
G. STEVENSON, Esq.
R. B. UNDERHILL, Esq.
S. WATSON, Esq.

Travelling Agents.

Rev. GEORGE FRANCIS, 61, Walnut Tree Walk, Lambeth.
Rev. MANOAH KENT, Shrewsbury."

BRITISH ANTI-STATE CHURCH ASSOCIATION.

The annual meeting of the council of this body was held on the 1st of May at Radley's Hotel, Blackfriars. The attendance of members was larger than on the same occasion last year, many gentlemen from the country having come to town to be present. The Rev. John Burnet was called to the chair soon after ten o'clock.

A report was then read which gave an account of the proceedings of the executive committee during the preceding year, in respect to public meetings, lectures, the regium donum, and other subjects, to which their attention had been directed. They requested from the council practical suggestions, especially in reference to the triennial convention which is to be held in 1850. They added, "They beg further to submit for consideration, whether the period has not arrived when that large and rapidly-increasing portion of the community who are desirous to obtain a separation of the church *from the state* may not, with advantage, give a formal expression to their wishes, by petitioning the House of Commons. They are quite aware that such a demonstration could produce no immediate effect upon that house, as at present constituted; but they leave it with the council to determine whether it might not serve to place our principles definitely before those who are, as yet, but little acquainted with them—to put the subject in a more practical shape than it has yet assumed—and to prepare both parliament and the public for the legislative conflicts which must precede a final victory."

After considerable discussion on this subject, the following resolution was adopted:—

"That, looking to the rapid growth of opinion in favour of the separation of the church from the state, and the tendency of events still further to influence the public mind, this council is of opinion that the period has arrived when the subject should be pressed upon the attention of the Legislature; it, therefore, requests the executive committee, in its future proceedings, to adopt such measures as it may deem desirable for promoting the presentation of petitions to the House of Commons."

On the following evening the public annual meeting of the society was held in Finsbury chapel, Dr. Thomas Price in the chair, who stated that the income of the year had exceeded by nearly £500 the stated income of the foregoing year, and that it had exceeded by some hundred pounds the gross income of that year, though that included £317 donations given at the first triennial conference.

Respecting this meeting, at which the building was filled long before six o'clock, the Nonconformist says:—

"The public meeting afforded triumphant evidence of progress during the past year. The spacious building in which it was held was crammed to suffocation—notwithstanding which the most perfect order reigned throughout. To the stedfast friends of the association, it was a high gratification to see Dr. Price, the treasurer, able once again to occupy the chair; and never did he do so to more advantage than on this occasion. There was one feature of novelty in the programme of the evening. Two clergymen of the church of England were present on the platform, and spoke—the one, the Rev. T. Spencer of Bath, by invitation; the other, the Rev. Mr. Stoddart, by permission. We must refer to our columns of intelligence for their respective speeches. Both went the entire length of the association's fundamental principle—to which Mr. Spencer added a brief description of his plan of church reform. His position we regard as an untenable one—but all will do honour to his integrity and courage. He would arm the people with the authority of law to remodel the constitution and offices of the national establishment—a popular repetition of the error which he repudiates

when he demands a separation of the church from the state. The spirit of the meeting was admirable, and its interest was well sustained to the close."

VOLUNTARY SCHOOL ASSOCIATION.

The first annual meeting of this institution was held on Friday evening, May 4th, at the London Tavern, the large room of which was well filled by a very respectable audience, many of whom were ladies. The chair was taken at half-past six o'clock, by G. W. Alexander, Esq.

The Chairman in opening the business of the meeting, said :—I regret the absence of some persons who took a very decided part in opposing the government measure in reference to education some two years since. I should be glad if all were present who then objected to that measure, because I believe the principles of this society are such as they could all unite in with advantage. They would thereby do much to advance the common work of education, and present a worthier aspect to the country. The circumstance that some of our friends have chosen to support a denominational society, on the voluntary principle, rather than one on a larger and more catholic basis, has made the establishment of this association far more difficult than, in my opinion, it ought to have been, and thrown on some of us a large amount of responsibility. But we do not shrink either from the difficulty or the responsibility. We feel it our duty to do all we can to promote a good secular and religious education throughout the country, and upon catholic principles. We have no reason to be discouraged at the amount of support which this society has received in its infancy. It is a matter of heartfelt gratification that we have connected with it—on the committee, in the secretariat, and as members—persons of different religious bodies, yet all belonging, as we trust, to the one universal church of Christ. I believe I may say, for all the members of the committee, that time and consideration have not weakened the objections they felt to the government measure, but rather strengthened and confirmed them — objections urged in petitions signed by between 500,000 and 600,000 Englishmen. It is found that a large amount of the government money has gone to support schools of a denominational character, and in connexion with a body the most opulent in the country, and therefore needing it the least—the Church of England; that seven-eighths of the money granted for educational purposes has gone to the support of what are called, or rather miscalled "National Schools"—schools in which the church catechism is taught, and in which the children of dissenters must learn principles opposite to those believed by their *parents to be true.*

The report, after reviewing the circumstances under which the society was formed stated that £1,207 18s. 11d. had been received (including £86 16s. towards the formation of a normal school for female teachers, and £4 12s. as payment from the teachers now under training), of which only £339 11s. 4d. had been expended, leaving a balance in hand of £868 7s. 7d.; besides £300 which had been received since the accounts were made up. The committee had obtained the services of a highly qualified gentleman, the Rev. R. Nelson, A.M., as master of the training school, in which there were at present but five pupils, but several applications were under consideration, and the number would probably soon be increased to the capacities of their accommodation. It was intended to establish, as soon as possible, a similar training school for female teachers, and also model schools for boys and girls; at present, the pupil teachers had the advantage of attending a large and well-conducted British school in their immediate locality. Important service had been rendered to the association by a committee of ladies, who had collected funds for the female branch, and would superintend its arrangements. It was desirable that one or two agents should be employed in traversing the country, to call public attention to the importance of adhering to the voluntary principle in education, and to inspect the schools in connexion with the society. The committee believed that a large number of schools had not received government aid; and one society—the West Kent Educational Society—had resolved to render assistance only to such. The committee were also desirous to extend their operations to the colonies, especially to the West Indies, where assistance was much needed; and S. M. Peto, Esq., M.P., had promised to contribute £105 to a special fund for the purpose, in addition to £50 already contributed by him to the general fund.

The resolutions passed were advocated by Joseph Sturge, Esq., Apsley Pellatt, Esq., the Rev. John Burnet, the Rev. J. H. Hinton, Laurence Heyworth, Esq., M.P., E. Miall, Esq., J. H. Harrison, Esq., J. Scoble, Esq., and J. W. Green, Esq. Among observations made by Mr. Hinton on the principles of this new society were the following :—

"I cannot suppress my conviction that the cause of civil liberty is deeply involved in this question. That, in the first place, is a question of argument merely, of theory and speculation; but it comes in the end to be an altogether practical matter. Even now, the beginnings of it are felt. If, in the long run, the extensive application of public money, and the extension of state patronage, does not impair, or threaten to impair, unless public jealousy be aroused, civil liberty, no

faith is to be put in arguments, than which, none were ever more convincing to my understanding. My hope and belief is, that as this system develops itself, its tendencies and practical encroachments will be seen, and an early opportunity taken to remedy the blunder—the worse than blunder, the political crime — which, I think, has been perpetrated. The people must do it. No ministry will ever like to lose what will ease its work, and smooth the way for the state chariot. As consequences may develop themselves, I hope to find in the people an awakened jealousy, and an effectual resolution. But we are not the only society that repudiates state aid. There is at least one other society—the Congregational. Why then are we not one with them? You, sir, know that we strove to be one with them. If we are not one, we think the reason does not lie with us, but with them. In truth, the reply to our solicitations, in the first instance, was, that they could not give up their system of denominational action. Well, all the consideration I have been able to give to the question of denominational action, convinces me of its impropriety. I know the facilities given by a machinery ready for action. But I am quite sure it tends to render popular education what it ought not to be—that it cannot be carried on by denominational machinery, without acquiring a sectarian character. Then, sir, I grudge denominational action with respect to education, for this reason—that it misrepresents education to the community. Education, and all the facilities towards it, ought to be presented to them as kindly, benevolent help for their good. Denominational efforts tend to give the impression that it is not their good which is the end, but our own church. Church-people are for educating by church machinery, that they may keep the children of successive generations to the church; Wesleyans, by their machinery, to keep the children within their pale; and congregationalists, by their machinery, to keep the children within their pale. If it is not so, this is the light in which their efforts appear to the people. The shrewd among them—and there are shrewd men among the very poorest—say, 'These people are so earnest because there is a kind of scramble among them which shall get most of us and our children.' If I don't misjudge human nature, the consequence will be to make denominational efforts disgusting to all, and make the poor man say, 'You all want my child, and none of you shall have him; I will educate him myself, and he, like me, shall judge for himself.' Now, I think an effort which is not denominational—which says, 'We want nothing for ourselves, we only want to facilitate your self-education'—teaching simply those truths of scripture in which generally all are agreed—is more adapted to gain the favour of intelligent and considerate persons. For my own part, I renounce all wish to make educational efforts conducive to my own denominational augmentation. Whether any body becomes a dissenter or not—or whether, becoming a dissenter, he becomes a baptist or not—I wish to leave to his own impartial unbiassed decision. I want him not to be ignorant, because in that case he could not arrive at any worthy decision at all—I want him to have general knowledge, that he may approve the best. Perhaps the very child I educate may turn out to throw light upon me, and prevail upon me not to be as I am, a dissenter and a baptist. I have a common interest with him in the truth. I don't want, therefore, to have him like a piece of putty between my fingers, and mould my denominational notions upon his mind. It is not just. Another objection to denominational action lies here. It is, so far as general education is concerned, incapable of carrying such efforts to their right issue. The only denomination that can do it is the church of England, which has the whole territory divided into parishes, and has its ecclesiastical machinery everywhere. The Wesleyans are widely extended, but they cannot establish schools everywhere; nor the congregationalists, nor the baptists. Beyond the great denominations we find many comparatively small — some very small — sects, which have not sufficient strength to establish schools all over the country, and therefore must be at a great disadvantage. Their members find nowhere catholic schools, can send their children to no school except one that declares its aim to make them churchmen, methodists, or congregationalists. The parent says, in the bitterness of his heart, 'I can get unpoisoned education nowhere.' I should like to sweep away all the denominational societies for education at once—dissenting and all. That is to say, I should like to see all the bodies persuaded to abandon them. Then, if we could have a carefully-combined effort, to which all believing in the great truths of Christianity could consecrate themselves with hearty zeal —and the government let us alone—a far better thing would be done for the advancement of education than ever has been attempted, or perhaps conceived of. These, then, are the principles of this society; the repudiation of state-aid and of denominational machinery."

WEEKLY TRACT SOCIETY.

The first annual public meeting of this society was held on the 25th of April, 1849, at the Hall of Commerce, when D. W. Wire, Esq., presided. The report was read by Rev. W. H. Elliott the secretary, and stated that during the year upwards of 70,000 tracts had been distributed, in addition to handbills, and

detailed several instances of usefulness as resulting from the society's operations. The receipts for the year amounted to £242 17s. 9d., and the expenditure to £237 14s. 2d., leaving a balance in hand of £5 3s. 7d.

The speakers were, Rev. J. Bigwood, Rev. T. W. Jenkyn, D.D., LL.D., Rev. W. Bevan, Rev. Joshua Russell, Rev. M. Woodman, and Rev. W. Tyler.

ASSOCIATIONS.

BENGAL.

The annual meeting of this association was held at Serampore on the 8th of January. The following is a list of the churches comprised in it and their pastors :—

Serampore	W. H. Denham, J. Robinson.
Jessore	J. Parry.
Cutwa	W. Carey.
Dinagepore	H. Smylie.
Lal Bazar, Calcutta	J. Thomas.
Dacca	W. Robinson.
Chittagong	J. Johannes.
Circular Road, Calcutta	A. Leslie.
Birbhum	J. Williamson.
Colingah, Calcutta	J. Wenger, Shujaat Ali.
Haurah	T. Morgan.
Cuttack	C. Lacey.
Burisal	J. C. Page.
Khari	G. Pearce, J. Mundul.
Lakhyantipur	G. Pearce.
Intally, Calcutta	G. Pearce, Ram Krishna.
Narsikdarchoke	C. B. Lewis.
Malayapore	G. Pearce.
Balasore	O. Bachelor.
Jellasore	J. Phillips.
Dum Dum	C. B. Lewis, acting pastor.
Berhampore	J. Stubbins and Bailey.
Chogor	J. Buckley.

Statistics.

Number of churches		23
Baptized	147	
Received by letter	26	
Restored	29	
		202
Removed by death	25	
Dismissed	37	
Withdrawn	12	
Excluded	27	
		101
Clear increase		101
Number of members		1347
Day Schools		29

The following account of the services is abridged from the Christian Calcutta Advocate, a weekly paper conducted by our congregational brethren :—

"On the whole the year appears to have been, as most religious years are in India, of a very varied and chequered character; notwithstanding, there was much of a truly encouraging nature to those interested in the work of evangelizing the natives of this country. The churches belonging to the association appear to be in a healthy state, while the baptisms recorded to have taken place were 147, and fewer cases for church discipline seem to have occurred than at any former period of their history. The services were conducted in the mission village chapels, they were encouattended. The Circular Letter by M gan was read at the introductory meeting. The Bengali service was co by Messrs. Mullens (independen Pearce, the latter of whom preac annual sermon from Isaiah xlii. 1 English sermon was preached in the of the same day (Wednesday) by M of Calcutta from Heb. xii. 3; and that the hallowed influences connect each meeting will not be allowed without some real and spiritual advan all who were present at the services.

"At the business meetings a va questions, some denominational, othe ing on the interests and future pros the mission churches, and the cause lanthropy and education in this c came before the ministers and delegate magazines advocating the principles association, works for the improver native Christians and Christian teache several new works were mentioned course of execution; among these theology, another on the composition mons, Porteus's Evidences, and B Holy War. Biblical versions are still ily progressing. The Bengali Old an Testaments are undergoing slow and revisions. One of the missionaries pr engaged in preparing a translation New Testament in the Lepcha tongue guage little known save by name. from whom a communication was employed on the Santal New Tes The subject of a native agency occup attention of the meetings on one occasions. If we encourage a de thriving churches, a healthy and well- native ministry is essential to its reali and we are glad to find that our friends have determined that no future date for the native ministry shall be em but such as have been examined and in some measure, qualified and Other matters of less importance we cussed during the sittings. The con service was in Bengali, and held at gur."

IRELAND.

The associated churches are the ing :—

Abbeyleix	T. Berry.
Athlone	T. Wilshere.
Ballina	W. Hamilton.
Banbridge	J. Bates.
Belfast	W. S. Eccles.
Carrickfergus	
Clonmel	R. J. Wilson.
Cloughjordan	M. Mullarky.
Coleraine	J. Browne.
Conlig	D. Mulhern.

Coolaney .....
Cork.....B. C. Young.
Dublin .....J. Milligan.
Ennky.....W. M'Kee.
Forbane.....J. M'Carthy.
Killcooly.....R. J. Wilson.
Moate.....W. Thomas.
Parsonstown.....M. Mullarky.
Rahue.....J. M'Carthy.
Tubbermore .....
Waterford.....P. Bugby.

The annual meeting was held at Dublin on August 22, 23, 24. Mr. Trestrail was requested to preside. The sermon was preached by Mr. Mulhern, and a public meeting was held at which addresses were delivered by Messrs. Wilson, Hamilton, Bugby, and Trestrail. The Circular Letter on the "Scriptural Obligations of all Christians to support the Gospel amongst them" was written by Mr. Milligan.

Statistics.

Number of churches.....		21
Baptized	95	
Received by profession.....	1	
By letter or restoration	26	
	—	122
Removed by death.....	13	
Dismissed or withdrawn...	37	
Excluded.....	14	
	—	64
Clear increase		58
Number of members		734

LONDON.

The churches and ministers comprised in this association are the following:—

Bow.....G. W. Fishbourne.
Brixton Hill.....W. Pulsford.
Brompton .....P. Cater.
Camberwell .....E. Steane, D.D.
Chelsea .....W. Groser.
Church Street .....J. Bigwood.
Devonshire Square ...J. H. Hinton, A.M.
Eagle Street .....R. W. Overbury.
Eldon Street.....
Greenwich.....J. Russell.
Hackney.....F. A. Cox, D.D.
Henrietta Street .....
Hornsey Street.....J. George.
Islington Green .....T. Pottenger.
Kennington .....T. Atwood.
Kensington .....W. G. Lewis.
Keppel Street .....
Lion Street.....
Maze Pond .....J. Aldis.
New Park Street.....J. Smith.
Poplar .....
Prescot Street .....C. Stovel.
Regent Street .....W. Fraser.
Salters' Hall.....S. J. Davis.
Shacklewell .....J. Cox.
Shakspeare's Walk...
Shoreditch.....W. Miall.
Shouldham Street ....W. A. Blake.
Spencer Place .....J. Peacock.
Tottenham .....R. Wallace.
Vernon Square.....O. Clarke.
Waterloo Road.....J. Branch.

The annual meeting was held at New Park Street Chapel on Wednesday, January 10. The sermon was preached by Mr. Katterns. Joseph Warmington, Esq., *the treasurer*, took the chair at the public meeting, when the letters from the churches were read, and an address was delivered by Mr. Green. The Circular Letter is "On Doing the First Works."

Statistics.

Number of churches.....		32
Baptized	348	
Received by letter	177	
Restored	4	
	—	529
Removed by death	88	
Removed by letter	186	
Withdrawn	57	
Excluded	38	
	—	369
Clear Increase		160
Number of members in the churches sending returns.....		6292
Sunday scholars in ditto.....		5795

LONDON ASSOCIATION OF STRICT BAPTISTS.

The following churches constitute this association:—

Trinity Street .....B. Lewis.
Little Alie Street.....P. Dickerson.
Stratford .....W. Ward.
Little Wild Street ...C. Woollacott.
Romney Street.....H. J. Betts.
Phillips Street.....T. Pepper.

The annual meeting was held at Little Alie Street chapel on Tuesday, October 17. Mr. Woodard read a draft of the Circular Letter he had been appointed to draw up on "The Connexion between Doctrinal Error and Spiritual Declension." Mr. Dickerson occupied the chair. The letters from the churches were read, and addresses were delivered by Messrs. Ward and Betts.

Statistics.

Number of churches.....		6
Baptized.....	61	
Received by letter	51	
Restored	3	
	—	115
Removed by death	21	
Dismissed.....	11	
Withdrawn	14	
Excluded	14	
	—	60
Clear increase		55
Number of members		914
Sunday scholars		647

ORDINATIONS.

WHITCHURCH, HANTS.

On Tuesday, May 8th, the Rev. Charles Smith, lately a student at Horton college, Bradford, was publicly and solemnly recognized as the pastor of the baptist church, Whitchurch, Hampshire. The devotional services were commenced at eleven in the forenoon, by the Rev. W. Goodman, B. A. of Andover. The introductory discourse was delivered by the Rev. D. Katterns, of Hack-

ney, who, in a very lucid and effective manner, stated the nature of a Christian church, and the law of the New Testament respecting its support. The usual questions were proposed by the Rev. J. Millard of Lymington, who had formerly been pastor of the church, who also offered the ordination prayer. The Rev. Dr. Godwin addressed both pastor and people from Phil. i. 1 and 27, and concluded in prayer.

A considerable number of friends adjourned, at three o'clock, to the White Hart, where a plain but excellent dinner was provided; and a still larger number from the town and neighbourhood took tea together. Soon after six the services again commenced, when Dr. Godwin took the chair. The meeting was addressed by the Rev. W. Goodman, B. A., the Rev. J. Drew of Newbury, the Rev. T. Thomas, independent minister of Whitchurch, the Rev. D. Katterns, the Rev. J. Morton, independent minister of the neighbourhood; the Rev. J. Millard, who gave an interesting historical sketch of the church, interspersed with some singular anecdotes relating to its previous pastors and the persecutions which they suffered; and the Rev. Mr. Ashley. The newly recognized pastor then expressed his feelings on the occasion, with reference to the kind sympathy of the friends from a distance, and to his former pastor, Dr. Godwin, who concluded in prayer.

The day throughout was one of unmixed pleasure and edification, all was peace, and love, and harmony. The neat and commodious place of worship had been repaired and painted, and looked as bright and cheerful as though it sympathized with the services, and welcomed with a smiling face the visitors. The attendance was very good; the services, though of necessity long, were not tedious; all appeared to be gratified, and the general feeling seemed to be, "Save now, we beseech thee, O Lord; O Lord, we beseech thee send now prosperity."

The baptist church in this town is of considerable antiquity. Though the date of its formation cannot be ascertained, the church book shows, that as early as 1690 there were thirty-seven members under the pastoral care of two brothers of the name of Kent. During the persecution which continued under the Stuart dynasty, the little flock, it seems, met for worship in Cowdown Coppice, about a mile from the town, and some women were baptized at midnight in the river. At present the cordial union prevailing among this community, and the reciprocal affection of pastor and people, give the most cheering hope that, under the blessing of the great Head of the church, a happy measure of peace and prosperity is before them.

BIDEFORD, DEVONSHIRE.

Mr. B. Arthur of Bath has accepted a cordial and unanimous invitation to become the pastor of the baptist church at Bideford, and commenced his labours on Lord's day, April 22nd.

ASHTON-UNDER-LYNE.

The Rev. James Macpherson, late of Bramely near Leeds, has accepted the unanimous invitation of the baptist church, Ashton-under-Lyne, to the pastorate, and commenced his labours on Lord's day, May 20th.

RECENT DEATHS.

MR. HENRY COLLIER.

It does not seem to be saying much for religion, when we merely affirm that it forms the character to whatsoever is lovely and of good report; and yet in saying so we attribute to religion a power really divine. Especially is this true when the character requires very much of modification in order to this result. There are instances in the New Testament, as Paul who had endeavoured to destroy the faith of Christ, but who was changed into a zealous promoter of that faith; and the Corinthians who were washed, and sanctified, and justified in the name of the Lord Jesus and by the Spirit of our God. There are instances also in common life, as the pages of this magazine from year to year have recorded. If even the men whose memories we embalm were not all that could be wished, still they differed so widely from what they would have been but for the grace of God, that we cannot but acknowledge the finger of God in them. Philosophy did not mould their character; mere morality could not have rendered them what they were. It pleased God who separated them from their mothers' womb, to reveal his Son in them; their own acknowledgments and those of others equally glorify the grace of God which has wrought such wonders.

The subject of the present memoir is an instance. What he might have been but for divine mercy scarcely any of his surviving friends can conjecture. They know what he was; and though perhaps a larger measure of the softer virtues might have given lustre to his character, they saw in the "sturdy saint" abundant reason to glorify God on his behalf.

Henry Collier was born at Thrapston, where he lived for nearly sixty-three years without interval, esteemed and confided in by all who knew him. His parents were unknown to fame; he was the tenth of eleven children, a large family to press upon straitened resources. Perhaps this circumstance tended to induce some of those peculiar features by which through life he was distinguished; one of the most strongly marked of which was a rigid economy of time and money. He had learned their value in early life, and he could never squander

either, though he was equally unable to be parsimonious of hours or shillings when they were legitimately claimed for the service of religion or benevolence.

In early life, though Mr. Collier's school education had been limited, he read and thought a good deal, thus acquiring a considerable amount of mental vigour and of clearness of conception. He did not confine himself to the intellectual, and the moral, or religious; infidel publications and works otherwise of a pernicious tendency engaged his eager attention, and at one time some friends feared for him that he was being borne towards the vortex of scepticism and infidelity. The example of excellent Christian men around him, and occasional remonstrances, both of parental affection and faithful friendship, preserved him in great measure from this evil. At about his eighteenth year he began to think on the things pertaining to his peace; and whatever were his wishes he could not become a confirmed unbeliever.

Thrapston had been a favoured place in respect to religious means for some years previously to this time. There was a somewhat numerous congregation of dissenters in the town; among whose members were many, the names of whom are still greatly fragrant for the high excellences of their Christian character. The town was within nine miles of Kettering, and was, therefore, somewhat frequently visited by the late Andrew Fuller, one of whose searching discourses founded on Col. i. 28, 29, and delivered on a Wednesday evening, found its way to Mr. Collier's heart. He had become dissatisfied with his infidel tendencies, and had begun to read the scriptures in the hope of being convinced that they were a revelation from God. "He read them," says a friend, "quite through with great attention." No wonder that he was led to regard them as the word of God "making wise the simple." Mr. Fuller's sermon, described by a friend who heard it in company with Mr. Collier, as "an earnest entreaty to his hearers to receive Christ, as an affectionate and manly appeal to them to relinquish all bondage to any man or to any set of opinions, and accept the freedom which Christ gives," was exactly suited to Mr. Collier's state of mind. The Holy Spirit accompanied it with his own sovereign power, the would-be infidel listened, embraced, and lived; and from that moment his course was decided. The book of God became his constant companion; he read, and prayed, and meditated, rejoicing in its light, and resting upon its truths and promises; and never, not even to his last hours, did his delight in it flag or fail. His plan was to read it through again and again, till, when he was laid aside by his last illness he was pursuing his sixty-third perusal of its entire contents. Nor did he merely read, he thought upon it, he understood and felt its truths, and few men ever made a more appropriate use than he did of its inexhaustible treasures.

"I remember the time," says one surviving friend, "when Mr. Collier was more a lover of pleasure than a lover of God, though he never was what is usually called an immoral character. His change from darkness to light was decisive. Old associations were broken up, new ones were formed. With him truly it might be said, 'Old things passed away, all things became new.'"

At this period, among the young men in the congregation at Thrapston, there was one a little older than Mr. Collier, Mr. John Joseph Stevenson, of whom some account appears in the Baptist Magazine for 1829, p. 449, between whom and Mr. Collier similar feelings and views produced a friendship which lasted till Mr. Stevenson's death. The friends were beginning life at the same time, and pretty nearly in the same circumstances; Mr. Stevenson was accustomed playfully to refer to this commencement. One of them was worth sixpence, the other was that sum in debt. Both began in the fear of God; both resolved to befriend his cause as he should prosper them, adopting as their rule the suggestion of the apostle, 1 Cor. xvi. 2. Their trades were not equally large and gainful, and, perhaps, their dispositions were somewhat dissimilar, so that their support of that cause was not equally munificent; both, however, often adverted with thankfulness to the resolve which at that early period they respectively made. It checked a selfishness which otherwise might have grown upon them, it furnished the means of meeting legitimate claims on Christian liberality; and it changed them, so far as their savings were concerned, into trustees and dispensers rather than owners. What they gave was already the Lord's.

Mr. Collier soon after his conversion united with the church at Thrapston. He was baptized by Mr. Fuller in the river adjacent to that town in 1810, and from that time he became constant and punctual in his attendance upon services which he had been taught to love, and sought to promote the interests of the church in which he had found a home. There were five young men, of whom Mr. Collier was one, who devoted themselves to the promotion of the welfare of the church with an energy and piety which scarcely fail of receiving a blessing. They were accustomed to meet frequently, sometimes in an "upper room," sometimes in the quiet fields about the town, for spiritual conversation, for reading the scriptures together, and for united prayer. They occasionally thought when thus assembled, that, perhaps, some of them, if not all, might, at least occasionally, have to conduct more public devotional exercises in the villages around, and one object of their social gathering was to cultivate with this view any gifts which God might have gra-

ciously bestowed upon them. Three of the five still live, one of whom has long been pastor of one of our churches not far from London. All were engaged as they supposed they might be, in the villages, from whence parts of the congregation at Thrapston came to worship, and especially Mr. Collier was frequently employed in preaching, and with an acceptance which commended him as an occasional supply to ministers whose stations were not far from Thrapston.

At length he was called upon to undertake a Lord's day monthly evening service at Thrapston, while the pastor occupied some neighbouring village or town. Mr. Collier's pulpit exercises were always judicious, scriptural, and earnest, they were, therefore, highly acceptable, though he made no pretensions to either rich variety or profound research. His circumstances stood very much in the way of that kind of preparation which he scrupulously deemed such services to require. He could not, therefore, be prevailed upon often to occupy the pulpit. It is gratifying to know that his labours in this direction, and those which also he conducted in connexion with the Sunday school of the congregation, were rendered, by God's blessing, the means of producing salutary and lasting impressions, of which one instance has come before his sorrowing widow and family since his decease. These labours produced one result which Mr. Collier never failed to turn to good account. While mere official pretensions in ministers were estimated at their proper worth, he always held the work of a faithful pastor in high account. Towards such pastors he was always respectful and indulgent, and if at any time hearers murmured, or expressed dissatisfaction with anything in the manner in which that work was discharged, Mr. Collier's homely thrust rebuked their murmurings — "You fancy you could do better; go up into the pulpit and try."

As a man of business Mr. Collier eminently "set the Lord always before him." His trade was never large, and sometimes he complained of vexatious opposition which he thought was occasioned by his political and religious views; and, perhaps, in some degree on this account his attention to business was unremitting and close. For many years he was not absent even for a single day from it, except on holidays such as Christmas day and Good Friday, which he regarded in no other light than as days of welcome cessation from his labour. This constant application did not arise from a sordid love of gain, nor did it stand in the way of the higher claims of religion. It was itself prompted by a devout regard for the injunctions of godliness, so that it readily yielded whenever those claims appeared to him legitimately to demand his attention elsewhere. From a large trade Mr. Collier shrank quite as much from *inclination as* from necessity, indeed much more, since his credit soon came to be good to almost any amount; and since neighbours and friends, both in and out of his immediate circle, repeatedly offered him any pecuniary aid he might require. Integrity and uprightness preserved him. An accommodation bill, a trading puff, and a disappointed commercial traveller, Mr. Collier never knew. Tricks and chicanery in trade he always regarded as deeply injurious to the character of the party who yields to them, and whenever they are descended to by a professed Christian, more injurious to religion than even the flagrant vices into which sometimes religious men are betrayed. This uprightness of Mr. Collier in his own affairs commended him to his neighbours as wisely and honestly managing theirs, when of necessity they have to be entrusted to other hands than their own. His counsel was continually being sought, and never in vain; nor was more substantial aid withheld from those who needed, as timely loans without interest to relieve the embarrassments of some of his neighbours bore ample testimony. He was one of those to whom the language of the psalmist applies, "A good man showeth favour and lendeth; he will guide his affairs with discretion. He shall not be afraid of evil tidings, his heart is fixed, trusting in the Lord."

Mr. Collier was as decided in political sentiments as he was upright in his business. He soon acquired a freeholder's right, and never failed to exercise that right in favour of the slave when questions pertinent to emancipation were under discussion, and in favour of the people in all questions of peace, reform, and retrenchment. Such consistent voting is not always easy to a small tradesman in a town like Thrapston, where all manner of adverse influences were brought to bear against it, not the least potent being the example of men who fail to maintain their inner sentiments through some supposed hazard to their outward interests. Mr. Collier, however, was not an agitator. The influences of private life and example, and the clear and manly expression of his views at the hustings, were all that he felt himself at liberty to employ, and these he sought habitually to place under the direction of religious principle. In one respect Mr. Collier regarded his voting as a freeholder in the same light that he did his performance of any religious duty as a Christian. Both had to be performed in the fear of God and with an eye single to his approbation. This quiet consistency commanded respect for Mr. Collier, even among opponents. "When a man's ways please the Lord, he maketh even his even his enemies to be at peace with him."

In the case of Mr. Collier this was exemplified, in that persons of station and influence in his neighbourhood, entirely opposed to his political and religious views, spontaneously offered him aid in his trade to a considerable

amount when he was thought to need it, offers which, however, Mr. Collier invariably declined. It may be told, also, in further exemplification, that a former rector of Thrapston who was anxious on resigning the living of that town to keep up certain donations to the poor of the place, chose Mr. Collier and another dissenter on Mr. Collier's recommendation, as the almoners of his bounty.

Mr. Collier was the subject from youth of frequent disease, he often endured great pain, which fact may explain a certain degree of irritability to which occasionally his friends thought him liable. He knew his failing and watched against it; they who know anything of the pain, the horrors of constitutional dyspepsia, especially with great naturnl activity of mind and character, will be able to sympathize with him. He had married an excellent member of the church at Thrapston, who still survives him, and they were blessed with eight children, one of whom was taken from them in infancy, two others, one an amiable daughter at eighteen years of age, the other an affectionate son a year older, were taken away after long and severe affliction in both cases; the parents' hearts were solaced by the peace with which the one anticipated death, and the triumphant confidence of the other. Still these afflictions somewhat aggravated the sufferings Mr. Collier's own personal disease occasioned, and claimed for him the tenderest sympathy.

The welfare of the church of which he was a member, and for nearly the last twenty years a valued deacon, lay near his heart; in its prosperity he rejoiced, over its adversity he mourned, betaking himself, however, in these times of trial to the word of God for consolation. He was accustomed generally, and perhaps not without reason, to look for some positive cause of adversity in the church, whensoever it occurred, in the conduct of its members; sometimes, therefore, he seemed to censure when he was anxious only to stir up his own heart and that of others to the things that might check the evil. The condition of the church, for some time previously to his last illness, was such, in his judgment, as to awaken anxiety, which he felt so deeply as in the opinion of his family, who were most likely to know, to contribute to shorten his days. He might be mistaken in the judgment he formed. He might do, as sometimes men of advancing life are prone to do, somewhat unfairly compare the present with the past. That past might take in his view a fairer character than it was justly entitled to; the present might be a little too deeply tinged with the hues of passing clouds; nevertheless, Mr. Collier felt deeply, and his prayers on behalf of the church were incessant and earnest. Happy would it be for every church were its members equally earnest, and if this earnestness always expressed itself *in appropriate* efforts. Mr. Collier felt that the chief thing required in order to the success of such efforts is not zeal or talent, but character and reputation. To these, therefore, the one as the necessary concomitant of the other, he directed his chief attention, both as to himself and others. He took his standard of character from God's book, he could not lower that standard to meet the imperfections he was obliged to admit were in view, neither could he approve where he thought Paul would have censured. Perhaps a larger measure of the bland kindness of John might have given a greater effect to his imitation of the fidelity with which Paul withstood a wrong-doer to the face. Mr. Collier's last illness was of about a month's continuance, exhibiting the calm resignation, the steady hope, which a long-continued and unwavering confidence in Christ might be expected to yield. His faith was simple, clear, and evangelical, it did not, therefore, at the last leave him the subject of doubts. It was faith in a complete atonement, a faith that realized a present and unchanging Redeemer. Those who approached his dying couch witnessed and bore testimony to his serene and scriptural confidence, and were benefited by the counsels he found himself at leisure to give. Among these was a student from Stepney College, who supplied the vacant pulpit at Thrapston early in December last, with whom Mr. Collier's conversation turned on the blessedness of an intimate acquaintance with the bible. "I was much struck," that student writes, "with the just estimate in which Mr. Collier held the book of God. He had evidently been a constant reader and a diligent student of the holy word. The sentiment of the Old Testament saint, 'Therein do I meditate day and night,' was evidently one that he practically adopted. Sitting in his room late and lonely, he told me that his practice had been to pursue a systematic course of bible reading, and by this means he was able to read the word of God entirely through much oftener than many have the wish or the time to do. He also expressed his firm conviction that the result of this had been an increased desire still to read the holy book, whose hidden treasures were known only to those who searched for them by constant and devout study. Having found this exercise thus useful to himself, he was very anxious to impress upon all the necessity of more close and constant attention to the scriptures. It was a delightful testimony to hear delivered by one so near his end. To go to the brink of eternity clinging fast to the revelations of God's word, is to go in the surest and safest way."

Mr. Robinson of Kettering also visited Mr. Collier during his illness, to whom he spoke on his favourite subject, the excellency and beauty of the scriptures. With his children he conversed on the same theme, adding

advice appropriate to them severally, and, in calm, collected manner, bestowing upon each his dying blessing.

He had expressed a wish on the day on which he died to have his whole family assembled once more around his bed to receive his last counsels ere the night should close in. It can only be conjectured, however, what those counsels would have been. Ere the appointed hour approached, his breathing was perceived to be getting fainter, and the final scene drew near. One son only could be summoned, and ere he reached his bed his father's voice was silenced. Other members of the family came, but he could not observe their approach. Without awaking from an apparent slumber, without a groan, without even a struggle, his spirit tranquilly departed to dwell with God and to be for ever blessed.

Mr. Barnes of Trowbridge, who was intimately conversant with Mr. Collier during a pastorate of three years at Thrapston, thus writes respecting him,—"His name and memory are very sacred to me. My affection for him was blended with a respect approaching to reverence, originating in my deep impression of the constancy, the faithfulness, the unbending integrity of his nature. The days in which I had him for a co-worker, I shall ever recollect with pleasure, and among the names of my intimate friends who are gone to glory there is none more hallowed than that of Henry Collier."

To gather up two or three of the leading features of Mr. Collier's character, and present them here are all that friendship has now to perform; and this after the detail that has been given will be no difficult task.

Mr. Collier was distinguished by unbending integrity. Mr. Barnes calls it "unbending integrity of nature;" and there was, perhaps, something in Mr. Collier's constitution of mind to induce this integrity. It were, however more proper, and perhaps more congenial with his own views, to regard this integrity as one of the fruits of the grace of God in him. Every action was of transparent honesty, every word of transparent truth. No man over attained a higher or a more deserved reputation in these respects. He was not to be turned from the course which he regarded the word of God as prescribing, and he could never descend to anything mean and dishonourable. He studied to "have always a conscience void of offence toward God and toward men."

Mr. Collier's devotion was strongly marked. It was a habit cherished from the dawn of his spiritual life, intermingling also with his whole conduct. Never morose or sombre, he was always prepared for sacred duties, and they who united with him in the prayer meetings in which, both in youth and in the vigour of manhood, he took part, will not soon forget *the pathos, the sincerity*, the fervour, with which he poured out his heart to God. He seemed as if living in holy familiarity with him, while every word betokened an intense, well-regulated, and unaffected humility. Few men could be more appropriately described in the language applied to Nathanael, "Behold an Israelite indeed, in whom is no guile."

Mr. Collier's attachment to the denomination of which he was a member was warm, intelligent, and unflinching. It was not the blind attachment which imagines but little good out of that denomination. In early life he had been an occasional hearer of the late Dr. Haweis, a grateful affection for whose memory he always cherished. All who loved our Lord Jesus Christ Mr. Collier regarded as brethren with whom, in any place and in any religious service, he could hold the most sacred fellowship. With the peculiarities of what is called high Calvinism he had no sympathy, but with many high Calvinists he held the friendliest relations for the truth's sake, which, notwithstanding these peculiarities, dwelt in them. In a word, the creed of Mr. Collier was scriptural, his spirit was devout, and his heart was affectionate. He had defects and faults—who has them not? But these defects were insignificant. His virtues were firm and substantial. God grant to the church at Thrapston and to the bereaved family of our excellent friend that his example may stimulate and cheer them while they follow in his steps and in the steps of all those who are now inheriting the promises!

S. G.

MRS. BROOK.

Mrs. Hannah Brook of Boyd's Hall near Huddersfield, who entered into rest February 21st, aged forty-nine years, was a woman whose uniform excellence won the esteem and admiration of all who knew her.

When a girl about fourteen years of age, her mother was left a widow with three daughters, of whom she was the eldest, and became, after her father's death, the constant companion and comfort of the widowed mother. The precise circumstances attending her conversion are not familiar to the mind of the writer, but at seventeen years of age she was baptized and received into the church at Salendine Nook by the late Rev. Mr. Hyde. At twenty-one she was married to Mr. John Brook of Royd's Hall, who never failed to find in her a true helpmeet, and who with seven children survives to lament his irreparable loss.

In 1843 a church was formed at Milnes Bridge, about two miles from Huddersfield; Mrs. Brook and her husband sought fellowship with the newly-formed church, and to the day of her death she proved a valuable acquisition to its strength and usefulness.

Among the many excellencies which

adorned the character of our departed sister, on which it would afford the writer much pleasure to enlarge, were her genuine humility, the exemplary regularity of her attendance upon the means of grace, her affectionate solicitude for the spiritual welfare of her children, her uniformly pacific deportment, and her Christian liberality. She was the sincere friend of our missions, our colleges, and our Sunday schools. In the struggle to erect a chapel at Milnes Bridge, she, with a few others of kindred spirit, contributed very handsomely and laboured almost incessantly until the beautiful chapel was completely finished. We might also dwell upon her fondness for reading and improvement, her uniform respect and kindness towards her pastors, &c.; but these things must be omitted to give room for a few particulars relating to her death. For some time she had been threatened with consumption, but had derived advantage from change of air; and possessing more than common nerve and spirit she was enabled to attend to all her domestic duties, and was regular at all the means of grace, until the beginning of November, 1848.

The last time she went out of the house to any religious service was to a cottage prayer meeting. Her state of health scarcely justified her turning out into the night air at that season of the year; but her love to the means of grace overcame every scruple, and at the time appointed for the meeting she was in her place as usual. After this she began to be much worse, and gradually lost her strength. During the earlier part of her illness, she hoped that she might possibly rally once again; and often spoke of getting out to chapel as soon as the weather became milder. A Friday evening prayer meeting had been held at the house for a number of years, and when she was unable to attend the more public services of the church this meeting was anxiously looked for, and often proved a delightful treat.

About the middle of February, 1849, she began to get very much weaker, and the conviction was now settled upon her mind that she should never recover. Still she was calm and even cheerful. On Lord's day, February the 18th, she had very great difficulty in breathing. On Tuesday evening, when conversing with her husband, she entered into all the particulars about her funeral, with as much calmness and composure as if she had been only about to take a short journey. On Wednesday morning she became seriously worse, her sufferings began to be very great, and her end was manifestly drawing near. Still she was patient and happy. When her pastor entered the room she gave him a most affectionate look, stretched out her hand, and said, "The Lord is with me." During the day she had many violent shakings, at the close of one of them she whispered, "They are the fruit of sin." At another time she said, "It is dying strife, but—

"'Though painful at present 'twill cease before long,
And then O how pleasant the conqueror's song!'"

On Wednesday evening her sufferings became still greater, during which time she was able to say but very little; still she was perfectly sensible, and her mind serene as the summer's eve. At midnight her spirit took its happy flight to be with Jesus.

MRS. SARAH MORRANT.

"In hope of eternal life," and that hope built upon the finished work of the Lord Jesus, died the late Mrs. Sarah Morrant, after having entered upon her eighty-third year. She made no public profession of religion, and appears to have been destitute of the saving grace of God, till more than forty years of her life had passed away, when, under the ministry of the late excellent Rev. Thomas Tilly of Forton, near Gosport, she was brought to the knowledge of the truth, and baptized by him, joining the church under his care, and towards whom she ever cherished the warmest Christian affection. Thus she followed the example of her ancestors, several of whom had been for generations members of baptist churches.

At Forton she was active and useful, valuing her privileges, and regular in her attendance on the means of grace. But about three years since she removed to London, to live under the care of her eldest daughter, where every attention was paid to her, and her every want was abundantly supplied. While here, she attended the ministry of the Rev. P. Dickerson of Alie Street.

She left earth for the everlasting rest of the saints, March 19th, 1849.

MRS. ASHTON.

On Lord's day, April 1st, 1849, in her 29th year, Emma, the beloved wife of Mr. James Ashton of Ashton-under-Lyne, entered into rest. She had been a severe sufferer from some obscure internal disorder for several years, and seldom has such protracted affliction been endured with more Christian fortitude and submission. For the last seven months she was prevented attending the means of grace, which was to her a great privation, but the realized consolations of God's word, and the evident tokens of the Saviour's presence cheered and sustained her soul.

It was quite evident for some time previous to her departure that her end was approaching, and on the Saturday, the day previous to her death, she received intelligence that her mother desired to see her once more, and

purposed being over on the Monday, to which she replied, "I hope to be in heaven before Monday;" and so she was, for the next day, the sabbath, at four o'clock in the afternoon, when so many in our churches were returning from the table of the Lord, her ransomed spirit took its flight to the heavenly world to enjoy an eternal sabbath.

Some of her last words were, "I desire to lay quiet hearkening for the sound of his chariot-wheels."

MRS. MARY HIGHAM

Was favoured with religious advantage from her infancy. Intercourse with a pious aunt at Southampton led to serious impressions on her youthful mind. On her return to London she became a devoted teacher in the sabbath school connected with the congregation of the late Dr. Winter, whose ministry benefitted her much, and, subsequently, one of the efficient secretaries of the Lincoln's Inn Fields Bible Association. Soon after her marriage in 1817, she attended the meetings of the newly-formed church in Burton Street, removing with it to Henrietta Street on the opening of the chapel there, and in 1823 she was baptized and added to that church. She fulfilled the duties of membership with remarkable regularity and constancy, and promoted the interests of the benevolent societies connected with the church with exemplary zeal, especially those of the Mother and Infants' Friend Society.

About fifteen years since, affliction, which had been making gradual progress, prevented regular attendance on the means of grace, and for the last ten years she was almost entirely confined to her home. During this long affliction her faith was generally strong. She endured her great sufferings and privations with exemplary patience and resignation, which when noticed by her friends, ever induced the prompt acknowledgment that no praise was due to her, but to her heavenly Father whose grace alone sustained her.

From the commencement of the present year it was evident her end was approaching, which she gladly observed. Her sufferings were so great that she was obliged to be kept night and day under the influence of opiates, but whenever conscious she longed for departure; her only fear was lest prolonged suffering should induce impatience. She often asked her kind medical attendant how long he thought her likely to live, and if he said she was weaker, her countenance brightened with the prospect of heaven.

During the last four days of her life, she was unable to take any nourishment, and gradually sank. Her end was so peaceful that, although she was carefully watched, the exact moment of death could scarcely be ascertained. She departed this life April 2nd last.

Of her it may be truly said, she was an affectionate and devoted wife, an anxious and tender mother, rejoicing that she had been privileged to see all her dear children baptized on a profession of their faith, and a sincere and faithful friend, not one whose attentions were officious in the time of prosperity, but forgotten, when most needed, in the hours of adversity. As a Christian she loved the truth and practised it, diffident of herself but ever confiding in divine strength; as a member of a Christian church she was stedfast, regular in her attendance as long as strength permitted, and an active agent in the schemes of benevolence she patronized. She had the greatest abhorrence of deception and prevarication, and was frank and truthful in her communications. Of course she had her failings; she was naturally hasty and irritable, but sanctified affliction had enabled her to attain surprising equanimity of temper.

It is not too much to say of her, she was "an Israelite indeed in whom there was no guile." The prevailing state of her mind is well expressed in the text she selected for her funeral sermon, "Looking for the mercy of our Lord Jesus Christ unto eternal life," Jude 21.

CORRESPONDENCE.

To the Editor of the Baptist Magazine.

DEAR SIR,—By direction of the Committee of the Baptist Union, we beg to call the attention of the churches through your columns to a resolution passed at the Annual Session of the Union, on the 22nd of April. It was then moved by the Rev. G. W. Fishbourne, seconded by J. H. Allen, Esq., and *resolved unanimously*,—

"That the pastors and churches in the denomination be affectionately invited to appoint services on Lord's day, the 10th of June, and in the week following, for seeking the increased outpouring of the Holy Spirit, and the extension of godliness among them."

It will be in the recollection of all the brethren that an invitation substantially similar to this was issued by the Union last year, under a deep feeling of concern pro-

dened by the continued diminution of the yearly rate of average increase deducible from the returns of the churches. The repetition this year is much more than a matter of form or of routine. The brethren assembled at the recent Annual Session received with no common gratitude and delight the information that the returns last made exhibit an augmentation of the rate of annual increase, as compared with the preceding year; and combining with this fact the testimony borne by those to whom the actual state of the churches is somewhat extensively known, they felt themselves encouraged to hope that signs were appearing of returning prosperity. Under this aspect of things, they felt that there were inducements of peculiar power to a united resort to the throne of grace. Surely the mercy we have received should be gratefully acknowledged in the presence of Him from whose undeserved bounty it has come; nor can it be either unwarranted on our part, or unpleasing to the Giver of all good, that we should convert mercies thus graciously given into a plea for a more copious blessing. Prayer—united prayer—always important, has much to encourage and to quicken it now; and the committee earnestly hope that the concurrence of the pastors and churches with the invitation now sent forth by the Union will be still more general and fervent than it was in the year 1848. May the God of Zion vouchsafe to us at least this token that he is preparing a blessing for us, that he is preparing us for a blessing.

We are, dear Sir, on behalf of the Committee of the Baptist Union,

Yours in our common Lord,

E. Steane, } *Secretaries.*
J. H. Hinton, }

May 7th, 1849.

BAPTIST MISSIONARY SOCIETY. PROPOSED CHANGE IN THE CONSTITUTION.

To the Editor of the Baptist Magazine.

My dear Sir,—I take the liberty of addressing to you a few observations in explanation of motions brought forward by Mr. Mursell and myself at the recent meeting of the members of the Baptist Missionary Society, which are to appear in the copy now circulating of the annual report, and to be the subject of discussion and determination next year. If these resolutions had been brought forward by us, however unconsciously, in any spirit of strife and opposition, the Christian courtesy with which they were received ought I am sure to satisfy us that there is no unwillingness on the part of the members of our society to entertain them in the exercise of that moderation and wisdom which would prove all things, and hold fast that which is good. To those who remember the alterations in the society's constitution which were made at the time of the jubilee year, the proposed changes will not appear altogether new. In substance they were then proposed by those who now advocate them. They occasioned protracted discussion, and although the regulations which now prevail were finally adopted, the majority in their favour, and against that which may be distinguished as the representative plan of constitution, was not large, nor the arguments adduced such as to lead us to abandon our opinions. I cannot but rejoice therefore that the question is again opened for free and friendly discussion. May I be permitted at this early stage to express the hope that it will be conducted by us all with that Christian forbearance and gentleness which will best conduce to the discovery of the course which it is wisest for us to pursue, and leave behind no painful regret or alienation?

At the time at which our missionary societies commenced their history, the individuals were comparatively few who rendered them assistance in their undertakings. The missionary spirit had to be kindled and circulated amongst the churches, a very large proportion of which would have repudiated connexion with the holy band of men who gave themselves to this glorious work. It was not easy to secure a society at all, and if any could be formed it was necessarily one of individuals. At the present time, however, the number of persons who are professedly interested in our missionary labours has increased to such an extent that it is impossible with the old machinery to obtain their united counsel and co-operation. The danger now is lest principle and zeal, which might be directed to the most satisfactory results, should be discouraged and enervated for want of exercise, or become diverted into inappropriate channels. Notwithstanding that Christians generally throughout the land admit the obligation of Christ's disciples to preach the gospel among foreign nations, there is no proportionate increase in our missionary funds and operations, and a want of coherence and of information on missionary subjects prevails, accompanied by indifference to the welfare and progress of our society. It cannot be expected that persons for any length of time will take an interest in undertakings in which they have no share, and of which they have no knowledge. The great need of the present time in the history of our mission appears to be the discovery of a method by which the great body of our people shall become personally connected and acquainted with its affairs and proceedings. Two ways present themselves in which this may be accomplished. The one is, by breaking up the one society into separate and independent societies, each of which may become a centre of union to the neighbour-

hood around, and direct its efforts to a particular part of the missionary field. For example, a society in London for the East Indies, in Liverpool for the West, and so on. I would dismiss this plan without further observation, because there is a more excellent way. It is that of securing a more effective organization of the elements of which our society is composed. These are scattered all over the world. But to a very great extent they exist around centres of combination—churches. These are divine institutions, not of human appointment. In them is the teaching of missionary doctrine; in them is offered the missionary prayer; through them are received the missionary supplies; and five-sixths, at least, of the contributors to the society belong to them. The plan we propose is, to entrust the society henceforth entirely to them, to say to them, this is your own society—work it as you please. You have entire control over it; you, not by an organization arising out of you, and to some extent independent of you, but in your very selves, are the society. Henceforth, the churches approving the society and contributing to its funds, in token of the reality of their approval, shall constitute the society itself. Practically, to a very great extent, this is the plan even now adopted, and it has become more prevalent from year to year. The committee, in their fifty-sixth report and general review determined the progress and position of the society by the hold which it has upon the churches. The whole document, which is much more valuable than a common report, suggests the change in the constitution which is proposed, as consistent with the advanced stage to which the society has arrived. In 1837 the churches contributing were 459. On an average of the last three years they are 900; and 1,100 churches are supposed by occasional contributions to approve of the society. Throughout that document the appeal is made to the churches, and wisely have the committee told them of their responsibility. Each church is a centre of influence: let it become at once, by the easiest transition from our present form of organization, a centre for missionary operations, in distributing information, providing supplies, and exercising control; and be recognized as such in the constitution of the society. Admitting, however, that the churches shall henceforth constitute the society, the next question that presents itself is, the mode of their co-operation; and this, it is at once evident, must be by their representatives. A thousand churches of one hundred members on an average belonging to each, cannot assemble for deliberative functions; the representative system is the only one that meets this difficulty. I do not apprehend that practically any inconvenience would occur in giving one or two representa-
' *tives to each church*; but should this be thought inexpedient, or be found on experiment to work badly, the number might be diminished below even one for each church, either by territorial divisions, or by combining together in choice of representative churches in members below a certain number. My own preference would be strongly in favour of representation based not upon the amount of pecuniary contribution, but upon the number of the members, one, *e. g.* for every fifty or a hundred. To explain the principle rather than to contend for details is however the object of the present letter; and on the latter there can be no doubt we shall be better able to decide, if we can arrive at substantial agreement on the former. There is, however, another course of observation which it is proper to pursue, when examining the constitution of our society. I refer to the subject of its qualification for membership. It may be presumed that most of the readers of your magazine will be disposed to admit the principle, that religious men should be entrusted with the management of religious institutions, and that the task of propagating the gospel should be attempted by those who obey it. Our terms of membership recognize in no way this great and fundamental principle, and there is nothing in the plan and regulations of the society to prevent it from being, members committee-men, and all, composed of persons destitute of religious character. Surely the encouraging promise of the Great Master's presence where two or three are gathered together in his name, would be more consistently pleaded if our regulations were otherwise. The spirit indeed is more than the form, and the life than the raiment; but by all means let the one be consistent with the other, and if the society is, as no one doubts, a society of religious men for religious purposes—of Christ's disciples for the advancement of his kingdom—let the fact appear in the documents which we put forth to the church and the world. If, however, in the constitution of the society, there is nothing to forbid the entrance of the most ungodly of men, there is unhappily that which virtually excludes from membership some of the most sincere and worthy of the society's friends. If there is a man glowing with love to Christ, having few and simple wants, and providing out of a scanty income things honest in the sight of all men, who considers (and who would not wish such matters to be the subject of Christian deliberation!) that he can spare but ten shillings a year to this society, amongst the many of a similar kind that press upon his attention; though he is a man like Peter or Paul, and live not in Joppa, in the house of Simon a tanner, or in Damascus in the street which is called Strait, but hard by to the Mission House in Moorgate Street, London, yet unless he is a reverend amongst us, he

has no right to cross the threshold of our society's house; he is no member: but unless he pay another sixpence, he is in law an alien from that which ought to be the commonwealth of Israel. I know that if there were such a man, there are those who would find him out, and possibly secure his admittance by climbing up some other way. But what does this show, except that our principles and practice are better in this matter than the plan and regulations which we place formally on record as governing our proceedings? Our people are generally a poor and simple people; they cannot afford many of them their ten shillings and sixpence a year. Some who can afford to pay it, will not; and many who will, cannot. By such a regulation as that on which I comment, we constitute our society one of ministers and rich men, we set at nought the offerings of those who give of their poverty, and in defiance of the apostle James's solemn admonition, "have the faith of our Lord Jesus Christ with respect to persons." Nor does the matter rest here. The missionary societies are noble institutions, and are respected as such. They set the fashion throughout the country, and it is followed by other associations for religious purposes. I will not dwell upon its inconsistencies, because I do not think any body will seriously defend it, but it is time that the attention of good men was directed to it, to secure its entire abolition. The proposed change in our constitution entirely removes this glaring inconsistency with scriptural principles, and according to the proposed amendment, the pious old woman in the chimney corner of some country town, who knits her stockings, thinks of our missionaries, and in her quiet cottage or at the social prayer-meeting lifts up her heart to God, and beseeches him to bless and prosper them, will be as truly a member of our society as those honourable rich men amongst us, who have made to themselves many friends in heaven and on earth by the generous distribution of the mammon of unrighteousness. The abolition of a certain amount of pecuniary contribution as a qualification for membership, and the substitution for it of a qualification of a spiritual or a religious kind, necessitates, by enlarging the constituency, the adoption of the representative system, as it can be easily accomplished by means of the churches.

With these explanations of the resolutions which appear in the report, I would conclude a letter which has extended to a greater length than I anticipated. It would not be difficult still further to prolong it by an examination of the advantages and disadvantages of the plan proposed; the difficulties, legal or otherwise, which lie in the way of its adoption, and the details according to which it may be worked out. Enough I hope has been said by way of introduction, and in explanation of our designs; and we have the twelvemonth before us, if God mercifully spare our lives, maturely to consider the whole subject. Meanwhile, it will be gratifying by these observations to elicit the opinions of many of your able correspondents, nor will it I hope in the least degree impair the stability of our mission to have its foundations and structure carefully examined by friendly eyes.

I am, my dear Sir,
Yours truly,
E. S. Pryce.

Gravesend, 19th May, 1849.

To the Editor of the Baptist Magazine.

Dear Sir,—It having been understood that certain proposed changes in the constitution of the Baptist Missionary Society will be made the subject of discussion in our denominational periodicals during the present year, in order that some feasible plan may be submitted at the next annual meeting of members, I beg space for a few remarks. The manner in which the proposal to make some amendment was received in the late meeting, warrants the hope, both that the discussion will be carried on in a friendly spirit, and that the result will be harmony of action among the supporters of the society.

Among many other proposals of which I have heard is that which is called "delegation." By this it is meant, I believe, that certain districts should appoint so many members of the committee as their representatives. It appears to me that there are two objections to this plan.

1st. That in certain cases which would not be very unlikely to arise, delegates might be appointed chiefly on account of their power of disputation; and 2nd, That it would give to each district the right to *appoint* only *one* member of the committee, whereas every district ought to have a voice in the *election* of *all* its members. The committee would then, in the fullest sense, be *representative*.

I would beg, therefore, to submit the following plan. The fact that it has met with the approval of many sincere friends to the society, not only in this locality but in various distant places, induces me to lay it before the members generally. If, however, it should lead to the suggestion of a better, it will be most readily withdrawn.

I. District Committees.

Form districts consisting, say of five or ten churches, contributing to the society by public collection or by vote of the church, and let those churches be represented in a district committee by their pastors and deacons.

These persons would act in the character of Christians, and for churches. We should thus be freed from the present unscriptural

right of vote purchasable by any person whatever his religious or moral character may be. The Committee of the North Wilts and East Somerset Auxiliary is formed on the plan now suggested.

It may be said that we should still have a money qualification, nor can it be altogether denied; yet some act of adhesion must be required on the part of every church so represented, and as it would be the act of a number of Christian men, united in church fellowship, it is hardly to be put upon the same footing with the acquirement of a right to vote by the payment of a fixed sum by any individual who may be disposed to subscribe. Possibly some better mode of connecting the churches with the society may be devised.

II. Notice and Nomination Papers.

Let notice be sent from the Mission House to the secretaries of the district committees on the first day of January, requesting those committees to nominate on or before the first day of February, thirty-six persons to form the executive committee.

III. Lists of Nominations and Voting Papers.

On or before the first day of March, let a complete list of all the nomination papers be sent to each of the district committees for the election of thirty-six members; the voting papers to be returned to the Mission House on or before the first of April, signed by the chairman and secretary of each district committee; the thirty-six persons having the majority of votes from all the districts to constitute the executive committee of the society; the election to be declared at the general meeting of members.

Two objections may be made to this plan.

1st. The difficulty of forming districts. But this is an objection that may be urged against any plan of representation, and does not apply peculiarly to this. I do not think, however, that the difficulty would be so great as might be at first supposed.

2nd. The number of nominations that would be made, and the length of the list that would have to be compiled, printed, and forwarded to the districts. But we are not to suppose that the fifty or hundred districts that might be formed would supply so many different lists of thirty-six names. The nominations would be the result of deliberate counsel among a number of men as to persons best qualified to serve the society. They must not, therefore, be confounded with the individual nominations now made in the open meeting of subscribers. The probability is, that the majority of the men who have long served the society would be found in every nomination paper, and that the number of nominations over and above the thirty-six to be chosen would be comparatively small. But let the number of nominations extend even to half the number of the nine hundred contributing churches, it would be well worth the trouble and expense of printing four hundred and fifty names if the sympathy of the friends of the society can be thereby more generally secured.

With sincere desire to promote the prosperity of an institution which must be dear to every Christian, and with the hope that this, or some other plan, may be conducive to its welfare,

I am yours truly,
C. J. MIDDLEDITCH.

Frome, May 8th, 1849.

PROVISION FOR AGED AND INFIRM MINISTERS.

To the Editor of the Baptist Magazine.

DEAR SIR,—On the first sabbath in the present month I was requested to preach for a neighbouring minister, who, after more than forty years of labour, as pastor of the same church, has been laid aside for many months from his ministerial work, with little hope of resuming it.

After the usual morning service, and the administration of the Lord's supper, the minister of the place, though extremely weak, intimated that the collection to be made at the table on that day was intended for the support of aged and infirm ministers in poor circumstances. It was an affecting sight to me, to witness a servant of Christ, worn with age, labour, and infirmities, thus necessitated to plead for himself and many of his brethren, especially when it was but too well known that the result of his appeal would be trifling.

The circumstance, however, revived thoughts which I had often entertained; viz. that if such a collection could be annually made in all our churches, it would lay the foundation of a fund for the relief of aged and infirm baptist ministers, more extensive and efficient than any at present in existence amongst us. Shall we say that there are 1000 churches of our own denomination in England and Wales; and is it too much to expect, that these churches would contribute, on an average, 2*l.* each towards such an object? There is reason to believe, that if due notice were given, the sacramental collection for that day would be larger than usual, and a better provision would be made for our ministers in the season of age and infirmity.

The following is the outline of a plan which I have contemplated. I submit it to your consideration, in the hope that something may be accomplished.

Let each church resolve to devote one sacramental collection in the year to the support of aged and infirm baptist ministers.

Let this contribution be made on the same day throughout the denomination; viz. on

the first sabbath in January, or on any other day which may be deemed more eligible.

Let annual subscriptions or donations be received at the same time; and if it should be thought advisable, let a collection be made in the congregation generally, through the whole or any part of the day.

Let a distribution of the monies received be made twice in the year, (or only once, if this should be thought preferable), when the merits of each case presented shall be considered by a committee chosen for this purpose.

All ministers of the baptist denomination to be eligible as beneficiaries; but, in considering the claims presented, a preference shall be given to those whose churches have aided the fund by sacramental collections, or in any other manner.

It would be necessary that a committee should be chosen, and, if possible, in London. The labour, however, devolving on them would not be great. By making the collections simultaneously, or nearly so, it would be known early in each year how much there would be to be distributed, and no large portion of time would be required in the distribution. The success of the scheme must, of course, depend on the energy with which ministers and churches will co-operate in carrying it into practice. But surely they will not be wanting here. It has long been felt and acknowledged, that some plan of the kind is greatly needed amongst us. Ministers need it. In most instances, their incomes, when in health and fitness for labour, are but scanty, and afford no means of making provision for old age or incapacity for work. Churches need such a plan. By means of it they would be relieved of ministers who are incapacitated for the cares and duties of the pastorate, from which they would themselves willingly retire, if they had any resources on which to rely for support. It is too bad to leave such men destitute. Surely the Christian dispensation was not intended to be more negligent in this matter than the Jewish.

It may be hoped that the more affluent members of our own body will render some assistance to such a fund by donations or legacies. I remember some years since mentioning to a friend, now dead, some of the particulars which I have specified in this letter, when he said, "Show me such a fund, and I will leave 1000*l.* to it. It is just the institution which I have desired to see amongst us." Poor ministers are certainly a portion of the flock of Christ; and the poorer members of our churches, for whose benefit the sacramental collections are chiefly designed, would willingly share them with these aged and afflicted servants of the Redeemer.

Should you approve of these observations, perhaps you will insert them in the magazine; and if they should contribute in any way, however slender, to benefit the class of persons for whom they have been written, it will greatly rejoice,

Mr. Editor,

Yours very sincerely,

EDW. A. CLAYPOLE.

Ross, May 18th, 1849.

APPRENTICESHIP SOCIETY.

To the Editor of the Baptist Magazine.

DEAR SIR,—Will you kindly allow me a short space in your excellent magazine to plead the cause of a society which is neither so well known nor so well supported by the Christian public as it deserves to be. I mean "the Society for assisting to apprentice the children of Dissenting Ministers of evangelical sentiments." This benevolent society effects much good in a noiseless manner, at a small expense to its supporters, and with delicacy towards its beneficiaries. The trifling sum of five shillings annually entitles a subscriber to a vote at each half-yearly election of candidates; which excludes but few members of our churches, through want of means, from participating in this laudable method of showing kindness to the families of their pastors. The candidates are chosen by a majority of votes, so that young persons of the most sensitive feelings cannot find them wounded by being regarded as objects of any particular or individual charity, which upon all independent minds has the effect of at once weighing down the spirits, and paralyzing energy. On the contrary, being placed on a footing with other youths, by having had a premium paid at their apprenticeship, they feel they have an equal right with them to be taught the business they have chosen, without being under greater obligations to those to whom they are apprenticed than others; and having acquired the knowledge of a good business, it is their own fault if they do not equally get forward in life. Though it may be thought that ministers' sons ought to be able to take a higher position than to enter into trade, unless they give a decided proof of a literary taste or a call to the ministry, they would do well to gain a knowledge of a respectable business, which would enable them not only to support themselves and families but also to assist in carrying on the cause of Christ. It is generally conceded, that if, instead of devoting their time and talents to the work of the ministry, dissenting ministers had entered into business, or had pursued either of the professions, they could have made as good a provision for their families as others have done, and, therefore, when they are removed by death, their families have a claim upon the Christian public, and are entitled to the assistance which they too often need. It is a well known fact, that comparatively few dissenting ministers are able at their decease to leave their widows

and children in easy circumstances. Notwithstanding, those families of ministers who are well-conducted, right-minded persons, feel that they would much rather labour to support themselves than become burdensome to the friends of their deceased parents,—they can enjoy the bread of industry, but are oppressed by the bread of charity. And many, though the claim on the public might be kindly ceded to them, have too great a respect for the vocation of their departed relatives, and are too desirous of inheriting their spirit of self-denial, to be willing "to live of the gospel," when the service to the gospel ceases to be rendered. There cannot, then, be a greater kindness shown to the families of ministers than to enable them to support themselves; and if by the small contribution of five shillings or ten shillings annually, ministers can be assisted to apprentice their children to respectable occupations, it is an easy way of helping their families to help themselves.

Another reason which should recommend this society to the notice of the Christian public, is the entire absence of exclusiveness and denominational preference which characterizes it. The liberal minded, excellent individual with whom it originated, himself a pædobaptist, made it a fundamental rule of the society, that its benefits should be conferred on the families of "dissenting ministers of evangelical sentiments," irrespective of their differences of opinion on minor points; and so strictly has that rule been observed, that by a reference to the annual reports of the society, it will be seen that baptists and pædobaptists have alike shared its bounty. It may not be generally known to your readers that the first meeting of this society was held at the house of a baptist minister, when the first candidate was elected — the son of another baptist minister. This youth served his apprenticeship to a respectable trade, and settling in business became a subscriber to the society which assisted him to enter into active life. Nor is this by any means a solitary instance of the good effected by this society, which from its commencement may be said to have had an equal claim on the sympathy of both denominations; and so well have its affairs been conducted from its formation, a period of nearly twenty years, that it has in no way forfeited that claim. If any should think it a society not needed, and but little appreciated by ministers and their families, let them take up some of the half-yearly polling papers, and the short but touching statements they contain of the temporal circumstances of many in the ministry, will convince them that some of those who are dispensing "the bread of life" in the present day must learn to live themselves on faith. I could add much on the pecuniary difficulties experienced by ministers from private sources of information as well as from facts elicited by this society, but delicacy forbids. It is sufficient to refer your readers to the annual report, and hoping many will be induced by its perusal to become contributors to the society,* who may not hitherto have been acquainted with its merits,

Believe me, dear Sir,
Yours sincerely,
M. C. H.

EDITORIAL POSTSCRIPT.

A step has been taken by the Committee of Stepney College, the consequences of which may be very important. They have invited Mr. Angus to take the office of Resident Tutor. He has now to consider, on the one hand the claims of the institution of which he has been for several years the esteemed secretary, and on the other the opportunity of devoting his attainments and experience to the training of ministers for the service of the coming age. Many of our readers will we trust unite with us in the prayer, that his mind may be so guided by Him who knows in every case what is most conducive to the interests of the church, that his decision may be such as he will review with satisfaction when earthly illusions shall have for ever passed away.

Mr. Saunders, late of Sydney, being thoroughly restored to health by his return to Britain, is now open to an invitation from a destitute church. His address is at Edgbaston, Birmingham.

Many of our friends have doubtless heard that alarming riots have taken place at Montreal, where the Governor-General has been pelted, the legislature attacked and dispersed, and the parliament house burnt down. The Montreal Register says, "the enormous guilt lies at the door of men high in social position and arrogating to themselves all the loyalty of the land, who style themselves Anglo-Saxons, but who in truth are descended from the Goths and Vandals. They are the very men who would fasten on Canadian necks the galling yoke of a dominant prelatical church, who have resolutely opposed the reform of our public colleges, and who are pledged to perpetuate the crying wrongs done to the country in the matter of the rectories and the reserves. Yes, it is the Tories and high-churchmen of Montreal, who have taken the lead in insulting the Queen's representative, and hurrying things to their present pass."

* The treasurer is, T. Challis, Esq., Alderman; the secretaries are, C. J Metcalfe, Esq., Roxton House, St. Neot's, Huntingdonshire, and the Rev. J. Spong, Mortimer House, Mortimer Road, Kingsland. The office of the society is next door to the London Missionary Society's house, Blomfield Street, Finsbury.

THE MISSIONARY HERALD.

ANNIVERSARY SERVICES.

Annual Meetings of the Society commenced, as last year, in unfavourable
er, but the public meetings were, upon the whole, well attended, and the
hat pervaded them was gratifying to all our friends.

Prayer Meeting, with which the services began, was held on Thursday the
f April. It was conducted by Mr. Branch of Waterloo Road, and the
n Wigner of Lynn, Hamilton of Ballina, Walcot of Stanwick, W. L. Smith,
r. Hoby engaged in prayer.

the evening of the same day, after prayer by Brother Larom, of Sheffield,
v. James Sherman preached at Surrey Chapel from the last verse of Mark's
. From this passage the respected preacher found occasion to illustrate
ployment of human agency in the service of Christ, the combination of
power with human agency, and the confirmation that ensued, a confirma-
hich was to be seen in the miraculous powers imparted, in the over-
of mighty difficulties, and in the decision of believers amidst sufferings
rsecution.

Lord's day the 22nd, Sermons were preached at most of the Baptist chapels
near London, and in the afternoon special services were held in several of
or the young, at which the attendance was very good.

following day Juvenile Services were held at Surrey, Bloomsbury, and
gate chapels, at which, notwithstanding the inclemency of the weather,
ds of 3000 children were present.

Tuesday the Annual Meeting of the Members of the Society was held at the
n House.

. Phillips, Esq., of Melksham, having been called to preside, the Rev. J.
gave out a hymn, and the Rev. Dr. Godwin engaged in prayer.

of the Minutes of the proceedings of the Committee was then read, and
questions in reference to matters of business asked and answers given.

Secretary laid upon the table the Reports of the Committee and of the
rers for the year.

r the reading of the Minutes, it was moved by the Rev. Dr. Cox, and
ed by the Rev. T. F. Newman, and resolved,—

this meeting regard with the highest satisfaction the determination of the Committee,
ssed in their resolution of April the 18th, to abandon the proposed application for a
of incorporation, and record their opinion that the measure, as it has been submitted
udgment of the subscribers, would, if adopted, be attended with serious injury to the
; and their confidence that the peace and progress of the Society will not be
red by any introduction, by the Committee, in future, of this or any similar measure

the motion of Rev. W. Robinson, seconded by E. B. Underhill, Esq.,
d,—

a Special *Committee be hereby appointed* to prepare a schedule of all the property

vested in Trustees in the name and on behalf of the Baptist Missionary Society, stating the following particulars, viz.:—

1. The nature of such property, whether chapel, school, mission-house, or otherwise.
2. The place in which such property is situated.
3. The tenure by which such property is held, whether freehold, leasehold, copyhold, or as the case may be.
4. The names of the Trustees in whom such property is vested.
5. The original cost, and as nearly as can be ascertained the subsequent outlay on such property, its encumbrances, if any, and its present estimated value.

And that the said Committee present, at the next General Meeting, their report on the above mentioned points, together with any other particulars connected with the property, and the influence which it exerts on the welfare of the Society.

Resolved, also, That the following be the members of the Sub-committee:—Messrs. PEWTRESS, UNDERHILL, RUSSELL, BOWSER, STEVENSON, and ROBINSON.

Rev. J. P. MURSELL gave notice that, at the next Annual Members' meeting, he should move the adoption of the following resolutions:—

That inasmuch as the Baptist Missionary Society has purely religious objects in view, it is the opinion of this Meeting that its constitution should be purely of a religious character, and therefore it is proposed that henceforward its affairs be conducted by a Committee chosen by *representatives* of the churches connected therewith.

That in accordance with the foregoing principle, the following amendments be made in the plan and regulations of this Society, to take effect at the Meeting 1850.

Instead of the present reading, the rule respecting "members" to stand thus:—

That this Society shall consist of the officers and members of those churches who make an annual contribution towards its funds.

That in the rule respecting "General Meeting of Members," for the words "General Meeting of Members," there be substituted the words "General Meeting of Representatives of the Churches," both in the title and body of the law; and after the word "transacted," that there be inserted the following paragraph:—

This meeting shall consist of representatives of all churches which shall have made a contribution towards the funds of the Society during the past year. Not more than the pastor and two other representatives to be allowed to each church.

Rev. J. VENIMORE gave notice that, at the next Annual Members' meeting, he should move the adoption of the following resolution:—

That no proposal to alter the constitution of the Society shall be submitted to any General Meeting for decision until (*six months*) after notice of such proposal shall have been conspicuously inserted in the Missionary Herald, and that further notice of such proposal shall be given, with every official notification of the meeting at which it is to be decided; or otherwise, shall be sent, with a notice of the meeting, in a circular to every member of the Society.

Resolved, on the motion of Rev. S. G. GREEN, B.A., seconded by Rev. Dr. COX, That the foregoing notices be published in the Minutes of this meeting.

The Meeting then proceeded to the nomination of the Committee, and the ballot being taken, scrutineers were appointed to examine the papers, and the following names were afterwards brought up as the Committee for the ensuing year.

Rev. JAMES ACWORTH, LL.D.	Bradford.	Rev. WILLIAM BROCK	London.
JOSEPH H. ALLEN, Esq.	London.	Rev. FRANCIS A. COX, D.D., LL.D.	Hackney.
Rev. CHARLES M. BIRRELL	Liverpool.	JOHN DANFORD, Esq.	London.
Rev. CALEB E. BIRT, M.A.	Wantage.	Rev. J. MORTLOCK DANIELL	Birmingham.
Rev. WILLIAM B. BOWES	London.	Rev. SAMUEL GREEN	London.
Rev. SAMUEL BRAWN	Loughton.	Rev. WILLIAM GROSER	London.

John H. Hinton, M.A. . . London.	Rev. Joshua Russell . . Greenwich.
James Hoby, D.D. . . London.	Rev. Israel M. Soule . . . Battersea.
Daniel Katterns . . . Hackney.	Rev. James Sprigg, M.A. . . Margate.
is Lowe, Esq., F.R.S. . . London.	Rev. Edward Steane, D.D. . . Camberwell.
William H. Murch, D.D. . London.	George Stevenson, Esq. . . Blackheath.
ames P. Mursell . . Leicester.	Rev. Charles Stovel . . . London.
obert W. Overbury . London.	Rev. Henry Trend . . . Bridgewater.
s Pewtress, Esq. . . London.	Joseph Tritton, Esq. . . . London.
. Phillips, Esq. . . Melksham.	Rev. Frederick Trestrail . . London.
dward S. Pryce . . . Gravesend.	Rev. James Webb . . . Ipswich.
illiam Robinson . . Kettering.	Rev. Thomas Winter . . Bristol.
obert Roff . . . . Cambridge.	Edward B. Underhill, Esq. . Nailsworth.

the motion of Rev. S. Green, seconded by Rev. J. P. Mursell.

olved unanimously,—That W. B. Gurney, Esq., and S. M. Peto, Esq., M.P., be fully requested to continue their services as Treasurers for the ensuing year, and that anks of the Meeting be presented to them for their past services.

the motion of the Rev. Dr. Murch, seconded by Rev. C. M. Birrell.

olved unanimously,—That the Rev. Joseph Angus, M.A., be respectfully requested to ue his services as Secretary.

the motion of Rev. Joseph Angus, M.A., seconded by Rev. D. J. East.

olved, That George Gould, Esq., Charles Jones, Esq., and Thomas Hawkins, Esq., itors for the year ensuing.

Wednesday Mr. Winslow, of Leamington, preached at Bloomsbury Chapel Solomon's Song vi. 10, taking occasion to treat of the church as justified, fied, and missionary. The service was commenced by Mr. Birrell, of ool.

PUBLIC ANNUAL MEETING.

s Meeting was held in Exeter Hall on Thursday the 26th. The Chair was by Samuel Morton Peto, Esq., M.P. and Treasurer.

proceedings were commenced by singing the 575th hymn, after which the blessing was implored by the Rev. Dr. Cox.

Chairman addressed the meeting as : Dear Christian friends, on the last n on which we assembled together in all, on the last anniversary of our , a report was presented to you, which t at the time read in all its length, but I trust, you now all possess, and which d as a most valuable compendium, or istory of the Society, which you will to preserve and hand down to your n's children. There are times when rticularly desirable and necessary that uld have especial regard to first prin--when we should look narrowly into ngs of our action, in order to ascertain they are in harmony with the motives ch those actions should be guided; and this occasion to be one in an especial

In the first place, it is necessary that urches should form their conduct in ery exertion on the model of Christ, *entire accordance with His commands.* We should emulate the conduct of those devoted men, who must be regarded as the fathers of our mission, in so far as they followed Christ, and left us an example to follow in their steps. Let us, dear friends, for a few moments, see how far we are actuated by the same principle and the same motives. Those fathers of missionary labour of whom I speak, had but one great object in view—to spread the gospel of Christ among the heathen nations. They were animated by untiring zeal, by a righteous and hearty consecration of their whole spirit and energies to their work, and they were supported by the strong and undying faith they had in the glorious promises of their God. Let us look back to the example of Carey himself, when, in 1792, he was called from the humblest of occupations—called by the Spirit of God itself to originate his noble enterprise—we may regard him as the unquestionable father of the numerous Christian missions of this country.

When so called to his great work by God's Spirit, he said, "If it should please God to give me but twenty years more on earth, I trust I shall be enabled to give the blessed word of life to a million of heathens;" and when we regard the fact, that he was maintained for a space of not less than forty-two years in that field of godly labour, which he had, under God's blessing, opened for himself, and that before he died he had the satisfaction of seeing, and of himself originating and carrying out, the translation of God's word to millions of the people of the East, I think we cannot but look upon this mission as the work of the Lord. And when we remember, that for many years the government systematically prohibited the preaching of the word to the nations of India; that, until the year 1807, the distribution of the scriptures, or of religious tracts, was prevented by law, and the preaching of the word restricted, except by their own ordained preachers,—and that, by an ordinance of the government, Carey was actually forbidden to set his foot on Indian ground—when we remember these things, and consider what, in spite of all this opposition, was done, who can fail to perceive the finger of God? Where was Carey all this time? All those present who are acquainted with the history of this mission, will, no doubt, find a ready answer to this question; but to those who are not, it may not be superfluous that I should state, that fourteen miles from Calcutta was a small settlement belonging to the Danish government, which has since been purchased for a trifling sum by this country, and that, in this little country, Carey found refuge and safety; and, though the demand was made, to their honour be it said, that the Danish government refused to give him up; their reply was, "He is a Danish subject while on Danish ground, and entitled to all the rights and immunities of Danish laws." And while we honour the spirit that promoted this decision, I ask, can we fail to trace the finger of God, which gave to the authorities in that settlement the courage to return such an answer, and thus to form, as it were, another land of Goshen, in the midst of that Egypt, for the father of our mission? And do allow me to say further, that these are essential reasons why we should now have recourse to first principles and the motives of our actions.

I must now refer, for a moment, to a subject I would rather not allude to, but which, not being mentioned in the Report of the Committee, I feel I ought, as one of your treasurers, to make some mention of, as many who are present will, I have no doubt, expect some information in reference to it. You are aware, my dear friends, that during the past year a discussion of somewhat a public character has been carried on in regard to *some parts of* the machinery of this Society; *and, in speaking* to this point, I must be allowed to make one remark, that is, when we are sometimes engaged in the discussion of matters of the machinery merely, let us not forget the principles of the Society, nor the overwhelmingly important objects it has in view. I for one would never desire to prevent the fullest and freest discussion on all subjects. It is necessary to the existence of our missions that we should stand well with our churches; and, unless we have their co-operation throughout the length and breadth of the land, which, after the blessing of God on our labours, is most essential, we cannot expect to prosper. If we are not animated by their prayers, supported by their exertions, and receiving their advice, what can we expect? Let it be understood, once for all, that your Committee are simply the representatives of your churches; and, unless they feel themselves to be such, and act in a corresponding spirit, they are not worthy of their position. I will now refer, for a moment, to the subject to which I have alluded, in order that it may not be referred to again. It did occur to the minds of some old and dear friends on the Committee, that, seeing the position in which the Society was placed in regard to holding its property in foreign lands, and in regard to the great expense which was occasioned by every change of trustees, a plan might be adopted, under which the Committee (who are annually elected) might be made the perpetual trustees of the Society. The question was brought under discussion, and was considered by the Committee; it was, however, never put by the chairman for the adoption or rejection of the Committee; but most of our brethren felt that, before deciding, they would desire to have the opinion of other friends of the denomination, and they found that many of the old friends of the Society considered such a plan undesirable. The Committee felt, therefore, that they had no other course to adopt than, rather than divide the Society, themselves put an end to the subject; and a resolution was unanimously passed, that it be not further entertained. At our meeting on Tuesday last, the subject was again considered; and I feel it my duty to convey to you the impression on my mind, that the way in which the subject was considered, was highly honourable to the Christian feeling of those who differed from each other, all of whom left the meeting bound and knit up together in feelings of Christian charity, brotherhood, and love.

Now let me refer for a moment to another subject, which, since I have been connected with the Society, has pressed much on my attention. I feel that, somehow or other, we have not that amount of support from, and identification with, the different churches throughout the length and breadth of the land, which we ought to have. I believe that to be the fault, in a great mea-

sure, of the churches themselves. I think it might be entirely obviated by every Christian church determining that it would, under all circumstances, communicate, at least once in every two months, with some one missionary. That there should be an understanding—a routine laid down, as to the mode in which such communications should be kept up. That the church should communicate, in a letter of fraternal love, with the missionaries, assuring them of their fraternal love—of their sympathy, and their prayers. I am sure that our missionary labourers would receive such communications with heartfelt satisfaction, and that they would tend to elevate their spirits, keep alive their zeal, and make the churches themselves feel more identified with the missionary work; and what I feel to be of still greater value, it would support the sinking spirits of our friends abroad. I have conferred with many of our missionaries, and they have often told me that the greatest affliction they feel in their absence from their native land, is the want of such communications, and such assurances of sympathy and support, on the part of their Christian brethren at home. Let me refer to the letter of a dear friend of mine, connected not with us, but with the established church. Some friends at home had sent him four numbers of a religious periodical, and this act called forth the following letter from the absent missionary, dated September, 1848.

"My dear Sir,—Pray tell me if you are the same anonymous benefactor who had time to think of and gladden me with the first four numbers. What a treat for a transport! Whosoever the unknown and which posted that periodical for me in secret, the Lord will reward him openly; for truly he has refreshed my soul in the Lord. That publication has worked on my broken mind like a healing well on invalids. They go for a season to a cure place, to gather strength for the winter; my spirits, in perusing those pamphlets, got quite sprightly enough to stand the dreariness of years of banishment."

I believe, also, dear friends, that a most valuable result would be obtained in the reflex influence such communications would have on the churches themselves. I believe that our funds would feel the benefit, and, for my part, I always feel that funds produced by free and spontaneous goodwill, are far more valuable than such as are obtained by appeals on the ground of our distressed position. If we had the sympathy, the hearty support and love, and the true Christian feeling of the various churches of the country with us, we should never want for funds. Let me refer to a letter from Carey himself to Dr. Ryland, as showing that the same feeling actuated him. Many persons were then urging that some of the missionary stations should be abandoned in consequence of the insufficiency of funds; and, in answer to a communication on this subject, Carey then writes,

"Dear brother Ryland,—*I entreat, I implore you not to think of the petty shopkeeping plan of* lessening the number of the stations, so as to bring them within the bounds of your present income, but bend all your exertion and attention to meet the pressing demands that Providence is putting on us.—W. CAREY."

"Don't fear the money," said Pearce to Carey, "God is for us, and the silver and the gold are his, and so are the hearts of all that have it. I will see the churches from Land's End to Orkney, and we shall get money enough." Now, let us strive to emulate the spirit of these the first founders of our mission. Let us be actuated by the same entire zeal, the same identification with the cause, the same hearty desire for the salvation of the heathen, and with the same strong feeling of the inestimable value of their immortal souls, and we shall have no occasion to say any thing to you as to the condition of our funds, nor will you have cause to regret the position of our Society.

Before I sit down, I will refer, for a few moments, to the subject of Jamaica. I have felt, as I am sure you must all do, an intense interest in the position of the suffering church of that suffering country. You know all the circumstances that led us to feel that we were not justified in accepting the proposition which was made to us,—you know well, that, by diverting the funds to other purposes than those to which they were pledged, we should be inflicting a great injury on, and endanger the prosperity of, the Society. But it is the duty of the church, in connexion with the mission, without infringing on the general funds, to aid, in every possible way, their suffering brethren in Christ abroad. There is a most valuable institution in that island (Jamaica), whose object is to train up young men, and qualify them for the ministry; and last night only I received a letter from Joshua Tinson, dated Rio Bueno, Jamaica. He says:—

"The students are well, and, if I mistake not, progressing in piety, while they continue cheerfully and successfully to pursue their studies. That we can find young black and coloured men in our churches, of sufficient capacity and religion to justify their studying for the ministry, is no longer a matter for inquiry. The question now is—Shall such enjoy, by the continuance of this Institution, those advantages that shall enable them to become intelligent and respectable teachers of their fellow-men; or shall this work cease, for the want of two or three hundred a-year? I am quite aware that it may be said, perhaps many say, The Institution should be sustained, but it ought to be done by the churches in Jamaica; England has enough to do, claims are coming from all quarters. India, Africa, China, France, Canada, and elsewhere, besides the continual demands for carrying on the increased and increasing societies, political, civil, and religious, in the parent land. All this I fully admit, but the admission effects nothing—our churches cannot do what they did formerly. The people have not only many new demands for their money, but it is indeed little they get. The pay for able-bodied men varies from 1s. 3d. to 9d. a-day, in some places only 6d.; and for that they have often to wait for weeks, then get paid in dribblets, and, not unfrequently, are never paid; and if we get no help out of Jamaica, we must give up, even with our

present limited number of students. As I have said before, into debt I cannot go. I have always had a horror of it, and now I fear it more than ever, as I see its crushing, withering influence on some of my brethren. Myself, I ask nothing; I want nothing; I have bread enough, and sometimes a mouthful to spare for the poor and destitute around me. And though, by the time I have met the necessary expenses of this establishment (expenses much larger than I should ever dream of incurring, were it not for the position I am in), paid its taxes out of my own salary, with occasional doctor's bills,—I find a cause for gratitude in my wife's economy, that makes my home happy, and keeps me out of debt. It is true that my death would leave her and my child utterly destitute; but we can leave the future in the hand of God. We have no concern about riches, seeing that God does not give us power to get wealth. For the Institution I do feel intensely,—it has my unceasing solicitude and labour; and, though I know not what sort of a beggar I should make for myself, for the College I can do and beg.

"Your obliged and grateful friend in the gospel of Christ,

"JOSHUA TINSON.

"S. M. Peto, Esq., M.P."

I am sure you will say with me, that this must not be allowed to continue. Through our instrumentality, and under God's blessing, the church has been established in Jamaica, and, as will be seen by the Report, in the state of prosperity in which it now is. What I ask of you is, to bear in mind, as far as you can, and as far as you have the opportunity, to minister to their necessities, and aid their schools, and especially aid this valuable Institution in sending among them intelligent and able ministers of their own country. I feel that I have detained you too long, but I trust you will allow the importance of the subject to be my apology.

The Report, a copy of which appeared in our last, was then read by the Rev. J. ANGUS.

The Rev. NATHANIEL HAYCROFT, M.A., of Bristol, moved the first resolution, to the following effect:—

That this meeting fully recognizes the duty and privilege of Christians to employ all scriptural means for the diffusion of the gospel of Jesus Christ throughout the world; and hails, with thankfulness to the God of all grace, the labours and success of the Baptist Missionary Society and of kindred institutions.

It seemed that, during the past year, the expenditure of the Society had exceeded by £3800 its income, and that there was a previous debt, still unpaid, of about £1100, leaving a balance of £4900. This was a painful circumstance in the Society's history, and one that demanded a careful and attentive regard, as to the causes which they might conceive had contributed to so painful and lamentable a result. It could not be that there was any thing in their objects or operations which indicated approaching feebleness or old age, or that such a work was likely ever to die. He had heard it said by physicians, that when a man had continued in robust health until he arrived at fifty or sixty years of age, about that period he might *expect a rap*—a memento that he was mortal; but this could not be the case with this Society. The cause of Christianity was unchanging and undying. It had remained the same amid revolutions of literature, of science, of arts, and amid the destruction of the strongest governments of the most powerful nations of the world: he could not, therefore, for a moment conceive but that this Society, based as it was on Christian principle, must go on to the end conquering and to conquer. Christianity might not be in course of advancement for a time; but if so, it would be like the mighty flood, which, though impeded for a brief space, would ere long force down all barriers, and spread forth with force irresistible, in spite of all impediments. He believed that although a dark cloud might rest upon their Society, yet the obstacles with which they were met would only be transient and temporary, they would soon be dissipated—the cloud would disperse, and the Society would prosper, so that they would have two missionaries where they had now only one, who would go among the people preaching the unsearchable love of Christ. That Society, originated by their now sainted fathers and friends, whose memory was ever fragrant, and who were now looking down from heaven, watching the manner in which they were promoting its object—that Society must never be permitted to stop in its onward progress. Many of the best and choicest spirits in their church had gone to a labour of love among the heathen. Many of them had only gone out to find a speedy grave. Many had gone to spend the future of their life in His cause, and had been called upon to leave their bones in the soil. Many had spent their early youth, and the strength of their manhood, in a far country, and had been permitted to return to their native home with shattered health. Yates slept beneath the deep, and Knibb was lamented by ten thousand of the Africans in the West Indies. There was not a mission where some of their fathers or their brothers had not been interred, around whose tombs thousands would gather to bless their memories, and pray for the love of the God of the missionary. Women—kind and gentle women, too, had gone forth with their husbands to minister in heathen places. Many of them had expected to find a home, where they and their husbands had only found a grave. Others had been permitted to return to their native land, but it was only as widows, with fatherless children claiming and obtaining the sympathies of all Christians. Were those holy men, and those kind and gentle women, to be withdrawn from their labours in God's holy cause? No. If their Society were to fail, it never could be in London, whose merchants were as princes in the earth. It could not be that their Society had failed to interest the public mind from their want of success. Hitherto every report had been a triumph. The seed had been

d abroad, it had germinated, and was owing up, and would soon produce fruit, to the praise and glory of God. aica 30,000 members testified to the ness of their missionaries; in Central hey had 2000 out of the millions of ntry, who testified to the truth as it is s. In all countries, wherever their tries went, they had made their thou- f Christians. Sixty thousand of the had been converted and added to the churches of the Society. Now, if me were the result of their labours, roved that the public interest was not wn from the Society for want of suc- Want of success! Look at the circu- f the blessed word of God which had lace—upwards of one million copies lessed book had been circulated under ices of the Society—schools had been hed in all lands—the practice of the ad been abolished, and their Society on until superstition had been utterly rom the earth; it must be broken in and great would be the fall thereof. ot, then, for want of success that the interest had been withdrawn from r God had indeed abundantly blessed bours in the field. There must be no the return of any of their missionaries; contrary, every thing called for an in- in their energy and earnestness. So lessening their forces, they required iply them, for God had greatly added r field of labour. China had been up; but, to the disgrace of the baptist nity, they had not a missionary there. benighted Africa, ought to have its ds of workers in God's vineyard, in f only tens. The continent of Europe o be filled with their missionaries, as Brittany. On all hands there was a y, "Come over and help us." There e no cause assigned for the apparent confidence in the Society founded on t of success. While considering the , he had been naturally led to consider amine the remedies which had been d for that state of things which existed. aid the Society must retrench their iture both at home and abroad—that diminish its working expenses, and the salaries and allowances of the aries to the lowest possible amount. hat had been the practice of the Com- for many years past. The expenditure Society had been reduced to the lowest amount for a long period; and as to aries of the missionaries, those good n might be said to exist—to vegetate, than to live by the preaching of the gospel. Others, again, urged refor- ; they said the system of management altered—must be popularized. Well, i been done. The system of manage- ad been *altered—it had been popu-* larized; still the difficulty remained—still the Society was in want of funds. In order to remedy this material defect, some counselled that the Society should give up some of their fields of labour. Now, would those who give such advice be good enough to point out which of their fields of labour they would be content to give up—which was to be the one resigned? Should they give up India—the scene of their first missionary labours—the field in which Carey had triumphed —India, where so many had been brought to a knowledge of the Lord Jesus—were they to give up India, with its thousands and millions who were yet in darkness, and leave them utterly to perish? No, it was impossible; the eldest born of the Society could never be resigned. Should they, then, give up Africa —Africa, to which Great Britain stood more indebted than to any other country in the world? England owed a fearful debt to the sable inhabitants of Africa; was it a proper way to repay that debt, by abandoning them to the grossest idolatry and superstition; were they to give up their youngest born, the very Benjamin of the Society's missions? Oh, never! Were they to withdraw from the West India islands? Thirty thousand converts to Jesus told them they must not. Was it to be Canada, where the ancestors of those now forming the Society had established the Word? No! no!—they could not afford to resign any one of their fields of labour—they would not give up one of their missionary stations. The thought was not from heaven —it did not emanate from the mind of man—he need not more particularly allude to whence it originated; he left that to be solved by the judgment of the meeting. What, a Christian community turning back from a field of labour in God's vineyard! At such a scene infidelity itself would cry shame, and the whole church would stand appalled. It was said that there was a decline in the religious feeling of the people,—that the number of conversions was diminishing. He questioned whether the decline in missionary effort was not the cause of the decline of religion. When the primitive church went forth to preach the unsearchable riches of Christ, that was the richest time of religious feeling which the church ever knew. The missionary spirit, when it burned brightly, re-acted upon the church. This Society, like many of a kindred nature, had been threatened with peculiar obstacles. The brethren would recollect that only a short time ago, the London Missionary Society was groaning under the oppressions which had been inflicted upon them in Taheite. Well, Providence had taken the retribution in its own hands. The instrument which then employed itself in torturing a woman in Taheite, was soon after compelled to fly a fugitive from his throne. At Fernando Po, the great enemy which the church had to encounter was popery. Wherever their missionaries went, there they found

popery. But, marvellous to relate, not long since a revolution broke out in Rome itself—a revolution in the very metropolis of papacy, and superstition, and of error, and the Pope himself became a fugitive. All this was very encouraging, and if they humbly trusted in the goodness and the grace of God, every obstacle to their onward march would be removed. The meeting could not relish the appalling fact that had been brought under their notice in the Report, viz., that the Society was so much in debt. Did it not excite their surprise to hear that the Society owed no less a sum than £4900! Tell it not in Gath, publish it not in Askalon, let not the infidel know it, tell it not to the follower of the pope, tell it not in the senate. Let it not be thought for a moment that the ministers and the deacons of the church were willing to allow the Society to remain under such a cloud. Let them stir up the church to a lively sense of the pure love of God, and then come to a resolution, that this should be the last year of debt. He had no fears for the Society; he should yet see it progress, until, where they had now one missionary, they would have two, and until their brethren were in all the places of the earth, and then, and not till then, would the Christian church have realized the object of the Society—then would the Supreme Majesty in heaven look down on them with benignity, and say, "It is very good; my will is done on earth, even as it is in heaven."

The CHAIRMAN said, it gave him much pleasure to introduce to their notice a friend, whose presence, upon such an occasion, proved the value of the loving principle of the Holy Alliance. The Rev. J. Jordan, the vicar of Enstone, would second the resolution.

The Rev. J. JORDAN.—As a friendly stranger come amongst them, he might be allowed to explain the position he occupied, standing on that platform, in favour of the Baptist Missionary Society. It was but a few years ago that he had been invited to take part in favour of any missionary society but that connected with the church of which he was a member. Upon that occasion he received an invitation to assist at the meeting of the London Missionary Society. He took the invitation into serious consideration, and, looking at the matter in the light of his conscience, he found that he could not refuse to give the aid which they sought from him—he could not refuse to take the part which they offered him, and therefore he willingly attended their meeting. Very shortly after that, the Evangelical Alliance was formed, and he rejoiced at it, for it had brought out that spirit of love which actuated all who felt themselves *as one in Him*, the Head of all. Shortly after *that again, he was* honoured with an invitation from the same honoured society, to take part in their general meeting in that very hall. He would willingly have shrunk from standing on that platform to address such large audiences as were in the habit of meeting there; but his conscience impressed upon him the necessity of going forward. He remained still of the same mind, and he attended and performed the duties which had been kindly imposed on him. That was followed by an invitation from the London Missionary Society in the last year to preach for them, as well as to take a part on this platform at their anniversary. He could not refuse to ascend the pulpit for them, acting in strict conformity with his conscience, he had felt himself constrained to take the part assigned him. On that occasion he had received a very kind invitation from their honoured friend, Dr. Steane, to take part in the proceedings of that day; he felt that he was bound in conscience to show the same respect and love for their Society, as he had done to the others, knowing as he did what their works had been, and honouring them for the labours of love in which they had been engaged. It might be asked what he could find in common in all those different societies, which could justify him in appearing at and assisting in their meetings. He trusted he could show many and good reasons for his conduct. Even had the missionaries done no more than tend to the civilization of the world—even had they done no more than improve the temporal condition of that portion of mankind amongst whom they had laboured—even that comparatively low ground would justify him in appearing there. Every one who desired the benefit and the blessing of his fellow-man, must be glad of the privilege of taking part in support of such societies. As a patriot, he claimed the right to assist such societies. What work had been done which was so efficient in promoting colonization from this country—what would so much promote the spread of the good Saxon, as an extension of the missionary system? There was another view of the question, in which, as a patriot, he should think himself justified in attending upon their anniversaries—that was the manner in which the missionaries had been the means of extending schools throughout the world, and thereby promoting civilization and a knowledge of the true God. After highly praising the noble exertions of the Society in the missionary field, he seconded the resolution with much pleasure.

The resolution was put, and passed unanimously.

The Rev. HENRY DOWSON, of Bradford, moved the following resolution:—

That the state of the various missions maintained by this Society, as exhibited in the Report, should impress upon the minds of all its friends a more

lively sense of our dependence on God, should lead to fervent prayer for the promised help of the Holy Spirit, to more constant watchfulness over the motives which influence our services, and to more systematic and self-denying liberality to promote this sacred cause.

We have two beautiful instances of Christian evangelical liberality in scripture history; the first is that of the box of alabaster ointment with which the woman anointed the head of the Saviour, anointing him for his burial. When Judas was angry with her, the Lord defended her. But our blessed Lord reserved his highest eulogiums for the poor widow who came with her two mites and cast them amongst the Pharisees' gold in the treasury of the Lord. Now, if you will pardon me, I will make one observation respecting the good friends in London. I do not like your collections. It is not on account of the gold and the silver there, but because I see so little copper in the plates. I like, not only to see the gold of the rich man, and the silver of the man in moderate circumstances, but the copper of the poor man. We want more of systematic liberality, that all should contribute according to the extent that God has prospered them. Then we shall not need to recall missionaries from the field of labour. I would say solemnly and earnestly to the honoured directors of the Society, that this must not be done. I would say to the Christians of this great metropolis, "You ought not to suffer it to be done." The Christians of this metropolis, the focus of civilization, the centre of commerce, the admiration of all the civilized nations of the world, the place where Christian missions have been cradled and fostered all these years,—are you going to abandon now the Baptist Missionary Society? No; and we, who are the representatives of the provinces, and the angels of the churches, will go back to our various congregations and communities, and tell them that they must not suffer it to be done.

The Rev. T. Boaz, missionary from Calcutta, a deputation from the London Missionary Society, seconded the resolution as follows. Sir, in rising to address you on the present occasion, I find myself subject to those feelings which have been expressed by one of our sweetest poets, Henry Kirke White, who says, in listening to the bells of the evening,

"I'm pleased, and yet I'm sad."

Pleased to think that there are so many hearts that beat with high and holy expectation in reference to the conversion of the world to Jesus; and sad to think that, after the labour of 1800 years, so large a portion of the human family should yet be held under the dominion of the "prince of the power of the air." I feel particular pleasure this morning in coming to the Baptist Missionary Society, especially because I am here, in this kind of spiritual parliament, as the representative of the London Missionary Society, and in some measure the representative of the continent of India. In coming to the Baptist Missionary Society in connexion with India, it is like a traveller tracing the stream to its spring. One comes to see the place where the bubbles first sprung up, where the stream first shed itself to the east, and to the west, and to the north, and to the south. I feel particular pleasure in coming here this morning, because the note has been a note of sorrow. Let us cheer it. We have been, according to the various speakers, in the clouds; at any rate, we have heard a great deal about small clouds and large clouds. Now, I do not believe in clouds, in reference to missions. I believe, not in clouds, but in the promises; and I am quite certain, if we rest in the promises, we shall soon live beyond the clouds. I am quite pleased that you feel yourselves as baptists, and a society, in great difficulties, because men always act like men when they have difficulties to meet. I remember, when a boy, a member of the Society of Friends once standing by my side, in my native town, upon its dark and stormy shore, and saying, whilst I looked upon the dense cloud that seemed to encircle us, "My boy, do you think that those clouds are as dark as they appear to be?" "I am not sure," was my reply. "I tell you," said he, "that if you had a telescope long enough to penetrate right through the cloud, you would see that it is as bright beyond, and brighter, than it is below." Now, I think, sir, that you want the telescope of faith to look right through those clouds, and to see far beyond them into the bright and glorious future. We never feel so much as we ought to feel, as Christians, as when we get into the bright, clear, lucid, healthy atmosphere of faith. Let us scatter our doubts to the winds, rest upon the promises, and do our work like Christians and like men. I feel this morning particularly pleased at being here, just because I think that I am in the right place. I am among those who were the substantial pioneers of missions to the East. I am not unmindful of the fact, that the Danish king, to whom you most appropriately adverted, was the first sovereign who sent Christian missionaries to the East; nor would I be unmindful of the fact, that the Church of England, through the agency of the Propagation Society, was the second agency that sent a few solitary missions to Oriental climes. Let us give all the credit that is due to all parties; then we can take a firmer stand upon the basis that we have for ourselves. Your missionaries were the efficient pioneers of Christian missions to the East. Nay, when the beloved Carey, and his associates, first arrived in that country, what was the kind of reception that they met

them declare that Christianity is excluded. Now, we say, multiply such schools a thousand fold; only let the Christian church take care—I am sure I shall not offend in using the expression here—let the Christian church take care to "baptize" that spirit of inquiry with the true spirit of Christianity.

When your brethren first arrived in India, there had been no preaching of the gospel among the people. Now, it is every where common. And, in reference to the preaching of that gospel, I can state, and my brother Sutton is here to corroborate what I say, if it be true, or, to deny it if it be false, that, through her length and breadth, India is perfectly open to the preaching of Christ's gospel. More free than Britain! I have come to England to witness that marvellous anomaly, of one professed Christian priest shutting up another in his prison-house for preaching the gospel. Now that, I think, could not happen in India. The government of India, in India, do for all missionaries that which every government should do for ministers of religion —no more or less; they give the amplest civil protection, without the slightest religious interference. Many persons speak against the government of India, and I am not here as its apologist; but the faults connected with the government of India are not usually with the officials in India. All the mischief is in that rightly-named house, in a rightly-named street, in that city of London, that my brother who spoke first, so highly eulogised—Leadenhall Street. I mean to say that, if any good thing comes out, either in England or India, for India,—if you want to make it an "organic remain," you have only to send it to Leadenhall Street. If you complain that India is not what she ought to be, then, I say, the power is with yourselves. You have the power of ruling India—especially the wealthy among you: you can buy East India stock—you can become East India proprietors and directors, and you have the "Gordian knot" in your hands. There, in Leadenhall Street, is the spot to move in reference to the regeneration of India, in a political point of view.

There is one more subject to which I will advert, since the residence of missionaries in British India, infanticide and suttee are in that country what they are in this —legal murder. Not only is man himself free, but the land is free, and every thing in connexion with religion may be as free as the air we breathe, and the grace we preach. Moreover, the iniquitous connexion between the idolatries of the land and the government —that, too, is nearly extinct. One faint thread connected with Orissa binds the government to idolatry. I should wish that Mr. Sutton might have to carry back with him to India this one cheering note, that the authorities in Leadenhall Street had at last abolished this last link of the evil. But there is still something to be done for India. You must not relax your efforts. More men, more native agents—that is the secret of India's regeneration—more prayers, more buoyancy in your efforts. Don't let your secretary be downcast, and come to you with a funeral oration next year. Let him come with a pæan of triumph, and begin it to-day. Wipe off the debt! Wipe it off! Don't disgrace the name of this great Society by leaving this hall with a paltry £4000 in debt. I am sure the Chairman will set the example. Ah, you clap; but are you going to follow the example? Pay it off! Four thousand persons at a sovereign a-piece, and it is done! Now, Christian friends, I have somewhat exceeded my time, but I had a very good example in your Secretary. He transgressed full ten minutes from his own rule, and I most heartily forgive him, for it was an excellent Report, and well read, and will bear well reading in private. I have very great pleasure in being present with you this morning, and in offering my testimony to the efficiency of your missions in the East, to the high character of the men who sustain them, to their disinterestedness and zeal, and to the success with which God has crowned their labours in our great dominions in the East.

The resolution was supported by CHARLES COWAN, Esq., M.P., and was then put from the chair and agreed to unanimously.

The Rev. AMOS SUTTON, late missionary of the General Baptist Missionary Society in Orissa, moved the following resolution:—

That in the momentous events now transpiring in the world, this meeting recognizes the hand of God on behalf of His church; it rejoices that in many lands long closed against the gospel, the barriers have been removed, and cannot but regard the changes that have occurred among the nations as loudly calling on all who are actuated by Christian principles to renewed exertions in the diffusion of that truth which is the only sound foundation of private virtue and of national prosperity.

One of the speakers has referred to a memorable remark of the late Mr. Cecil, give me leave in reference to the impressive prospects suggested by the terms of this resolution to refer to another remark by the same eminent and excellent person: "With respect to the number of perishing souls around me," said he, "I see on the one hand multitudes rushing daily to their eternal destruction, I see on the other hand, the crucified Saviour of mankind stretching forth his cross to receive and to save them." With these two ideas to occupy my mind I need no third. In Christian England, with the gospel in our hands, two important reflections in reference to it seem to be powerfully suggested on occasions like that which has brought us together this day; the one, that we should bring our minds, thus privileged as we are, to feel more deeply the value of the gospel to ourselves; the other that

ense of its value should induce us to be
earnest in the work of diffusing its
ings to every other class and community
e great family of man. We have, in this
ution, an intimation that your Society,
h, notwithstanding its crippled means, has
e the diffusion of that gospel the constant
t of its unremitting efforts, looks forward
some confidence to the present eventful
as offering additional opportunity for
arding and extending the great work.
ns then see what is doing in this or other
s. I have in my possession a copy of an
nal proclamation issued but a few short
s ago by the emperor of China, in which
hreatens with punishment "even unto
h" all who shall presume to introduce the
el into the Chinese dominions. Why
n, as our brother Boaz has told you of
a, is now more free for the dissemination
e gospel than Christian Britain. We have
ionaries settled at Ningpo, for example;
are in every respect more free there than
Canton. They have perfect freedom of
notion. They go when and where they
without let or hindrance from any one.
ut it has been my lot, in the course of my
ionary wanderings, to go among the Bur-
, and to travel in their country to the dis-
s in which the Kareens reside. They are
ople dwelling in the wildest regions of the
les and the marshes of Burmah, and who
not been heard of, even by name, in
ope, when Boardman first went out and
ured among them. I addressed, through
nterpreter, a number of these poor people,
isting I think of about 450, who had
e their way to meet and be taught by
hristian missionary to a spot so remote
their homes that it was under the very
s of the frontier post of the British. They
braved and surmounted every obstacle for
purpose, travelling by night in order to
d the native Burmese authorities, by
m they would have been cruelly punished
he course they had adopted. I was pro-
idly moved on that occasion. The Kareen
en came, with their children, the
ngest attached to their backs by neat
ings of the bamboo, to attend this meeting
he converts. They said, "If you will
h our husbands, we will learn the good
d also." As they rocked the cradles of
r infants with one hand, they held the
k out of which they were learning with the
r. I never saw a more interesting, and I
ht say a more interested auditory in my
than that which I addressed. It is but
nty-one years since the first attempt to cul-
te this field was made; and now in Bur-
, where American as well as British
ionaries have laboured earnestly, they
nt their converts not by scores but by
sands.

nd now I come to the country of *Orissa*.
first *missionaries went out with Mr.* Ward of Serampore, our venerated brother. By his advice they went to Orissa. The advice given to our board by Mr. Ward was that they should select the field that was widest and which had not been previously occupied by any other missionaries. They did so, and not without success. They pitched their tent under the very shadow of the pagoda of Juggernaut—that Moloch of a cruel and impure idolatry. Their countrymen would frequently say to them, "You will never make a single convert in the neighbourhood of Juggernaut. If you would wish to succeed in your object, go elsewhere." Many a fearful and terrible tale might be revealed of the abominations which attend the hideous and polluted worship that is offered at that shrine. But I pass to other matters. We scarcely yet know the work we have to do in carrying out this Christian enterprize. The further we penetrate into regions to which our missionaries have not heretofore penetrated, the more widely does the expanding prospect of the fields to be occupied open upon us. When we first went out to Orissa we supposed that there was but one language spoken throughout that tract of country. But the fact was quite contrary to our expectations; for whilst it is the gospel alone which binds man to man in holy sympathy and a common hope of a hereafter, sin and idolatry have separated the species where they prevail into numberless communities, and that separation is increased by a corresponding diversity of tongues. Jellasoor was the first station we came to after quitting Orissa. And here we found an American missionary established, whose efforts, in conjunction with those of brethren of our own Society, have brought around him many people whose very name I believe had been unknown to Europeans before. These people are of a race called the Sentoons, inhabiting the Raghmahl hills, and in the back country of that part of Hindustan. They are now constant in their attendance on the missionaries. The Kundhs again are to us quite a new people, inhabiting districts of Cuttack and Ganjam, and extending as far back perhaps as Nagpoor. These people have been, for a period of unknown duration, in the habit of offering up human sacrifices. It has but lately come to the knowledge of the British government in India that they have been in the habit of stealing the children they can decoy on the plains of Orissa, and carrying them away to the hills, where they carefully feed them up for slaughter until the period arrives when, dressed out in all the gay habiliments of idolatry, they are offered up as victims at the shrines frequented by these people. The mode of sacrifice is this. They insert into the ground a pointed stake, the top of which is usually surmounted by a peacock's feathers, or a live magpie. To this stake the victim is tied; and after they have performed their incantations, they rush upon the miserable child and stab

and hack his flesh to pieces with their knives as an offering to the goddess of earth, whom they think thus to propitiate so as to communicate a red tint to the grain they raise in their fields. When I was in India I had from thirty to forty of these children who had been rescued from the fate intended for them, placed under my care at Cuttock; and I learn that since I have returned to England (now upwards of twelve months) upwards of one hundred more of these rescued victims have been delivered into the hands of the British missionaries. When these one hundred new comers first arrived at the station, the previously rescued victims turned out to see them. Among these first saved was a fine little native Orissa boy, who had received the name of Philip. He had been captured from the Kundhs some three years before. To the astonishment of our people, after viewing the new comers he returned leading another youth by the hand, and presenting him to the minister he said, "Here is my brother." This brother had just before been sold to the Kundhs by the same cruel and unnatural uncle, who had three years antecedently sold Philip to them, for the same vile and inhuman purposes from which both were now so mercifully retrieved. Under what circumstances could the precepts of Christianity and the knowledge leading to eternal life have been more beneficially communicated, than they have been to these poor youths thus snatched from the sacrifices demanded by a sanguinary superstition?

I was prepared with many other anecdotes of a highly interesting kind, but the time I see presses; I will therefore confine myself to one only. There was among these intended victims thus happily rescued from the hands of the Kundhs an awkward ungainly looking lad who was called David, Great pains were taken with him, but he was so stupid that all attempts to cultivate his faculties seemed hopeless, and we at last devoted him to the menial task of sweeping out our premises at the Mission House. At this time our school was very full, and many of these young natives had been converted. All at once a ray of intelligence seemed to break upon the mind of poor David, like a light from heaven, (and who shall say it was not a light from heaven?) He seemed suddenly possessed of new-born faculties; and one might almost have been permitted to say of him, "All were astonished at his understanding and his answers." He applied himself so diligently, and profited so much by the instruction afforded to him, that he was received into our church. Soon after we put him into the printing office, and such rapid advances did he make, we made him a compositor. But whilst he was thus engaged, and interesting and amazing us all by his sudden *proficiency*, there appeared upon his skin *numerous white spots*, which are the first indications of leprosy, a very common and also a very fatal disease in India. We sent him to the hospital, and every care was taken of him; but each of the white spots soon became a putrid ulcer, and his limbs were eaten away. All which could be done was to smooth his passage to the grave. Nothing could arrest the progress of his malady or save his life; and the doctor directed that he should be kept by himself, as contact with others might communicate to them the infection, a tent was provided for him; from this tent he would creep at service time to the door of our meeting room, and listen to and join in the service. A more intent listener I never looked upon. One day I went with my wife to pay him a visit. He was stretched on his mat, apparently absorbed in some deep reverie on a passage he had been reading. His testament was close to his side. The hymn book was in his other hand, and we saw that his attention had been riveted to this passage:—

> "Of all that decks the field or bower,
> Thou art the fairest, sweetest flower;
> Then, blessed Jesus, let not me
> In thy kind heart forgotten be.
> Day after day youth's joys decay,
> Death waits to seize his trembling prey:
> Then, blessed Jesus, let not me,
> In thy kind heart forgotten be."

When we left his tent my wife said to me, with great emphasis and emotion, "There lies an heir of glory; for, though like Lazarus he be full of sores, like Lazarus too he is rich in assured hope." I could not but concur in the parallel. Shortly after I determined to pay him another visit. I found everything as I had left it. The door of the tent was still open. There was the testament,—there, was the hymn book, still at his side on the mat on which he was stretched. But his spirit had already flown to rest in the bosom of Abraham! On this spectacle, thought I, I am content to rest my plea on behalf of missions. Here was a proof how the communication of the word of God could raise thus wonderfully the soul of this poor lad to the contemplation of the true Redeemer. To any and to all who would not encourage missions, who could remain insensible to the beneficial effects they had produced on fellow creatures who had been placed in the position of these timely-rescued victims from the brutal superstition of the Khunds, I should be inclined to hold the same stern but poetical language of remonstrance which was once addressed to the Marquis of Hastings for refusing, when Governor-General of India, to abolish suttee.

Before sitting down I must be allowed to say one word on behalf of Bengal, a country with which I was so long and so intimately connected. It must be remembered that Bengal was the first region of India in which we established missions. I still retain the most affectionate interest for its progress in Christian conversion. I received letters from Bengal

in the course of last year apprising me of the numerous converts that had been made in the districts round Calcutta. My informant, who is well known to most of you, you would admit, is no enthusiast, nor likely in his zeal to overstate the exact condition of the case. Yet he writes to me, "I believe that if I had three or four good preachers, who would come and preach the gospel with their own lips, constantly, at various places round Calcutta, we should, in a few years, succeed in converting the greater portion of the people to Christianity. I do not hesitate to say, I have seen as large an amount of real Christian feeling and faith among them as I have ever witnessed in any equal number of professing Christians in this country.

I have yet another anecdote to tell you. A friend of mine some time ago was travelling in the wilds of Orissa. As he pursued his way he came in sight of an officer's tent. The officer seeing he was a European invited him to dinner. He accepted the invitation, and after the repast the officer said, "And so Mr. Wilkinson you have come out here to try and convert the Hindus." "Yes, that is my object," answered my friend. "And a pretty wild goose chase," rejoined the officer, "you will make of it. You don't know these fellows so well as I do." "Oh, Sir, I think I myself know something about them already." "Ah, but you have not had to deal with them as I have. If you had been accustomed to the command of a company of Sepoys you would soon find out their duplicity and faithlessness." Mr. Wilkinson assured him he had made some converts whose earnestness and sincerity were beyond all question or suspicion." "Oh!" said the officer, "I should like to examine them." "Your wish can soon be gratified, for here is one of them coming up the avenue. Gunga," (continued Mr. Wilkinson, addressing the native who entered,) "here is a gentleman who wishes to examine you as to your Christianity." "What right has he to examine me?" inquired Gunga, "and does he mean to do so in anger or in ridicule?" "So," said the officer, "you have turned Christian?" "Yes." "How did you get your living before you turned Christian?" Gunga was astonished. His pride also was hurt. "I am a Brahmin," said he, throwing back his robe over his shoulders and exhibiting a mark that attested that fact. He could not conceive how such a question could be asked of him raising so obvious an appearance to his disparagement. The officer, somewhat abashed, asked how he had felt before he became a Christian, and he replied, "I felt that I myself, like all my countrymen, was in miserable darkness. I longed for the truth, but I could not find it. At length I heard that the light of truth was to be found on the Padre side, and thither I instantly repaired to light my own taper at the source. I found what I sought for, and I carried my candle to the bazaars and public places that I might communicate the same light to others." As he went on the officer admitted to Mr. Wilkinson that this was indeed something which he had not expected to hear. A tear stood in his eye as he spoke. He had found in an Hindoo a true believer; and he was preparing to retire to indulge in his own meditations, when Gunga said, "I should like now to examine you. Are you a Christian? Are you indeed a Christian?" This was an arrow to the officer's heart, and this question asked in Christian simplicity became the means of his conversion.

The motion was seconded by the Rev. William Barton, a deputation from the Wesleyan Missionary Society, (also from India,) and passed unanimously.

The benediction was then pronounced and the meeting separated.

During the course of the meeting devotional exercises were conducted by the Rev. J. Mortlock Daniell and Rev. Dr. Godwin.

ADJOURNED MEETING, FRIDAY EVENING, APRIL 28th, AT FINSBURY CHAPEL.

Joseph H. Allen, Esq., presided.

Prayer was offered by the Rev. J. T. Wigner of Lynn,

The Chairman addressed the meeting as follows:—We meet to-night to resume the missionary theme—a theme that should be dear to every Christian heart. To engage in this great work is not our duty merely, but it is our high privilege. That it is our solemn duty I think is obvious. The command of our blessed Lord is imperative. The last command which he gave, before he left this world, was, "Go *ye into all the world*, and preach the gospel to every creature." Happy are the men who, called of God, animated by his Holy Spirit, go forth, nor count their lives dear unto them, so that they may finish their course with joy, and testify to the gospel of the grace of God, preaching amongst the Gentiles the unsearchable riches of Christ; and happy are those who, although not called to go forth to the heathen, are occupied at home as God may give them the opportunity

and ability, consecrating their time, their talents, their energies, their money, and making sacrifices, if need be, in order to help on this great cause. I say happy are the men, for in undertakings like this there is a reflex influence. The churches which are most diligent in the missionary cause are the most prosperous, the most united, and the useful churches at home; and the individuals, who are thus occupied, are the most honoured of God, because they delight to honour God, and "him that honoureth me," God says, "I will honour." The missionary undertaking is no longer an experiment. The experiment has been tried, and proved to be successful. The promise of God has been fulfilled. Thousands have been brought out of the darkness and wretchedness of heathen night into the light, and liberty, and purity of the gospel; and we can point to the east and the west, to the north and the south, for proofs of this. And who does not rejoice that this is the fact? But, although this be the fact, in drawing a missionary picture, we don't like to paint it in colours all of which are bright. There is a dark shade to the picture as well as a bright one—there are discouragements as well as encouragements, and we ought to look them fairly in the face. With regard to the missionary system, its history affords us proofs of this fact. We have had our discouragements, as well as our encouragements. But, looking at missionary operations as a whole, regarding them on a broad scale, we have no reason whatever to be discouraged, but to be animated onward in our course. Some few years ago, you will remember, there appeared to be a mighty outpouring (and there doubtless was) of the Spirit of God on Jamaica, and that island, which was like a moral wilderness, became almost as the garden of the Lord. Thousands were added to our churches. The work of our missionaries increased so much, that more missionaries were required, and more were sent forth, and occupation was found for them—spiritual occupation—and numbers professed to be converted to the faith. Now a somewhat different scene presents itself. The churches have decreased in number, and many have not maintained the consistency of their profession. Well, this is a discouraging circumstance, and we ought to look upon it as such. At the same time, it is declared to us, that there are thousands belonging to the churches in Jamaica whose consistency and whose piety will bear comparison with the members of the churches in our own land. In speaking of missionary facts of a pleasing character, we would not, for the sake of producing an effect or an interest, give them a colouring which they ought not to have; and, on the other hand, we would not excite visionary ideas, such as every sober-minded man knows cannot be, or are not likely to be realized. Let us look at the missionary cause just as it is, with its encouragements and its discouragements; and regarding it as a whole—marking what has been done, not merely in the regeneration and salvation of man, but in producing a better state of society, in improving the morals of man, where the chief end has not been accomplished—we are called upon to thank God, and take courage. Worldly men will tell you that there is a larger expenditure in the missionary cause, for the smallest possible results, than in any thing in which men engage. This it is the calculation of a mere worldly man. We are not to put the missionary cause by the side of any worldly speculations, nor judge of it as we judge of the success of worldly undertakings. We are to judge of it by the standard which Christ has given us. And what standard is that? Why, he puts the whole world into one scale, and the soul of a single man into the other, and he makes the soul of man to outweigh the whole world. Thus are we to judge, and to this standard are we to bring our calculations with regard to the missionary cause; and when we remember how many thousands there are, who, through the instrumentality of this, and of kindred institutions, have been brought to the knowledge of the truth, we have reason to thank God, and take courage.

The Secretary then briefly stated the objects of the Society, and laid before the meeting a statement of its proceedings during the past year.

The Rev. James Paterson, of Glasgow, moved the first resolution:—

That, in the opinion of this meeting, the work of evangelizing the heathen can be maintained in its vigour by those only who are imbued with the Spirit of Christ, and that it requires in the Christian church, in proportion, whether to its discouragements or to its success,—intelligence and simplicity, devotedness and faith.

He heartily concurred in the sentiment of the Chairman, that it was unprofitable to judge of the cause of the Lord by measuring it with the standard of the world. Religion under no phase was to be weighed in the balances of worldly men. The religion of the bible could not be estimated by the number of men and women congregated in any one place. They must estimate what had been done by the Baptist Missionary Society in the balances of the sanctuary—they must estimate these institutions by the word of God. The gospel was preached by the missionaries of this Society, and that it has been instrumental, under the blessing of God, in leading many guilty sinners to the knowledge of the Saviour, would be admitted by all candid and right-judging men. There was not a Christian present who would object to the propositions contained in the resolution.

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Rev. William Brock, in seconding
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tized into the Spirit of his Lord and
he could not take the first step in the
ay. When *they thought of the lan-*guages of these heathen—some of them dissonant, and harsh, and almost inexpressible by the human organs, and some so mellifluous and sweet, that one would almost wish them to be our mother tongue; their habits, some savage and uncouth, and others positively voluptuous and refined; their religions, some metaphysical and refined, and others so gross and material, that they could be scarcely called religion at all—the difficulties in the way of dealing with these people must be fully apparent. The work in hand was their evangelization. He did not think that word conveyed any full, distinct, and comprehensible idea to the English mind. He would rather say they had to indoctrinate all these people with the truths of the gospel, to instil these truths into their hearts, to "bring them out of darkness into God's marvellous light." The resolution said it was necessary the work should be carried on with vigour; and to carry it on with vigour required a large infusion of the spirit and mind of Christ; and when that spirit was solemnly and positively impressed upon the heart, its recipients would address themselves in right good earnest to the work of evangelizing the heathen. The resolution spoke not only of the necessity of possessing the spirit of Christ to carry on the work, but it put forth an alternative. The resolution said that if they were discouraged they would need the mind of Christ to keep them from being improperly and unduly depressed; and if they were unduly elevated with success, they would want the mind of Christ to moderate their exultation. Let them take care to cultivate the spirit of earnestness, of disinterestedness, of intelligence, of devotedness, of simplicity, and of zeal, and then they would go on their way rejoicing—not cast down under discouragement, nor puffed up when the prospects were in their favour. Oh, that they might all be baptized unto that spirit, and go on their way calmly, through good report and evil report, looking far beyond their present prospects and plans, remembering that their rule of duty is the Lord's own commission, their hope of success the Lord's promise, and that sooner or later they must reap if they faint not. Let this be but one of the results of this meeting—that the Divine Spirit may come down and diffuse itself through the missionary committee, the contributors, and the missionaries themselves,—then they would be doing God's work in God's own way, and they would find of a truth—"He will not forsake the work of his own hands." Let it be the ambition of every one to do what they could in this great cause, not for the sake of pleasing man, but God; and in doing it for His sake, he would weigh their motives in the balances of the sanctuary, and however feeble their outward actions might be, they would not fail at the last to receive the commendation, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

The CHAIRMAN said it was a rare thing for a man of property to devote himself to the ministry and to the missionary work. He did not know why that should be. Certainly it ought not to be. A more noble work cannot be engaged in; and at the present time, should men of this description come forward—men of decided piety, men on whose judgment the Society should rely, how gladly would he point their attention to Jamaica.

The resolution was then put and agreed to.

The Rev. T. F. NEWMAN moved the next resolution. The visible amount of success which had attended the labours of the Society was perhaps altogether disproportioned to the real amount of that success. It was impossible to ascertain by any information, the most intense and searching, in the present state of things, what the Lord had been graciously pleased to do, through the instrumentality of the servants of this Society, in the east and the west, the north and the south; and therefore it was important to walk by faith and not by sight—to hold fast by first principles—to keep firm hold on the truth of God, and to devote every energy to disseminate the gospel throughout the world, and to carry out the blessings conferred by the great Head of the church, whose promise to his disciples was, that he would be with them always, even to the end of the world. Reference has been made to the depression which has been felt in all the departments of the missionary enterprise; but he trusted that none retired yesterday, and that none would retire from the present meeting with their minds depressed, their spirits flagging, their hearts cast down. He recollected the words addressed to him many years ago, at a critical and anxious period of his life, by the father of his revered friend (Mr. Hinton)—"*Nil desperandum, Christo duce*"—"Despair nothing, Christ being our leader." That was a motto which, as a confederated body of Christians, they would do well to bear in mind. If Christ was before them—if they were serving a divine Master—if they were seeking with simplicity of aim and holy zeal and steadfastness of purpose to diffuse throughout the world the knowledge of redemption through the blood of Jesus Christ—let them not be scared by a passing cloud, let them not be daunted by difficulties, let not any seemingly adverse circumstances draw them from their post. Rather let it drive them with a more intense ardour to the throne of grace, and make them pray for those showers of divine blessing which would fructify the desert, and cause it to rejoice and blossom as the rose. He had been requested to propose for the adoption of the meeting the *following resolution*:—

That the thanks of this meeting are especially due to the various collectors throughout the country, and to the members of Juvenile and other Auxiliaries; and that they be requested to continue their labours, connecting with them yet more fervent prayer, in the hope that these labours may become, under the blessing of the Holy Spirit, increasingly beneficial.

If it were thought right, as a matter of Christian courtesy, to submit a resolution of this kind for the adoption of religious assemblies, he could have no sort of objection; but his conviction was, that those who are acting from principle are the last in the world to wish to be thanked for their services. He, therefore, regarded a resolution of this kind rather as an expression of Christian sympathy and brotherly love than as a tribute paid to those, who, working in the service of a Divine Master and consecrating their energies to the promotion of His glory, look for no other reward than His approving smile, and no other animating principle than that love to Him which had been kindled up in their hearts, and which in its nature and scope bears some resemblance to the love which animated His own bosom. It would be well for us to challenge our own consciences and our own hearts, and to ask, with a determination to know what is the truth, whether we are assembled on principle, whether we are listening and speaking on principle, whether in retiring from the house of prayer to-night, we shall be increasingly desirous that the principles of the gospel, in all their beautiful simplicity, in all their expansive influences, in all their deep commiserations, shall, in our different spheres of action, be exemplified and maintained. Our missionary meetings would never subserve the object to which they might be devoted, till they became extensively the means of grace, the means of animating the soul, the means of producing a higher range of Christianity towards those who are Christians, and towards the world without the pale. For what was the gospel? Was it not the embodiment of Divine love? and ought it not to be exemplified and sustained and commended in the lives of the followers of Him who "loved us and gave himself for us?" Let them fall back on the principles in which this and kindred societies originated—let them remember the essential point. "Man is lost wherever man is found." The gospel was the message of God to lost man; and, therefore, that message embraced by lost man in any latitude and under any circumstances, must rouse him up, must spiritualize his degraded nature, must bring him into communion with God, and assimilation to God, and prepare him for those enjoyments which will await the ransomed church when all sublunary things shall have passed away. And not only ought those principles which are matter of theory to be remembered, but the principle which binds every individual Christian to his Master. Those who had consecrated themselves to Jesus Christ ought to show in every thing

that they regard themselves as His "who loved them and gave himself for them." He had sometimes been affected with admiration and gratitude when thinking of the social principles which bind man to man, and the power of which has never been so fully exemplified as under the refining and sanctifying influence of the gospel of Christ. It was a beautiful thought that what they were doing now might, under the Divine blessing, touch the conditions, and necessities, and happiness of some one living in distant climes, and at present enveloped in all the shades of moral ignorance and death. It was a beautiful thought that the prayers now ascending from this spot might bring down blessings on their brethren in Calcutta, in Africa, and in Jamaica. It was the privilege of the Christian that, while confined to one spot, a little insignificant being, might, by his zeal and his earnest supplications at the throne of grace, contribute more to the success of the missionary cause, than some who had apparently lavished large sums on the object, without, at the same time, offering up their earnest and believing prayers. Christianity must advance. That was the purpose of God, and all his promises afforded encouragement to look forward to that result with confident expectation; and as Christianity advanced, the world must be benefited and blessed in all its interests. Its social, political, religious, everlasting interests would all be advanced by the march of the gospel and the multiplication of the triumphs of the Redeemer. As Christianity advanced, all tyranny must be swept away, all ignorance must flee before it, and all the superstitions of the heathen must be scattered and cast to the moles and the bats. Oh, glorious prospects! Oh, animating anticipations! Cherish them. Bind them to your hearts. Let nothing induce you to despair of the cause of the gospel,—of the cause of the Redeemer. Many references have been made to the revolutions which have taken place, and to others which may be impending. As far as they have established the rights of man, and contributed to the extension of Messiah's kingdom, we hail them. Many of the changes which have taken place have been in the right direction. But there is one revolution yet to come, mightier than all the rest, and methinks we have its harbinger and distinct intimations that that revolution is not far distant. Men's minds are heaving, principles are brought into collision, the power of thought and inquiry are awakening every where; men are beginning to feel as men, not as serfs; the intelligence of the human mind is springing up, and we hail it. Christianity addresses itself to intelligence, and therefore we rejoice that the human mind is raising itself, breaking its fetters, and springing forth into the possession of its rightful liberty. Oh, may nothing interfere with the progress of truth! and then the mind every where shall be emancipated—the conscience—the soul—every thing that is noblest in man shall be vindicated; and, by the power of the gospel, which you are assembled to assist in propagating, shall the image of God be stamped on the soul of our fellow creatures, throughout this degenerate world, and every voice unite in one anthem, and every heart bound with a similar impulse, as the crown of immortal glory is placed upon His head, "who, though He was rich, for our sakes became poor, that we, through his poverty, might be made rich."

The Rev. J. Leechman, M.A., rose to second the resolution. Reference was made in the resolution to the collectors, and to the members of juvenile societies; and he would take the opportunity of mentioning an interesting circumstance which had come to his knowledge the other day, thinking it would encourage both parents and children to exert themselves more than they had hitherto done for the promotion of this great cause. There was a little boy who procured a collecting box, and went home with great delight to show it to his mother; and he said, "Mother, I have got a collecting box, will you give me a penny a-week for the missions?" She said, "No, I cannot; I already subscribe to your brother's box, and I cannot always be giving. You must take the box back again, and give it to the teacher." The little fellow looked at the box, and was sadly vexed at the thought of having to part with it; and, after pacing up and down the room for some time, he came up to his mother and said, "How many pins do you get for a penny?" She said, "I don't know—about so many." "Well," said he, "will you buy your pins from me, mother?" She said, "Yes;" and he then began to collect pins from this person and from that, and persevered to such an extent, that at the end of the year he found in his missionary box four shillings and some odd pence. He hoped his young friends, the collectors for this Society, would be encouraged to go on in a similar way, and that all the parents present would encourage them in this great and good work. He would mention a circumstance which took place in India. It had often been said, "The poor receive the gospel, but have any of the learned, have any of the brahmins been converted to the faith? When will you ever get them to become preachers of the gospel of Christ?" Now, in Benares, the holy city, there lived a brahmin—a man of intelligence, a man of learning, and a man of rank and property. That brahmin heard the gospel. It came home to his heart, he felt himself a lost and ruined sinner, and that he had found a Saviour, and determined to make a public profession of his attachment to Christ. His friends became alarmed; his father went to him, and said if he became a Christian, he would lose his

property, his status in society, and be separated from his friends. He however determined to persevere. At length his sister went, and when all other arguments had failed, she threw herself at his feet, looked up in his face, and said, "Brother, brother, what could induce you to think of becoming a Christian?" Now, mark his answer. He said, "Sister, it was the greatness of my sins that drove me to the Lord Jesus Christ." His sister said, "If you become a Christian, your wife and your child will visit you no more." He replied, "What will it profit that I gain the whole world and lose my soul!" And he was baptized and became a disciple, and a preacher of the gospel, and had been instrumental in bringing many souls to Christ. Our great missionary festival has now come to a close, and when I look around I cannot help thinking there may be some present to-night who will never again see the recurrence of a season like this. This may be the last missionary meeting which some may be privileged to attend. It may be the speaker, it may be some of my reverend brethren around me, it may be some of you. Let us, then, remember what God says: "Whatever thy hand findeth to do, do it with all thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest." And while we are seeking to send the gospel abroad, let us not forget ourselves; let us remember the words of the brahmin, "The greatness of my sins drove me to the Lord Jesus Christ."

The Rev. J. H. Hinton, M.A., at the request of some gentlemen around him, related to the meeting, with much feeling, the very affecting story of the poor boy afflicted with leprosy referred to by Mr. Sutton in the morning. How much ought such a case to interest us occurring in pagan lands, the result of missionary labour? This one case was a sufficient recompence for all our missionary expenditure and toil. But it was but one instance out of multitudes which might be adduced to show the benefits conferred upon the heathen by this and kindred institutions.

The resolution was then put and agreed to, after which the proceedings concluded with praise and prayer.

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All our friends were well, and were most joyously welcomed at Clarence by our brethren and the residents at that place.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., M.P., Treasurers, or the Rev. Joseph Angus, M.A., Secretary, at the Mission House, 33, Moorgate Street, London: in Edinburgh, by the Rev. Christopher Anderson, the Rev. Jonathan Watson and John Macandrew, Esq.; in Glasgow, by Robert Kettle, Esq.; in Dublin, by John Purser, Esq., Rathmines Castle; in Calcutta, by the Rev. James Thomas, Baptist Mission Press; and at New York, United States, by W. Colgate, Esq. Contributions can also be paid in at the Bank of England to the account of "W. B. Gurney and others."

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The Rev. F. Trestrail then read the Report, from which it appeared that the Society had now in Ireland 15 churches, 15 missionaries, and 16 scripture readers; 30 schools, attended by upwards of 2000 scholars; and that, during the year, 138 members had been added to the church, which, by deaths and emigration, had been reduced to a clear increase of 77 members. The Relief Fund had also, by the blessing of God, been the means of saving many lives.

Mr. Tritton, the Treasurer, then read the cash account, from which it appeared that the receipts, during the year, had been £2,670 2s. 9d., and the expenditure during the same period £2,584 10s. 1d., leaving the Society in debt to the amount of £1,670 8s. 6d.; showing, as compared with last year, a reduction of the debt to the amount of £86. The Relief Fund showed a balance in favour of the Society of £1,388 9s. 3d.

The Rev. C. M. Birrell said the committee had entrusted him with the duty of moving the first resolution, which was—

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Report, which has now been read, with great interest, and would rejoice in the success which has attended the labours of the Society's agents in Ireland; and would hope that the circulation of the Report among the churches may stimulate them to more earnest prayer for the Divine blessing and to increased liberality, that the pecuniary difficulties of the Society may be speedily removed, and that the committee may be able to strengthen the missionary band."

It was exactly ten years since he had spoken to a resolution from that platform. At that time he had thought there was nothing easier than to address such an audience as he saw before him; but the feeling of age having come over him, he hardly thought himself capable of the proper performance of the task which had been set him, and his feelings of diffidence were not diminished by his having Ireland for the subject of his discourse. That country was the acknowledged difficulty of statesmen—the real difficulty of the age; and when he found that out of every twelve persons who solicited bread at his door, ten were natives of that country—when he found the most miserable dwellings in his vicinity were inhabited by Irishmen—when he found that almost every ship that sailed, which came under his notice, either for Australia or for America, was crowded by the despairing population of that country, how was it possible that he should not be stimulated to the investigation of the lamentable causes which produced such disastrous effects! On looking to that country, they were immediately met with the spectacle of two classes or races, perfectly distinct from each other; races, differing in manner, in opinion, and in religion—one filled with suspicion, the other with contempt; one muttering complaints of tyranny, the other threatening punishment for insubordination—two races, who were always playing at cross purposes, never acting with one common consent. The fault lay with England, because the first step taken to civilize the Irish was to connect them with the papacy. Whatever the disadvantages of their religion, it was a fact that they were not Romanists until England made them so. After that experiment had failed and some generations had passed away, the attempt was made to pass them over to protestantism; and not following the dictation, the Irish were compelled to pay for a religion which they could not follow—compelled to pay for it out of every piece of property they possessed; and in order that the Irish should not fail of being instructed, England sent ministers who could not speak one word of their language—and in order to mend the matter, for a long time the teachers were obliged to conduct the service of the church in Latin. After both those systems had incontestably failed, nothing seemed to suggest itself to the minds of our statesmen than a perpetual alms-giving, which England, with all her faults—with all her adversities, never had the heart to refuse. When a physician was called in to prescribe for a sufferer, the first question he put was, What were the remedies which had been previously administered to the patient? for, generally speaking, the state of the body was to be judged of by the effect which the medicine had produced. Now, no one was prepared to deny that Ireland was suffering from the malady of medicine, the chief ingredients of which were popery and political protestantism—the latter being a prescription of later times, which had had anything but a healthful effect. He had been of opinion that great political changes must be effected before an open field for the regeneration of Ireland presented itself; but then the thought came into his mind, that the world did not present a more encouraging aspect when the apostles went forth at the command of their Lord and Master to preach his word; and when he remembered that no instrument was so powerful as the gospel when preached in his spirit, again he became full of hope, for when a people comprehended the spirit of that book, they learned to govern themselves, and to give very little trouble to those who were placed over them. The missionaries of the Society seemed now to have the way opened before them. Popery had, to a great extent, been allowed to overact itself. Secular protestantism had never had the confidence of the people. Civil war and military despotism had been made familiar to them—all had been found wanting, and everywhere the missionaries now found the doors open to them. The Report had told them that everywhere the missionaries of the Society were hailed with gladness—the people received their instruction—their schools were filled with children receiving knowledge of the Lord; and, as a sign of the times, it was delightful to know, that in one part of Ireland there had been an open meeting, where the antagonistic points between Romanism and protestantism had been freely discussed. It was a proof that the minds of the people of Ireland were at work—it told them that they had courage to come forward and think for themselves, upon the most important subject upon which man should be agitated. It was gratifying to find that the ratio at which the church was proceeding, was the same in Ireland as in Great Britain during the last year; and, considering the difficulties in which Ireland had been placed during that period, that was a fact which called upon them for the utmost gratitude to the Giver of all grace. It was a well-known characteristic of Irishmen, that whatever they did adopt, they had no midway, but they espoused an object with all their heart. As an illustration of that, a friend had informed him that a notorious Whiteboy having been converted to the Lord, his former confederates sent him word, that they intended to waylay and

murder him, as he was on his way home from the ceremony of his baptism. He went to them and said: "Boys, you know what I have been; I have stood by you in many a fight, and you never found my courage fail. You may attack me as you have threatened, but you will be safe, for I shall make no resistance, for now I cannot return evil to any man. Be sure, it is not from fear of you, but from the fear of God." Now a people who could be bold, and yet gentle, who feared not man, but God, were the very people whom they wanted to go forth in that afflicted country with the tidings of great joy. England owed a vast obligation to Ireland—an obligation which would never be repaid, until she had sent her largely of the blessed gospel, and the very aspect of the times afforded all encouragement for a persevering effort to wipe off the debt. They were told by many, who took a desponding view of affairs, that things were going back—that the earth was sinking—that all Ireland was in a state of approaching dissolution. An ingenious friend of his, attempted to prove this, by the fact that chemistry was now called in to the aid of agriculture. He said the earth required stimulants before she gave of her abundance, which was not the case of old. His friend forgot that the farmers had become less stupid, and that they only took advantage of the laws which nature had laid down. When he looked around, he saw nothing but the signs of progress—the very misery in which Ireland was steeped proved that progress; for in former times, the people were not permitted to hear the promises of the holy book. In misery, they now appealed to the sympathy of England—an appeal which was never made in vain—and that very necessity had opened their hearts to the reception of the truth. It was clear that they were advancing. They did not expect Romanism to abandon her position in a day. On the contrary, they not only believed, but they knew she would make a mighty struggle to maintain herself; but, if ever she had shown a sign of failing in countries which had heretofore owned her sway, it was at the present moment. She had failed to poison the springs of education, and like a tottering wall, she was now rocking to her very centre, and the structure which would arise from her ruins would be actuated by the sentiments which had caused their missionaries to go forth. His belief was, that the approaching transition in Ireland would be from a corporate to an individual religion—from an unconscious religion, to a voluntary entrance within the pale of the gospel church.

The Rev. W. Hamilton, of Ballina, in seconding the motion, said, the Baptist Mission in Ireland seemed for many years to be a very discouraging undertaking. Its agents laboured with diligence, but almost every effort for good was counteracted, not only by the Roman catholic priests, but by the protestant ministers in Ireland also. A most happy change has recently taken place. This improvement was brought about, under the divine blessing, by the awful calamity by which Ireland has lately been visited. When the people of Ireland were involved in the deepest distress, the liberality of the people of this country was the means of saving many lives; through the means of the Baptist Society, considerable relief was sent to the wretched inhabitants of the county of Mayo. By the distribution of that relief, the people were at last convinced that persons who came to their relief in the hour of their deep distress were their friends, and ever since they have been willing to receive religious instruction from them. Very soon after you enabled me to give that relief, the chapel became crowded by attentive hearers of the word of God. I did not invite them to come—they came of themselves. I believe I have never invited a single individual that has been added to our church to come to our place of worship—all of them have come of their own accord. At a very early stage of the famine, one of your schoolmasters informed me that a man in his locality was dying of hunger. I gave him half-a-crown and requested him to get some nourishing food for the poor man, which he did; and three days afterwards, I went to visit him, and found him a little recovered. I conversed with him, and directed his mind to the Lamb of God who taketh away the sin of the world. Soon after, the man's wife came to Ballina, and I gave her further relief. In a short time after, I saw a person in the chapel who had his head muffled up. At the conclusion of the service he came up and spoke to me. I asked him his name. "Don't you know me? don't you remember you saved my life?" I found that he had come to live in the town of Ballina, and he and his wife became regular attendants at our chapel. Previous to this, they had been Roman catholics. They both wanted to join our church, but finding them ignorant of religion, I invited them to attend our classes for instruction which they did for about nine months, and then a saving change came over their hearts; and, upon a due examination, they were received and admitted to the membership of the church. Since that period they have suffered very much from extreme poverty, but their attachment to the people of God seems only to increase. Another case of the distress of a large family was communicated to me about the same time, and which was stated to be one of a most distressing nature. A neighbouring merchant, with whom I was acquainted, knew the family. I sent him a small sum of money for their relief. Their employment had wholly ceased, their last piece of furniture had been sold, and they were in a state of starvation. After the lapse of a few weeks, without any invitation,

they became attenders at our chapel, and very soon they also expressed a wish to join our church. But they were altogether ignorant of the way of salvation. They diligently attended our classes for nearly a year, and knowing them to have become believers in Jesus Christ, four members of the family were accepted for baptism and membership. I am happy to say, that this woman, one of her sons, and two of her daughters, continue to give satisfaction, and they have now been members of our church for two years. Another large family became connected with us in the following way:—seeing a little girl a regular attendant at our school, I inquired of her whether her parents were alive. She said they were, and her father was an attendant in our chapel. He had been a farmer in the neighbourhood, but when the calamity came he was obliged to give up his farm and come into the town. He had sold his all, but he had never applied for relief. Seeing his very unfortunate condition, I gave him relief. He still continued his attendance in our chapel, and shortly after he applied for baptism. I made strict inquiries into his character and knowledge of the way of salvation, and being satisfied that he was sincere he was accepted for baptism. After he had been a member of our church for several months, his wife also expressed a desire to join us. I said I would inquire into her experience, but she could not speak a word of English, and understood it very imperfectly. I took one of our readers with me, who acted as interpreter between me and her; and I was much gratified to find her well acquainted with the way of salvation. I found that she had been taught it by her husband, and she, and her little daughter, who had so long attended the Sunday-school, were both baptized soon afterwards. This family is now living upon your farm, and they have never given us the least cause of uneasiness. They are very industrious, and upright in all their conduct. About the same time, a young widow became an attendant at our place of worship. She was in great distress; she had been a servant but was out of place, and was destitute of the means of support. I gave her relief, for which she was grateful, and she soon obtained another situation, and required relief no more; but she soon gave evidence of conversion, and we have not a more faithful or a more zealous member. Two sisters came to us much about the same time. One of them was a widow, with a son twelve years of age; they had been Roman catholics, but soon discovered the errors of that system, and they became regular attendants upon our classes, and asked to be allowed to become members of the church. I made inquiries into their previous character, and found they had been strictly moral in their lives; and being satisfied of their faith in Christ, they were admitted. The son attended the boys' school, and attained considerable knowledge of the Holy Scriptures; but to the great distress of the widow, he became acquainted with some foolish wicked boys, of whose company he became too fond. He, however, still attended our classes. Somehow or another, he seemed attached to me, and I frequently advised him against the dangerous course he was pursuing; but all appeared to be in vain. His mother was in deep distress, and just when all hope was given up, he became deeply concerned about salvation. I made particular inquiries how it was the change had taken place in his mind. His answer was, that he had heard me say, that those who died in their unbelief must go to hell. That saying had taken great hold of his mind; he never could get rid of it, until he fled to Jesus Christ. Soon after, seeing that the change was permanent, I baptised him, and he was added to our church. Another young man, whose parents died while he was very young, was brought up by one of your schoolmasters. He had been a follower of popery, but became convinced that the system was unscriptural. After many and severe struggles, he renounced the faith of his youth, and, being found worthy, he became united to our church by baptism. He is now employed upon your farm, and is very useful in many respects. He is competent to act for the steward, when necessary. He is also gifted with the power of prayer, and he constantly assists as one of the teachers in your Sunday schools. These, my friends, are a few specimens of what the Lord is doing for us in Ballina. I am unwilling to conclude my statement, without mentioning to you the case of Mr. M'Namara, who was once a Roman catholic priest. He was curate in three parishes, but afterwards renounced popery and became a clergyman of the church of England. He married, and his wife had some friends amongst our flock. They furnished him with some of our tracts, which he studied attentively, and the facts stated by us took a strong hold upon his mind. He asked his rector for the grounds of infant baptism, who quoted the text, "Suffer little children to come unto me, for of such is the kingdom of heaven," and finding that the word of God gave no foundation for infant baptism, he became a convert to our doctrines, and applied to me for baptism and membership. After careful inquiry into his religious experience, and finding everything satisfactory, he was admitted, and then I asked him how he expected to be supported after resigning his curacy, because it was possible that our society might not be able to give him the means of livelihood. His answer was, that if the society could not give him employment, he would teach a classical school for the support of himself and his wife; but at all events, he was willing to trust in the Lord in regard to all temporal

hings. On the day he and his wife were aptized, a beggar-man came into the chapel nd witnessed the ceremony. Pursuing his oving habits, in the evening he called at the ouse of a Roman catholic family, five miles istant from Ballina, where he stated that he elieved the baptists to be right, and he rela-ed the circumstances of the baptism he had een. The family were he was were suffer-ng under the persecution of the priest, for llowing one of the children to attend a chool were the scriptures were taught. The eads of that family came to me, and said hey wanted to become acquainted with the loctrines of our church. I asked them, Were hey looking for relief? They said, although hey were poor, they had not come for relief. called Mr. M'Namara, and to him they elated the whole story about the beggarman. Ir. M'Namara instructed them in the glori-us truths of the gospel, and they have now ecome the most regular attendants; they ave brought others, and now we hope three f them have become subjects of divine grace. Many inquiries were made after the beggar-nan, but they were unsuccessful—he deliver-d his message and departed; but I sincerely ope we may see him on the right hand of God at the day of judgment. Mr. M'Namara aving been a priest, I inquired of him the ature of the rite of extreme unction, on which Roman Catholics so much depend. He made me a present of his oil stocks, which consist f three parts, distinguished by the letters B. C. and I. The B. is for baptism, the C. for hrism, and the I. for infirm. The Roman atholic bishop has three bottles with three corresponding letters, over which, he says three different prayers, which are supposed to communicate some mysterious virtue to the oil. Out of those bottles he supplies the priests' oil stocks, and for each supply charges him £2 10s. The oil under the two former letters is used in what they call baptism. When the priest sprinkles the infant he makes the sign of the cross with the oil under letter B., and with the oil under letter C. he makes the sign of the cross between its shoulders. With the oil under letter I. they anoint the sick in the following manner. The priest dips his finger in the oil, and with it makes the sign of the cross upon the fore-head of the sick person, and then rubs it carefully off with a piece of tow, which he burns. He then performs a similar ceremony on each of the eyes, the ears, the nostrils, the sides, the palms of the hands, and the soles of the feet, says a prayer for each, that the sins may be forgiven which have been committed by these organs. I observed to Mr. M'Nam-ara, that so many ceremonies were quite suffi-cient to put the faith in Jesus Christ entirely out of the mind. His answer was, "In all in which I have anointed, I never once thought of the blood of Christ washing away sin;" and that, he said, was the case with most Roman catholics. My dear friends, we have much cause for thankfulness to the Giver of all good, that our lot has been cast in a place where the gospel is preached; and I am sure I shall have your tenderest sympa-thies for the poor benighted people of Ire-land, and the welfare of their immortal souls. You supported the baptist missionaries in Ireland, at a time when, comparatively, they were doing little good; what, then, will you do now, when the Lord is blessing their labours? At every station they had con-verts; therefore, while ready to join in thanksgiving to the Lord, for what he has already done, I trust that it will be the re-solve of all to increase their exertions in the support of the society, so that we may be enabled to avail ourselves of the labours of Mr. M'Namara. He who once used this oil in unmeaning ceremonies is now publishing the glad tidings of Christ crucified amongst his benighted countrymen.

After singing and prayer by the Rev. J. H. HINTON,

The Rev. J. BIGWOOD said, the committee had requested him to move—

"That this meeting cannot refrain from expressing their deep sympathy with the continued and severe sufferings of the Irish poor, and would earnestly pray that Almighty God may overrule these cala-mities for good—that they consider the course which the Relief Committee have taken in the dis-tribution of the funds committed to their care, emi-nently satisfactory; and further, that they regard the spirit of inquiry rising up among large numbers of the people in different parts of the country, as an encouraging sign of the times, and they hope that this spirit may spread, until it shall free the people from the power of superstition, and overthrow the various forms of ecclesiastical corruption which have so long oppressed them."

This resolution calls for our sympathy, and demands the exercise of that feeling which particularly marked Him in whose service we are this evening engaged, and by the mani-festation of which we most show our likeness to our divine Lord and Saviour. It was sym-pathy that touched his heart, constrained him to leave the abodes of glory, and come to this sinful and depraved world. If any people demand the sympathy of British Christians, it is the people of Ireland. They have long been degraded, and the very means adopted for their benefit have again and again op-pressed them, and rendered yet more fearful the evils they have had to endure. They have been the victims of superstition, a way for the extension of which has been made by a system of misrule. They have been under the influence of that religion which benumbs the faculties, and prevents the powers of the mind being called into exercise. They are a people naturally kind, generous, and noble-hearted; but they have been rendered de-graded and miserable by the circumstances in which they have been placed. What can be done for them? This question has been put by philanthropists and statesmen, but no satis-

and ability, consecrating their time, their talents, their energies, their money, and making sacrifices, if need be, in order to help on this great cause. I say happy are the men, for in undertakings like this there is a reflex influence. The churches which are most diligent in the missionary cause are the most prosperous, the most united, and the useful churches at home; and the individuals, who are thus occupied, are the most honoured of God, because they delight to honour God, and "him that honoureth me," God says, "I will honour." The missionary undertaking is no longer an experiment. The experiment has been tried, and proved to be successful. The promise of God has been fulfilled. Thousands have been brought out of the darkness and wretchedness of heathen night into the light, and liberty, and purity of the gospel; and we can point to the east and the west, to the north and the south, for proofs of this. And who does not rejoice that this is the fact? But, although this be the fact, in drawing a missionary picture, we don't like to paint it in colours all of which are bright. There is a dark shade to the picture as well as a bright one—there are discouragements as well as encouragements, and we ought to look them fairly in the face. With regard to the missionary system, its history affords us proofs of this fact. We have had our discouragements, as well as our encouragements. But, looking at missionary operations as a whole, regarding them on a broad scale, we have no reason whatever to be discouraged, but to be animated onward in our course. Some few years ago, you will remember, there appeared to be a mighty outpouring (and there doubtless was) of the Spirit of God on Jamaica, and that island, which was like a moral wilderness, became almost as the garden of the Lord. Thousands were added to our churches. The work of our missionaries increased so much, that more missionaries were required, and more were sent forth, and occupation was found for them—spiritual occupation—and numbers professed to be converted to the faith. Now a somewhat different scene presents itself. The churches have decreased in number, and many have not maintained the consistency of their profession. Well, this is a discouraging circumstance, and we ought to look upon it as such. At the same time, it is declared to us, that there are thousands belonging to the churches in Jamaica whose consistency and whose piety will bear comparison with the members of the churches in our own land. In speaking of missionary facts of a pleasing character, we would not, for the sake of producing an effect or an interest, give them a colouring which they ought not to have; and, on the other hand, we would not excite visionary ideas, such as every sober-minded man knows cannot be, or are not likely to be realized. Let us look at the missionary cause just as it is, with its encouragements and its discouragements; and regarding it as a whole—marking what has been done, not merely in the regeneration and salvation of man, but in producing a better state of society, in improving the morals of man, where the chief end has not been accomplished—we are called upon to thank God, and take courage. Worldly men will tell you that there is a larger expenditure in the missionary cause, for the smallest possible results, than in any thing in which men engage. This it is the calculation of a mere worldly man. We are not to put the missionary cause by the side of any worldly speculations, nor judge of it as we judge of the success of worldly undertakings. We are to judge of it by the standard which Christ has given us. And what standard is that? Why, he puts the whole world into one scale, and the soul of a single man into the other, and he makes the soul of man to outweigh the whole world. Thus are we to judge, and to this standard are we to bring our calculations with regard to the missionary cause; and when we remember how many thousands there are, who, through the instrumentality of this, and of kindred institutions, have been brought to the knowledge of the truth, we have reason to thank God, and take courage.

The Secretary then briefly stated the objects of the Society, and laid before the meeting a statement of its proceedings during the past year.

The Rev. James Paterson, of Glasgow, moved the first resolution:—

That, in the opinion of this meeting, the work of evangelizing the heathen can be maintained in its vigour by those only who are imbued with the Spirit of Christ, and that it requires in the Christian church, in proportion, whether to its discouragements or to its success,—intelligence and simplicity, devotedness and faith.

He heartily concurred in the sentiment of the Chairman, that it was unprofitable to judge of the cause of the Lord by measuring it with the standard of the world. Religion under no phase was to be weighed in the balances of worldly men. The religion of the bible could not be estimated by the number of men and women congregated in any one place. They must estimate what had been done by the Baptist Missionary Society in the balances of the sanctuary—they must estimate these institutions by the word of God. The gospel was preached by the missionaries of this Society, and that it has been instrumental, under the blessing of God, in leading many guilty sinners to the knowledge of the Saviour, would be admitted by all candid and right-judging men. There was not a Christian present who would object to the propositions contained in the resolution.

The "opinion" alluded to, meant the deep-seated conviction of the soul, the reality of the mind, and not the varying opinion that comes and goes by the sight of the eyes, or by the hearing of the ears—the conviction of the assembly that the proposition was true. The thing to be accomplished, was the evangelization of the heathen. This institution had not been called into existence to carry on the work of civilization—to propagate the knowledge of the arts and sciences—to carry to the heathen superior systems of philosophy. They did not say that civilization would not follow in the path of the Christian missionary; but if he should descend to lower ground, and be made the missionary of the arts and sciences, and of philosophy, and not hold himself in a position above these things, he must have failed to understand the word of God. The missionary was sent forth to propagate the knowledge of a living faith, that which would enter into the soul, and make him a new man. If there was truth in the bible, this must be true, that "if any man is in Christ, he must be a new creature." The missionary, then, was sent forth to take part in the instrumentality that was to regenerate the world, to bring men to a new mind, to give them possession of a new heart, to make them what the bible declares to be the object of the propagation of the gospel,—to make them "like Christ Jesus." This work could be carried on only by men imbued with the spirit of Jesus—men possessed of the temper manifested by the Lord. This was not the spirit of mere formalism, nor was it to be regarded as the spirit of mere sectarianism. This work could be maintained in its vigour only by men possessed of the spirit of our Redeemer.

The Rev. William Brock, in seconding the resolution, expressed his conviction that the week's gatherings would be greatly beneficial to the institution. Their friends from the country had done good to their brethren in London, and he hoped their brethren in London had done good to their friends from the country. There had been a sort of reciprocation of kindly and generous influences. The resolution was too good. Some resolutions were not good enough, inasmuch as they contained no suggestions worth having. But the resolution before the meeting contained so many, that he scarcely knew where to begin, they were all so valuable. The substance of it was, that for the work in which they were engaged, they wanted the earnestness and disinterestedness of their Lord and Saviour Jesus Christ. Those who took up the matter from mere impulse, were not the men whom God would honour, and they were not the men who, on other accounts, would go on with it very long. Unless a man was baptized into the Spirit of his Lord and Master, he could not take the first step in the right way. When *they thought of the* languages of these heathen—some of them dissonant, and harsh, and almost inexpressible by the human organs, and some so mellifluous and sweet, that one would almost wish them to be our mother tongue; their habits, some savage and uncouth, and others positively voluptuous and refined; their religions, some metaphysical and refined, and others so gross and material, that they could be scarcely called religion at all—the difficulties in the way of dealing with these people must be fully apparent. The work in hand was their evangelization. He did not think that word conveyed any full, distinct, and comprehensible idea to the English mind. He would rather say they had to indoctrinate all these people with the truths of the gospel, to instil these truths into their hearts, to "bring them out of darkness into God's marvellous light." The resolution said it was necessary the work should be carried on with vigour; and to carry it on with vigour required a large infusion of the spirit and mind of Christ; and when that spirit was solemnly and positively impressed upon the heart, its recipients would address themselves in right good earnest to the work of evangelizing the heathen. The resolution spoke not only of the necessity of possessing the spirit of Christ to carry on the work, but it put forth an alternative. The resolution said that if they were discouraged they would need the mind of Christ to keep them from being improperly and unduly depressed; and if they were unduly elevated with success, they would want the mind of Christ to moderate their exultation. Let them take care to cultivate the spirit of earnestness, of disinterestedness, of intelligence, of devotedness, of simplicity, and of zeal, and then they would go on their way rejoicing—not cast down under discouragement, nor puffed up when the prospects were in their favour. Oh, that they might all be baptized unto that spirit, and go on their way calmly, through good report and evil report, looking far beyond their present prospects and plans, remembering that their rule of duty is the Lord's own commission, their hope of success the Lord's promise, and that sooner or later they must reap if they faint not. Let this be but one of the results of this meeting—that the Divine Spirit may come down and diffuse itself through the missionary committee, the contributors, and the missionaries themselves,—then they would be doing God's work in God's own way, and they would find of a truth—"He will not forsake the work of his own hands." Let it be the ambition of every one to do what they could in this great cause, not for the sake of pleasing man, but God; and in doing it for His sake, he would weigh their motives in the balances of the sanctuary, and however feeble their outward actions might be, they would not fail at the last to receive the commendation, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

The CHAIRMAN said it was a rare thing for a man of property to devote himself to the ministry and to the missionary work. He did not know why that should be. Certainly it ought not to be. A more noble work cannot be engaged in; and at the present time, should men of this description come forward—men of decided piety, men on whose judgment the Society should rely, how gladly would he point their attention to Jamaica.

The resolution was then put and agreed to.

The Rev. T. F. NEWMAN moved the next resolution. The visible amount of success which had attended the labours of the Society was perhaps altogether disproportioned to the real amount of that success. It was impossible to ascertain by any information, the most intense and searching, in the present state of things, what the Lord had been graciously pleased to do, through the instrumentality of the servants of this Society, in the east and the west, the north and the south; and therefore it was important to walk by faith and not by sight—to hold fast by first principles—to keep firm hold on the truth of God, and to devote every energy to disseminate the gospel throughout the world, and to carry out the blessings conferred by the great Head of the church, whose promise to his disciples was, that he would be with them always, even to the end of the world. Reference has been made to the depression which has been felt in all the departments of the missionary enterprise; but he trusted that none retired yesterday, and that none would retire from the present meeting with their minds depressed, their spirits flagging, their hearts cast down. He recollected the words addressed to him many years ago, at a critical and anxious period of his life, by the father of his revered friend (Mr. Hinton)—"*Nil desperandum, Christo duce*"—"Despair nothing, Christ being our leader." That was a motto which, as a confederated body of Christians, they would do well to bear in mind. If Christ was before them—if they were serving a divine Master—if they were seeking with simplicity of aim and holy zeal and steadfastness of purpose to diffuse throughout the world the knowledge of redemption through the blood of Jesus Christ—let them not be scared by a passing cloud, let them not be daunted by difficulties, let not any seemingly adverse circumstances draw them from their post. Rather let it drive them with a more intense ardour to the throne of grace, and make them pray for those showers of divine blessing which would fructify the desert, and cause it to rejoice and blossom as the rose. He had been requested to propose for the adoption of the meeting the *following resolution*:—

That the thanks of this meeting are especially due to the various collectors throughout the country, and to the members of Juvenile and other Auxiliaries; and that they be requested to continue their labours, connecting with them yet more fervent prayer, in the hope that those labours may become, under the blessing of the Holy Spirit, increasingly beneficial.

If it were thought right, as a matter of Christian courtesy, to submit a resolution of this kind for the adoption of religious assemblies, he could have no sort of objection; but his conviction was, that those who are acting from principle are the last in the world to wish to be thanked for their services. He, therefore, regarded a resolution of this kind rather as an expression of Christian sympathy and brotherly love than as a tribute paid to those, who, working in the service of a Divine Master and consecrating their energies to the promotion of His glory, look for no other reward than His approving smile, and no other animating principle than that love to Him which had been kindled up in their hearts, and which in its nature and scope bears some resemblance to the love which animated His own bosom. It would be well for us to challenge our own consciences and our own hearts, and to ask, with a determination to know what is the truth, whether we are assembled on principle, whether we are listening and speaking on principle, whether, in retiring from the house of prayer to-night, we shall be increasingly desirous that the principles of the gospel, in all their beautiful simplicity, in all their expansive influences, in all their deep commiseration, shall, in our different spheres of action, be exemplified and maintained. Our missionary meetings would never subserve the object to which they might be devoted, till they became extensively the means of grace, the means of animating the soul, the means of producing a higher range of Christianity towards those who are Christians, and towards the world without the pale. For what was the gospel? Was it not the embodiment of Divine love! and ought it not to be exemplified and sustained and commended in the lives of the followers of Him who "loved us and gave himself for us?" Let them fall back on the principles in which this and kindred societies originated—let them remember the essential point. "Man is lost wherever man is found." The gospel was the message of God to lost man; and, therefore, that message embraced by lost man in any latitude and under any circumstances, must rouse him up, must spiritualize his degraded nature, must bring him into communion with God, and assimilation to God, and prepare him for those enjoyments which will await the ransomed church when all sublunary things shall have passed away. And not only ought those principles which are matter of theory to be remembered, but the principle which binds every individual Christian to his Master. Those who had consecrated themselves to Jesus Christ ought to show in every thing

that they regard themselves as His "who loved them and gave himself for them." He had sometimes been affected with admiration and gratitude when thinking of the social principles which bind man to man, and the power of which has never been so fully exemplified as under the refining and sanctifying influence of the gospel of Christ. It was a beautiful thought that what they were doing now might, under the Divine blessing, touch the conditions, and necessities, and happiness of some one living in distant climes, and at present enveloped in all the shades of moral ignorance and death. It was a beautiful thought that the prayers now ascending from this spot might bring down blessings on their brethren in Calcutta, in Africa, and in Jamaica. It was the privilege of the Christian that, while confined to one spot, a little insignificant being, might, by his zeal and his earnest supplications at the throne of grace, contribute more to the success of the missionary cause, than some who had apparently lavished large sums on the object, without, at the same time, offering up their earnest and believing prayers. Christianity must advance. That was the purpose of God, and all his promises afforded encouragement to look forward to that result with confident expectation; and as Christianity advanced, the world must be benefited and blessed in all its interests. Its social, political, religious, everlasting interests would all be advanced by the march of the gospel and the multiplication of the triumphs of the Redeemer. As Christianity advanced, all tyranny must be swept away, all ignorance must flee before it, and all the superstitions of the heathen must be scattered and cast to the moles and the bats. Oh, glorious prospects! Oh, animating anticipations! Cherish them. Bind them to your hearts. Let nothing induce you to despair of the cause of the gospel,—of the cause of the Redeemer. Many references have been made to the revolutions which have taken place, and to others which may be impending. As far as they have established the rights of man, and contributed to the extension of Messiah's kingdom, we hail them. Many of the changes which have taken place have been in the right direction. But there is one revolution yet to come, mightier than all the rest, and methinks we have its harbinger and distinct intimations that that revolution is not far distant. Men's minds are heaving, principles are brought into collision, the power of thought and inquiry are awakening every where; men are beginning to feel as men, not as serfs; the intelligence of the human mind is springing up, and we hail it. Christianity addresses itself to intelligence, and therefore we rejoice that the human mind is raising itself, breaking its fetters, and springing forth into the possession of its rightful liberty. Oh, may nothing interfere with the *progress of truth!* and then the mind every where shall be emancipated—the conscience—the soul—every thing that is noblest in man shall be vindicated; and, by the power of the gospel, which you are assembled to assist in propagating, shall the image of God be stamped on the soul of our fellow creatures, throughout this degenerate world, and every voice unite in one anthem, and every heart bound with a similar impulse, as the crown of immortal glory is placed upon His head, "who, though He was rich, for our sakes became poor, that we, through his poverty, might be made rich."

The Rev. J. Leechman, M.A., rose to second the resolution. Reference was made in the resolution to the collectors, and to the members of juvenile societies; and he would take the opportunity of mentioning an interesting circumstance which had come to his knowledge the other day, thinking it would encourage both parents and children to exert themselves more than they had hitherto done for the promotion of this great cause. There was a little boy who procured a collecting box, and went home with great delight to show it to his mother; and he said, "Mother, I have got a collecting box, will you give me a penny a-week for the missions?" She said, "No, I cannot; I already subscribe to your brother's box, and I cannot always be giving. You must take the box back again, and give it to the teacher." The little fellow looked at the box, and was sadly vexed at the thought of having to part with it; and, after pacing up and down the room for some time, he came up to his mother and said, "How many pins do you get for a penny?" She said, "I don't know—about so many." "Well," said he, "will you buy your pins from me, mother?" She said, "Yes;" and he then began to collect pins from this person and from that, and persevered to such an extent, that at the end of the year he found in his missionary box four shillings and some odd pence. He hoped his young friends, the collectors for this Society, would be encouraged to go on in a similar way, and that all the parents present would encourage them in this great and good work. He would mention a circumstance which took place in India. It had often been said, "The poor receive the gospel, but have any of the learned, have any of the brahmins been converted to the faith? When will you ever get them to become preachers of the gospel of Christ?" Now, in Benares, the holy city, there lived a brahmin—a man of intelligence, a man of learning, and a man of rank and property. That brahmin heard the gospel. It came home to his heart, he felt himself a lost and ruined sinner, and that he had found a Saviour, and determined to make a public profession of his attachment to Christ. His friends became alarmed; his father went to him, and said if he became a Christian, he would lose his

property, his status in society, and be separated from his friends. He however determined to persevere. At length his sister went, and when all other arguments had failed, she threw herself at his feet, looked up in his face, and said, "Brother, brother, what could induce you to think of becoming a Christian?" Now, mark his answer. He said, "Sister, it was the greatness of my sins that drove me to the Lord Jesus Christ." His sister said, "If you become a Christian, your wife and your child will visit you no more." He replied, "What will it profit that I gain the whole world and lose my soul!" And he was baptized and became a disciple, and a preacher of the gospel, and had been instrumental in bringing many souls to Christ. Our great missionary festival has now come to a close, and when I look around I cannot help thinking there may be some present to-night who will never again see the recurrence of a season like this. This may be the last missionary meeting which some may be privileged to attend. It may be the speaker, it may be some of my reverend brethren around me, it may be some of you. Let us, then, remember what God says: "Whatever thy hand findeth to do, do it with all thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest." And while we are seeking to send the gospel abroad, let us not forget ourselves; let us remember the words of the brahmin, "The greatness of my sins drove me to the Lord Jesus Christ."

The Rev. J. H. Hinton, M.A., at the request of some gentlemen around him, related to the meeting, with much feeling, the very affecting story of the poor boy afflicted with leprosy referred to by Mr. Sutton in the morning. How much ought such a case to interest us occurring in pagan lands, the result of missionary labour? This one case was a sufficient recompence for all our missionary expenditure and toil. But it was but one instance out of multitudes which might be adduced to show the benefits conferred upon the heathen by this and kindred institutions.

The resolution was then put and agreed to, after which the proceedings concluded with praise and prayer.

ARRIVAL OF THE "DOVE" AT CLARENCE.

Our friends will rejoice to learn that our little missionary vessel has once again borne her precious freight in safety to Fernando Po. After encountering a terrific storm in the Bay of Biscay, which compelled her to refit at Madeira, and from thence enjoying a pleasant though somewhat tedious voyage, she reached Clarence on Sunday, February 18.

All our friends were well, and were most joyously welcomed at Clarence by our brethren and the residents at that place.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., M.P., Treasurers, or the Rev. Joseph Angus, M.A., Secretary, at the Mission House, 33, Moorgate Street, London: in Edinburgh, by the Rev. Christopher Anderson, the Rev. Jonathan Watson and John Macandrew, Esq.; in Glasgow, by Robert Kettle, Esq.; in Dublin, by John Purser, Esq., Rathmines Castle; in Calcutta, by the Rev. James Thomas, Baptist Mission Press; and at New York, United States, by W. Colgate, Esq. Contributions can also be paid in at the Bank of England to the account of "W. B. Gurney and others."

IRISH CHRONICLE.

THE ANNUAL MEETINGS.

On Friday the 20th ult., at the Weigh House, after prayer by brother Rorr of Cambridge, brother Brock preached the Annual Sermon from 2 Tim. ii. 24—26, which was felt by all present to be eminently suitable and impressive. The attendance was very large, and the collection liberal. Mr. Binney closed the service by prayer.

The Annual Meeting of Members was held on Monday the 23rd, J. H. Allen, Esq. in the chair. Brother Gough of Clipstone prayed; the proceedings of the past year were read, the Officers and Committee elected for the ensuing year, and a very interesting discussion raised on the best mode of rendering the Society more effective in its operations, during which many valuable suggestions were thrown out.

The Annual Public Meeting was held in Finsbury Chapel, on Tuesday the 24th, Richard Harris, Esq. M.P. in the chair. The attendance was very gratifying, and the tone of the speeches and proceedings generally, solemn and earnest. We do not remember to have attended any anniversary services with so much pleasure and satisfaction. After singing and prayer by Rev. J. Winter,

The Chairman said, he was happy to see such a meeting, and it gave him much pleasure to encourage them in the good work in which they were engaged. For many years they had heard much of the wrongs of Ireland—of the injustice which had been done that unfortunate country; but who was there who could explain what those wrongs were, and of what that injustice consisted? That was not the time to enter upon that inquiry, but all would agree with him, that there now existed in the breast of every Englishman, a strong feeling of commiseration for the condition of its neglected people. Ireland had been neglected in a variety of ways, and it was to be regretted that England had paid more attention to distant nations than to her. He rejoiced that there now existed not only in the minds of the people, but that there existed also in the House of Commons, a strong desire to render her justice. The suffering which her people had experienced had been very great — the sacrifices made by the people of England had also been very great, and a concern had been created in men's minds, which must tend to their benefit, and lead to the adoption of measures which would raise them from that state of destitution, degradation, and misery in which they had been too long steeped. The suffering they had endured had been alleviated, and the commiseration which had gone forth from this country had not been confined to temporal, but had extended to the higher object of their spiritual welfare. That the kind commiseration of the people of England had produced its natural effect, was proved by the exceedingly different and improved feeling of the Irish people towards England. There, as in all other cases, kindness had had its due effect. Advice and instruction, which, in former times, they had not been allowed to receive, were now most thankfully accepted—a great alteration had come over the minds of the people, so that they had to thank the Lord that in some measure good had come out of evil. He would conclude by calling upon the Secretary to read the Report which their committee had prepared.

The Rev. F. Trestrail then read the Report, from which it appeared that the Society had now in Ireland 15 churches, 15 missionaries, and 16 scripture readers; 30 schools, attended by upwards of 2000 scholars; and that, during the year, 138 members had been added to the church, which, by deaths and emigration, had been reduced to a clear increase of 77 members. The Relief Fund had also, by the blessing of God, been the means of saving many lives.

Mr. Tritton, the Treasurer, then read the cash account, from which it appeared that the receipts, during the year, had been £2,670 2s. 9d., and the expenditure during the same period £2,584 10s. 1d., leaving the Society in debt to the amount of £1,670 8s. 6d.; showing, as compared with last year, a reduction of the debt to the amount of £86. The Relief Fund showed a balance in favour of the Society of £1,388 9s. 3d.

The Rev. C. M. Birrell said the committee had entrusted him with the duty of moving the first resolution, which was—

"That this meeting have heard the abstract of the

Report, which has now been read, with great interest, and would rejoice in the success which has attended the labours of the Society's agents in Ireland; and would hope that the circulation of the Report among the churches may stimulate them to more earnest prayer for the Divine blessing and to increased liberality, that the pecuniary difficulties of the Society may be speedily removed, and that the committee may be able to strengthen the missionary band."

It was exactly ten years since he had spoken to a resolution from that platform. At that time he had thought there was nothing easier than to address such an audience as he saw before him; but the feeling of age having come over him, he hardly thought himself capable of the proper performance of the task which had been set him, and his feelings of diffidence were not diminished by his having Ireland for the subject of his discourse. That country was the acknowledged difficulty of statesmen—the real difficulty of the age; and when he found that out of every twelve persons who solicited bread at his door, ten were natives of that country—when he found the most miserable dwellings in his vicinity were inhabited by Irishmen—when he found that almost every ship that sailed, which came under his notice, either for Australia or for America, was crowded by the despairing population of that country, how was it possible that he should not be stimulated to the investigation of the lamentable causes which produced such disastrous effects? On looking to that country, they were immediately met with the spectacle of two classes or races, perfectly distinct from each other; races, differing in manner, in opinion, and in religion—one filled with suspicion, the other with contempt; one muttering complaints of tyranny, the other threatening punishment for insubordination—two races, who were always playing at cross purposes, never acting with one common consent. The fault lay with England, because the first step taken to civilize the Irish was to connect them with the papacy. Whatever the disadvantages of their religion, it was a fact that they were not Romanists until England made them so. After that experiment had failed and some generations had passed away, the attempt was made to pass them over to protestantism; and not following the dictation, the Irish were compelled to pay for a religion which they could not follow—compelled to pay for it out of every piece of property they possessed; and in order that the Irish should not fail of being instructed, England sent ministers who could not speak one word of their language—and in order to mend the matter, for a long time the teachers were obliged to conduct the service of the church in Latin. After both those systems had incontestably failed, nothing seemed to suggest itself to the minds of our statesmen than a perpetual alms-giving, which England, *with all her faults*—with all her adversities, never had the heart to refuse. When a physician was called in to prescribe for a sufferer, the first question he put was, What were the remedies which had been previously administered to the patient? for, generally speaking, the state of the body was to be judged of by the effect which the medicine had produced. Now, no one was prepared to deny that Ireland was suffering from the malady of medicine, the chief ingredients of which were popery and political protestantism—the latter being a prescription of later times, which had had anything but a healthful effect. He had been of opinion that great political changes must be effected before an open field for the regeneration of Ireland presented itself; but then the thought came into his mind, that the world did not present a more encouraging aspect when the apostles went forth at the command of their Lord and Master to preach his word; and when he remembered that no instrument was so powerful as the gospel when preached in his spirit, again he became full of hope, for when a people comprehended the spirit of that book, they learned to govern themselves, and to give very little trouble to those who were placed over them. The missionaries of the Society seemed now to have the way opened before them. Popery had, to a great extent, been allowed to overact itself. Secular protestantism had never had the confidence of the people. Civil war and military despotism had been made familiar to them—all had been found wanting, and everywhere the missionaries now found the doors open to them. The Report had told them that everywhere the missionaries of the Society were hailed with gladness—the people received their instruction—their schools were filled with children receiving knowledge of the Lord; and, as a sign of the times, it was delightful to know, that in one part of Ireland there had been an open meeting, where the antagonistic points between Romanism and protestantism had been freely discussed. It was a proof that the minds of the people of Ireland were at work—it told them that they had courage to come forward and think for themselves, upon the most important subject upon which man should be agitated. It was gratifying to find that the ratio at which the church was proceeding, was the same in Ireland as in Great Britain during the last year; and, considering the difficulties in which Ireland had been placed during that period, that was a fact which called upon them for the utmost gratitude to the Giver of all grace. It was a well-known characteristic of Irishmen, that whatever they did adopt, they had no midway, but they espoused an object with all their heart. As an illustration of that, a friend had informed him that a notorious Whiteboy having been converted to the Lord, his former confederates sent him word, that they intended to waylay and

murder him, as he was on his way home from the ceremony of his baptism. He went to them and said: "Boys, you know what I have been; I have stood by you in many a fight, and you never found my courage fail. You may attack me as you have threatened, but you will be safe, for I shall make no resistance, for now I cannot return evil to any man. Be sure, it is not from fear of you, but from the fear of God." Now a people who could be bold, and yet gentle, who feared not man, but God, were the very people whom they wanted to go forth in that afflicted country with the tidings of great joy. England owed a vast obligation to Ireland—an obligation which would never be repaid, until she had sent her largely of the blessed gospel, and the very aspect of the times afforded all encouragement for a persevering effort to wipe off the debt. They were told by many, who took a desponding view of affairs, that things were going back—that the earth was sinking—that all Ireland was in a state of approaching dissolution. An ingenious friend of his, attempted to prove this, by the fact that chemistry was now called in to the aid of agriculture. He said the earth required stimulants before she gave of her abundance, which was not the case of old. His friend forgot that the farmers had become less stupid, and that they only took advantage of the laws which nature had laid down. When he looked around, he saw nothing but the signs of progress—the very misery in which Ireland was steeped proved that progress; for in former times, the people were not permitted to hear the promises of the holy book. In misery, they now appealed to the sympathy of England—an appeal which was never made in vain—and that very necessity had opened their hearts to the reception of the truth. It was clear that they were advancing. They did not expect Romanism to abandon her position in a day. On the contrary, they not only believed, but they knew she would make a mighty struggle to maintain herself; but, if ever she had shown a sign of failing in countries which had heretofore owned her sway, it was at the present moment. She had failed to poison the springs of education, and like a tottering wall, she was now rocking to her very centre, and the structure which would arise from her ruins would be actuated by the sentiments which had caused their missionaries to go forth. His belief was, that the approaching transition in Ireland would be from a corporate to an individual religion—from an unconscious religion, to a voluntary entrance within the pale of the gospel church.

The Rev. W. HAMILTON, of Ballina, in seconding the motion, said, the Baptist Mission in Ireland seemed for many years to be a very discouraging undertaking. Its agents laboured with diligence, but almost every effort for good was counteracted, not only by the Roman catholic priests, but by the protestant ministers in Ireland also. A most happy change has recently taken place. This improvement was brought about, under the divine blessing, by the awful calamity by which Ireland has lately been visited. When the people of Ireland were involved in the deepest distress, the liberality of the people of this country was the means of saving many lives; through the means of the Baptist Society, considerable relief was sent to the wretched inhabitants of the county of Mayo. By the distribution of that relief, the people were at last convinced that persons who came to their relief in the hour of their deep distress were their friends, and ever since they have been willing to receive religious instruction from them. Very soon after you enabled me to give that relief, the chapel became crowded by attentive hearers of the word of God. I did not invite them to come—they came of themselves. I believe I have never invited a single individual that has been added to our church to come to our place of worship—all of them have come of their own accord. At a very early stage of the famine, one of your schoolmasters informed me that a man in his locality was dying of hunger. I gave him half-a-crown and requested him to get some nourishing food for the poor man, which he did; and three days afterwards, I went to visit him, and found him a little recovered. I conversed with him, and directed his mind to the Lamb of God who taketh away the sin of the world. Soon after, the man's wife came to Ballina, and I gave her further relief. In a short time after, I saw a person in the chapel who had his head muffled up. At the conclusion of the service he came up and spoke to me. I asked him his name. "Don't you know me? don't you remember you saved my life?" I found that he had come to live in the town of Ballina, and he and his wife became regular attendants at our chapel. Previous to this, they had been Roman catholics. They both wanted to join our church, but finding them ignorant of religion, I invited them to attend our classes for instruction which they did for about nine months, and then a saving change came over their hearts; and, upon a due examination, they were received and admitted to the membership of the church. Since that period they have suffered very much from extreme poverty, but their attachment to the people of God seems only to increase. Another case of the distress of a large family was communicated to me about the same time, and which was stated to be one of a most distressing nature. A neighbouring merchant, with whom I was acquainted, knew the family. I sent him a small sum of money for their relief. Their employment had wholly ceased, their last piece of furniture had been sold, and they were in a state of starvation. After the lapse of a few weeks, without any invitation,

they became attenders at our chapel, and very soon they also expressed a wish to join our church. But they were altogether ignorant of the way of salvation. They diligently attended our classes for nearly a year, and knowing them to have become believers in Jesus Christ, four members of the family were accepted for baptism and membership. I am happy to say, that this woman, one of her sons, and two of her daughters, continue to give satisfaction, and they have now been members of our church for two years. Another large family became connected with us in the following way:—seeing a little girl a regular attendant at our school, I inquired of her whether her parents were alive. She said they were, and her father was an attendant in our chapel. He had been a farmer in the neighbourhood, but when the calamity came he was obliged to give up his farm and come into the town. He had sold his all, but he had never applied for relief. Seeing his very unfortunate condition, I gave him relief. He still continued his attendance in our chapel, and shortly after he applied for baptism. I made strict inquiries into his character and knowledge of the way of salvation, and being satisfied that he was sincere he was accepted for baptism. After he had been a member of our church for several months, his wife also expressed a desire to join us. I said I would inquire into her experience, but she could not speak a word of English, and understood it very imperfectly. I took one of our readers with me, who acted as interpreter between me and her; and I was much gratified to find her well acquainted with the way of salvation. I found that she had been taught it by her husband, and she, and her little daughter, who had so long attended the Sunday-school, were both baptized soon afterwards. This family is now living upon your farm, and they have never given us the least cause of uneasiness. They are very industrious, and upright in all their conduct. About the same time, a young widow became an attendant at our place of worship. She was in great distress; she had been a servant but was out of place, and was destitute of the means of support. I gave her relief, for which she was grateful, and she soon obtained another situation, and required relief no more; but she soon gave evidence of conversion, and we have not a more faithful or a more zealous member. Two sisters came to us much about the same time. One of them was a widow, with a son twelve years of age; they had been Roman catholics, but soon discovered the errors of that system, and they became regular attendants upon our classes, and asked to be allowed to become members of the church. I made inquiries into their previous character, and found they had been strictly moral in their lives; and being satisfied of their faith in *Christ, they* were admitted. The son attended the boys' school, and attained considerable knowledge of the Holy Scriptures; but to the great distress of the widow, he became acquainted with some foolish wicked boys, of whose company he became too fond. He, however, still attended our classes. Somehow or another, he seemed attached to me, and I frequently advised him against the dangerous course he was pursuing; but all appeared to be in vain. His mother was in deep distress, and just when all hope was given up, he became deeply concerned about salvation. I made particular inquiries how it was the change had taken place in his mind. His answer was, that he had heard me say, that those who died in their unbelief must go to hell. That saying had taken great hold of his mind; he never could get rid of it, until he fled to Jesus Christ. Soon after, seeing that the change was permanent, I baptized him, and he was added to our church. Another young man, whose parents died while he was very young, was brought up by one of your schoolmasters. He had been a follower of popery, but became convinced that the system was unscriptural. After many and severe struggles, he renounced the faith of his youth, and, being found worthy, he became united to our church by baptism. He is now employed upon your farm, and is very useful in many respects. He is competent to act for the steward, when necessary. He is also gifted with the power of prayer, and he constantly assists as one of the teachers in your Sunday schools. These, my friends, are a few specimens of what the Lord is doing for us in Ballina. I am unwilling to conclude my statement, without mentioning to you the case of Mr. M'Namara, who was once a Roman catholic priest. He was curate in three parishes, but afterwards renounced popery and became a clergyman of the church of England. He married, and his wife had some friends amongst our flock. They furnished him with some of our tracts, which he studied attentively, and the facts stated by us took a strong hold upon his mind. He asked his rector for the grounds of infant baptism, who quoted the text, "Suffer little children to come unto me, for of such is the kingdom of heaven," and finding that the word of God gave no foundation for infant baptism, he became a convert to our doctrines, and applied to me for baptism and membership. After careful inquiry into his religious experience, and finding everything satisfactory, he was admitted, and then I asked him how he expected to be supported after resigning his curacy, because it was possible that our society might not be able to give him the means of livelihood. His answer was, that if the society could not give him employment, he would teach a classical school for the support of himself and his wife; but at all events, he was willing to trust in the Lord in regard to all temporal

ngs. On the day he and his wife were ptized, a beggar-man came into the chapel d witnessed the ceremony. Pursuing his ring habits, in the evening he called at the use of a Roman catholic family, five miles tant from Ballina, where he stated that he lieved the baptists to be right, and he rela- l the circumstances of the baptism he had en. The family were he was were suffer- g under the persecution of the priest, for lowing one of the children to attend a hool were the scriptures were taught. The ads of that family came to me, and said ey wanted to become acquainted with the ctrines of our church. I asked them, Were ey looking for relief? They said, although ey were poor, they had not come for relief. called Mr. M'Namara, and to him they lated the whole story about the beggarman. r. M'Namara instructed them in the glori- s truths of the gospel, and they have now come the most regular attendants; they ve brought others, and now we hope three f them have become subjects of divine grace. Many inquiries were made after the beggar- an, but they were unsuccessful—he deliver- l his message and departed; but I sincerely ope we may see him on the right hand of od at the day of judgment. Mr. M'Namara aving been a priest, I inquired of him the ature of the rite of extreme unction, on which Roman Catholics so much depend. He made e a present of his oil stocks, which consist f three parts, distinguished by the letters B. , and I. The B. is for baptism, the C. for hrism, and the I. for infirm. The Roman atholic bishop has three bottles with three orresponding letters, over which, he says ree different prayers, which are supposed to ommunicate some mysterious virtue to the il. Out of those bottles he supplies the riests' oil stocks, and for each supply charges im £2 10s. The oil under the two former tters is used in what they call baptism. When the priest sprinkles the infant he akes the sign of the cross with the oil under tter B., and with the oil under letter C. he akes the sign of the cross between its houlders. With the oil under letter I. they noint the sick in the following manner. The priest dips his finger in the oil, and with ; makes the sign of the cross upon the fore- ead of the sick person, and then rubs it arefully off with a piece of tow, which he urns. He then performs a similar ceremony n each of the eyes, the ears, the nostrils, the ides, the palms of the hands, and the soles of he feet, says a prayer for each, that the sins nay be forgiven which have been committed y these organs. I observed to Mr. M'Nam- ra, that so many ceremonies were quite suffi- ient to put the faith in Jesus Christ entirely ut of the mind. His answer was, "In all s which I have anointed, I never once hought of the blood of Christ washing away in;" and that, he said, was the case with most Roman catholics. My dear friends, we have much cause for thankfulness to the Giver of all good, that our lot has been cast in a place where the gospel is preached; and I am sure I shall have your tenderest sympathies for the poor benighted people of Ireland, and the welfare of their immortal souls. You supported the baptist missionaries in Ireland, at a time when, comparatively, they were doing little good; what, then, will you do now, when the Lord is blessing their labours? At every station they had converts; therefore, while ready to join in thanksgiving to the Lord, for what he has already done, I trust that it will be the resolve of all to increase their exertions in the support of the society, so that we may be enabled to avail ourselves of the labours of Mr. M'Namara. He who once used this oil in unmeaning ceremonies is now publishing the glad tidings of Christ crucified amongst his benighted countrymen.

After singing and prayer by the Rev. J. H. Hinton,

The Rev. J. Bigwood said, the committee had requested him to move—

"That this meeting cannot refrain from expressing their deep sympathy with the continued and severe sufferings of the Irish poor, and would earnestly pray that Almighty God may overrule these calamities for good—that they consider the course which the Relief Committee have taken in the distribution of the funds committed to their care, eminently satisfactory; and further, that they regard the spirit of inquiry rising up among large numbers of the people in different parts of the country, as an encouraging sign of the times, and they hope that this spirit may spread, until it shall free the people from the power of superstition, and overthrow the various forms of ecclesiastical corruption which have so long oppressed them."

This resolution calls for our sympathy, and demands the exercise of that feeling which particularly marked Him in whose service we are this evening engaged, and by the manifestation of which we most show our likeness to our divine Lord and Saviour. It was sympathy that touched his heart, constrained him to leave the abodes of glory, and come to this sinful and depraved world. If any people demand the sympathy of British Christians, it is the people of Ireland. They have long been degraded, and the very means adopted for their benefit have again and again oppressed them, and rendered yet more fearful the evils they have had to endure. They have been the victims of superstition, a way for the extension of which has been made by a system of misrule. They have been under the influence of that religion which benumbs the faculties, and prevents the powers of the mind being called into exercise. They are a people naturally kind, generous, and noble-hearted; but they have been rendered degraded and miserable by the circumstances in which they have been placed. What can be done for them? This question has been put by philanthropists and statesmen, but no satis-

factory answer has been given to it. This Society proposes to do something for Ireland; and the means adopted by it, fully carried out, would benefit that country. It sends the gospel, in its purity and simplicity, and that by men who do not seek to receive benefit, but who are desirous of imparting it. By kindness, they hope to gain the attention of the people; and, by the power of the gospel, applied to the heart, in answer to prayer, by the Holy Spirit, they hoped to ameliorate their condition, to raise them from degradation, to make them good members of society, and prepare them for immortality at its close. These means, pursued in faith and in dependence on God, must ultimately attain their end. The resolution also refers to the Relief Fund, and to the manner in which the money placed at the disposal of the Committee has been applied. It has been principally expended in the payment for labour, and better means could not have been devised. I think that the money granted by the British legislature, from the mode in which it has been dispensed, has done more harm than good. Let the Irish be brought to labour, and from that day their renovation begins. Our missionaries go with the bible in their hand; they bring the mental faculties of the people into play, and the ratio of conversions in Ireland has doubled that which has taken place in our metropolitan churches. In the former, the clear increase has been 3 per cent., whereas in the latter it is only 1½ per cent. The ground upon which I base the statement, that the means we employ must ultimately succeed, is this, that the gospel of Christ is adapted to man as man in whatever state he is found. Are the Irish poor, degraded, and debased? Are they lazy, idle, indifferent? Take to them the gospel; it will make them feel that they are men, and when a man feels himself to be a man he will act like one. In order, however, to the gospel producing the results to which I have referred, we must have faith in its power. Has the church ever manifested this faith? I trow not. Let us endeavour to cultivate its exercise, and think nothing of the difficulties in our way, for God can overcome them all. We have had success; but if we had not, our duty would remain the same. Let us, however, exercise faith, and next year we shall have to rejoice in still greater results.

Rev. J. Burnet rose, as a deputation from the Irish Evangelical Society, to second the resolution. After being carried, he said, from society to society, I find myself landed at last among the baptists. I hold with them so much of our common Christianity, that I can sail with them on any occasion whatever. But when we turn our attention to Ireland, we direct it to a country respecting which, perhaps, as many errors exist as regarding any country in the world, both as to its condition and the means of its improvement. It is just in the condition in which its history would warrant us to expect to find it. It was a conquered country, but the evil was not merely that of conquest,—for that is soon got over;—its greatest calamity was, that its conquerors had a home elsewhere, and could treat it as they pleased. England has been conquered again and again without reaping the bitter fruits with which Ireland has been afflicted. England was conquered by the Romans, the Saxons, and the Normans, but it happily occurred that the latter lost France; for if they could have remained strong in arms in that country, we should have been hanging on the fringe of France as poor, as miserable, as dependent as Ireland. However, as the conquerors not only conquered England, but made it their home, they made themselves comfortable at home, and in so doing they made the conquered people happy. We have many of the aristocracy who glory in tracing their genealogy back to the Norman conquerors, who were, for the most part, a set of freebooters, who came here for spoil. I should not like to trace my genealogy to men who came here to rob and murder. Let us not mind the difference of classes, but rather look to Ireland as a serious illustration of the evil of minding those differences. Not only has it been conquered, but the recollections and feelings of the conquest still remain. There was a settlement of the Norman race in Ireland; they were conquered by the Commonwealth, and then there was a settlement of Cromwellians, who were themselves conquered in the reign of James, and consequently there was a settlement of the Scots. Between these conquests what could you expect but just what you find? Many connected with that country retain the feelings which they have imbibed from their ancestors for generations past, and regard them as a part of the furniture of their mind and their affections. What are we to do with such a people? Are they worse now than they were long ago? I say no. I have seen famines before the present in Ireland, but the public mind was not alive to them. Philanthropy had not been kindled up with sufficient brilliancy to throw light upon the condition of that country. But now England will be found alive; in other words, now that we are improved, and can look around us and see every plague-spot of Ireland, and we think that Ireland, as presented to us at the present moment, has something more fearful than it was ever visited with in the progress of its history. I do not say this to make us think lightly of the sufferings of Ireland. We cannot, with our present knowledge, think lightly of any of its sufferings. The days of our ignorance have passed away, and now that she has come under the eye of England, she will be the object of meditation until she has put on her beautiful garments, and become a sister in deed, as now she is one in

ne. If we were not to improve the inhaants of Ireland, they would come over to n shoals, and bring with them their poverty famine, their rags and disease; and I do see why they should not. We must lift m up, or they will pull us down. Let us ble them to help themselves. This soy adopts a course which will work out that . You do not make them beggars; you to them with the gospel of Christ: you go hem with education; and if the school is the one hand, and the chapel on the other, ink that, between the one and the other, t will find that you have adopted the very t means by which its improvement can be ured. It is said that we hear of nothing : Ireland; but, what are you to do with it? u cannot get rid of it. The Irish are your xt door neighbours, and you must make m what they ought to be—good men. I not ask whether you will do your duty, t whether you will relieve yourselves from fering. It is said, that there are too many ople in Ireland. Why, they have only rty-nine to every one hundred statute acres, ereas in England we have forty-three. Let look to its vast capacity. It is capable of ery species of improvement. There is alth in the bogs of Ireland; there is wealth its uncultivated lands, and better wealth an can be found in California. We want improve what we know to be improveable the people, as we want to improve what know to be improveable in the soil. One the mistakes connected with Ireland I have ways taken to be this,—some one great medy has been supposed to be the one medy for it. I have known that country r thirty-four years, during a considerable rt of which I resided in it, and I do not lieve that for any country suffering under ch a complication of evils, there can be any e remedy whatever. Hence, I take all the medies that have been suggested, and I lace those provided by education and the spel of Christ amongst the foremost. If is society is successful, it will light up pers which will ultimately fill it with knowdge and power, and be productive of practal improvement by sanctifying the hearts f the people. I cannot deem that instrutent light which is the wisdom and the power f God unto salvation. Now, as this society olds up this gospel in its schools, in its chaels, and wherever its agents are operating, ou are wielding the mightiest power that leaven itself ever did or ever will provide r the improvement of Ireland. I do not ay with some, Away with politics. I can fford to believe that they may do much, but do not think that they can do everything r Ireland. I think it right to encourage very plan that can tell beneficially upon the rcumstances of Ireland, and therefore it is hat I come here and offer up, with all my eart and all my mind, my best desires for the prosperity of this society. Give to Ireland more money. People say, You always end with money. That is not true; but we cannot begin or go on without it. Give this society more money, that it may have its chapels and its schools in every county in that kingdom. If it should be said by some who know nothing about it, that there is fanaticism in thinking that religion will make corn grow in Ireland, I tell them that religion, in its scriptural character, when it takes hold of the minds of the people, will produce that result. Wherever we see an educated and a religious people we never see a barren soil. I deny that a people whose minds are imbued with religion will ever allow their fields to lie waste. I now leave the society in the hands of this large and respectable meeting. It is, I perceive, some 1,600*l.* in debt. Who owes it? I wonder who would be put in gaol for it. No one here would acknowledge that it was a personal debt. Who owes it? This large and respectable meeting. Then, will they honestly pay it? The world will be satisfied that your Christianity is not very great, if you are willing to live and die insolvent. If I live until the next anniversary, I will come and see whether you have paid it. I hope you will encourage the hearts of the officers and committee, and that, if we assemble next year, we shall hear nothing about debt, and more about the progress of the society in the sister land. The resolution was then carried.

J. Tritton, Esq., in rising to move a vote of thanks to the chairman, said: I trust, as I have appeared amongst you for the first time as your treasurer, and, therefore, now look upon the society with new eyes, I may be allowed to say a few words respecting its present position. It strikes me, that it is far more satisfactory than when you met last year. You had then only half a secretary, for another large and influential society had become enamoured of him, and was doing all in its power to wrest him from you. But you have now a whole secretary, who devotes nights and days to the interests of the institution. Last year you had no treasurer, and that is an unhappy position for such a society as this. You have now a treasurer, who has but very small claims to your support, but who feels anxious to do what he can for the society. The report as to the spiritual condition of Ireland is much more cheering than it was last year. When I took the office of treasurer, I resolved to devote myself, heart and soul, to its service, and, having done so, may I not appeal to you to support me in it? In response to Mr. Burnet's appeal, give us your money and your prayers. Let us have the latter, and we are secure of the former.

The Rev. F. Trestrail briefly seconded the resolution, which was carried by acclamation.

The benediction was then pronounced, and the meeting separated.

POSTSCRIPT.

Our kind friend, the Rev. J. Webb, of Ipswich, says, "160 churches, giving you 10*l.* each, would pay off your debt, and I will engage for the church at Stoke to form one." The idea is a good one; and we wish sincerely the proposal may strike our friends in the same way.

We have received from a Steady Contributor, who will not let his name appear, 50*l.* towards the support of either Mr. M'Namara or Mr. Moriarty; and Mr. Katterns, of Hackney, promises 10*l.* towards the same object. We hope one or both may be thus engaged, *special* funds being supplied for that purpose. The Committee are determined, and very rightly, not to incur any fresh liabilities. It is not good for societies, any more than individuals, to get into debt.

As the accounts from Ireland are most distressing, and Mr. Green, who is now there, writes to the effect, that it is impossible for words to describe the scenes of misery which he has already witnessed, we think it right to state, that the agents are supplied with the means of relieving distress, as far as the state of the funds will justify, and that on the farm at Ballina, there are now employed *forty men*, besides women and children.

The contributions received during the month of March will be acknowledged in the Report; we should not have room in the Chronicle for them even if two-thirds of the space were devoted to that purpose.

CONTRIBUTIONS SINCE OUR LAST.

	£	s.	d.
Collection, Annual Sermon	27	10	2
Ditto Annual Meeting	22	16	9
Clipston—by Rev. T. Gough	2	6	0
Graham's Town—Mr. Wilson	1	1	0
Coventry—by Mr. J. Hine	5	3	6
Parson's Town—by Rev. M. Mullarky	8	8	0
Dublin—by Rev. Jas. Milligan	11	17	4
Shortwood—Mr. Underhill	0	10	0
Church Street, Blackfriars	7	10	4
Portsea—Contributions	16	16	6
Payne, Mrs., for Debt	5	0	0
Mitcham—Welsh, Mr.	1	1	0
John Street—by Mr. Elsey	10	0	0
Trinity Chapel—Ladies' Auxiliary	9	0	0
Wallingford—by Mr. Scorey	3	0	0
Biggleswade—B. Foster, Esq.	1	1	0
London—Mrs. Lugsden	2	0	0
Bury St. Edmund's—Rev. J. Elven	1	0	0
Woolwich—Contributions	1	18	0
Newtown—by Mr. Morgan	6	17	2
Chesham—Contributions	2	1	0
Broughton—Collection	3	13	0
Andover—Contributions	5	8	0
Lymington—Contributions	2	6	0

Our best thanks to Mrs. Cozens, Mrs. Bartram, and Miss Kitchre, for valuable parcels of books and clothing.

Subscriptions and Donations thankfully received by the Treasurer, JOSEPH TRITTON, Esq. Lombard Street; and by the Secretary, Mr. FREDERICK TRESTRAIL, and Rev. JOSEPH ANGUS, at the Mission House, Moorgate Street; and by the pastors of the churches throughout the Kingdom.

QUARTERLY REGISTER

OF THE

BAPTIST HOME MISSIONARY SOCIETY.

BAPTIST HOME MISSIONARY SOCIETY.

THE Annual Meeting was held at Finsbury Chapel on Monday, the 23rd of April. Notwithstanding the inclemency of the weather the attendance was very encouraging. Mr. ALDERMAN CHALLIS presided. After prayer by the Rev. Mr. MORRIS, of Southampton, the Chairman rose and said :—

I have great pleasure in meeting you on the present occasion, and for such an object as that which you have in view. I the more readily give expression to this feeling, because, whilst I rejoice in all that has been done abroad, and my sympathies go with those who desire that much more should be effected in that department of labour, yet I cannot help lamenting that more has not been accomplished for home. Allow me to congratulate you on the period at which this meeting is held. It is a matter of great propriety and fitness that we should commence those great meetings which show to the world the fruits of our Christianity, by presenting a report of what has been done in our own country. We cannot be too deeply convinced of the inseparable connection between efforts to diffuse Christianity at home and abroad. We cannot be indifferent to the diffusion of knowledge and truth throughout our land, without endangering the noblest institutions connected with it, and enfeebling the right arm of our strength. If the sun of British Christianity were to lose its light and heat, what would become of those foreign churches which it has planted and nourished, and which live by its influence and power? But the home missionary spirit is necessary to the prosperity of our own churches, to the growth of our own piety, and the increase of our own faith. This spirit is imperatively demanded by the state of our country. The enormous amount of ignorance and religious destitution presented to us in the reports of this and kindred societies, is sufficient to fill the mind with astonishment and dismay. Think of the fact that in Britain, in the nineteenth century, Christians form but a fraction of the inhabitants. Think again, that in the struggle which is going on in our country between good and evil, light and darkness, the church and the world, how frequently we see numbers, intelligence, wealth, and station, all arrayed on the side of evil. If we would lay these things to heart; if we would have those institutions prosper which are the glory of our country and the honour of our Christianity; if we would have our missionaries sustained abroad, and the little flocks which surround them encouraged by our efforts; if we would have our churches instinct with life, and blessed with a disposition to spend and be spent for the *cause* of the Redeemer; if we would have our own country free from sin, and suffering, and crime, sure I am that we must support Home Missionary Societies. Let me entreat you to-night to give the Home Missionary Society a united and generous support.

The Rev. S. J. DAVIS, the Secretary, then read the Report, which, after alluding to the political condition of the continent during the past year, went on to say :—

"While the tempest has raged around us we have been sheltered by a gracious Providence as in the 'cleft of the rock.' We have scarcely felt the remotest, the faintest vibrations of the shock which has upheaved the institutions of our neighbours. In the end we shall obtain, it is hoped, the substantial benefit without having paid the dreadful price of civil war. While abroad all things have been violently thrown out of their ordinary course, the peace of our domestic hearths has been uninvaded; our industrial machinery has performed its accustomed evolutions; the enterprises of trade and commerce have not been stopped for a single day; and the agents of our religious societies both in our towns and in our villages have gone quietly on with their 'labours of love'—summoning their countrymen to 'repentance towards God and faith in the Lord Jesus Christ.'

"Nor have the messengers of mercy been permitted to labour altogether 'in vain in the Lord.' The returns from some of your stations indicate, indeed, but little progress; there has been preparatory toil rather than the reward of labour; it has been sowing time, not reaping time; the ground has been cleared, the soil has been upturned, the seed of the kingdom has been cast in, and in due season the 'fields will be white unto the harvest,' the labourers will 'reap if they faint not.' From a few of the stations the accounts are positively and afflictively discouraging. The labour and expense of years have appeared to result only in the 'trial of faith and patience.' The work must be abandoned, or begun afresh and done over again. But while a simple, honest representation of things as they are requires these modifying and humiliating statements, from the majority of the stations, and from some more particularly which in previous years were unproductive and discouraging, your Committee are thankful to be able to state that the reports of the missionaries are well calculated to awaken lively gratitude, and stimulate to more earnest and devoted effort.

"The number of central stations supported

either wholly or in part from the funds of the Society during the year is 111; the number of subordinate stations is 186, making a total of 297. The missionaries calculate that they preach the gospel weekly to about 23,000 of their countrymen; receiving very valuable assistance in their work from a considerable body of unsalaried "fellow helpers to the truth." In connection with each principal and in some of the subordinate stations there is a sabbath school. Large and small, the number of schools is 115, containing 7,000 scholars; about 1,000 teachers are employed in conducting their operations. Much has been said recently on the alleged want of interest, at any rate manifested interest, on the part of pastors in sabbath schools; much which ought not to have been said. The Committee cannot allow the present opportunity to pass without expressing their decided conviction that, as a body, your missionaries are not only free from blame in this matter, but are worthy of the warmest commendation for their earnest efforts to render efficient this important department of usefulness. It has pleased the Head of the church to give efficacy to the word of his grace, not indeed to as great an extent as could have been desired, but in a measure far greater than we deserved, and which ought at once to induce thankfulness and encourage effort and hope. Comparatively small as are the missionary congregations, for as soon as they become large and consequently self-supporting, they cease to be connected with the Society, the number of additions to the churches during the year has been 562; the present number of members is 4335."

After giving a variety of extracts from the letters of the agents, the Report proceeds thus:—

"Recently the attention of the Committee has been specially directed to a subject of grave importance, and which, as indicated in the last Report, has for some time given them considerable solicitude. Having, after preliminary discussions, appointed a sub-committee carefully to ascertain the financial history, position, and prospects of the Society, that body reported: 'That its expenditure is several hundred pounds per annum in advance of any income likely to be obtained from ordinary sources;—that the legacies of which they are at present advised are not sufficient in amount to meet existing liabilities;—that each auxiliary, with scarcely an exception, requires that the funds raised within its own limits shall be expended within those limits, leaving the Committee scarcely any resources for general purposes; and that the system pursued by them for several years of incurring heavy debts in order to supply deficiencies, has operated injuriously on the self-reliance of not a few of the churches, practically giving them the unfounded impression that the Committee have other sources of income than those which the friends of the Society themselves supply.' After receiving this report and anxiously reconsidering the whole subject, the Committee came unanimously to the following resolution:—'That the Secretary be instructed to lay before the auxiliaries of the Society the facts contained in the report of the sub-committee, and give them that the Committee deem it absolutely necessary henceforward to reduce their expenditure to equality with their income.' While the Committee have deemed it imperative to pass the above resolution, and will feel bound if re-elected to act upon it, they cannot but express the earnest entreaty and hope that some of the stronger auxiliaries will generously come to their help for the sake of the weaker; that the weaker, by putting forth their utmost efforts, will become less dependent on assistance from without; and that the friends of the Society, both in the metropolis and elsewhere, will augment their contributions, so that the equalization of the expenditure with the income may not seriously interfere either with the extent or efficiency of its operations.

"The passing are not times for lessening; on the contrary, they imperatively demand the extension and improvement of home missionary agency. Although the majority of the churches of our own, and very many in some other denominations are composed for the most part of those who live by their daily toil, it is a melancholy fact that a large portion of the working classes of the community still manifest most afflictive estrangement from God and from his people. A false philosophy is engaged in teaching them that prosperity must be expected from without rather than from within; from the arrangements of the community rather than from the efforts of the individual; from the virtue of society, as though there could be such a thing apart from the aggregate virtue of its members; thus placing in imminent peril their self-respect, self-reliance, self-government, and filling their minds with visions of social good most extravagant and pernicious, and doomed to the bitterest disappointment. A false Christianity, in the shape of outspoken popery, or of a system essentially popish in doctrine and spirit disguised under other names and forms, besides contributing to confirm these delusive notions in relation to the present world, is doing unspeakable mischief by engendering similar notions in relation to the world to come, teaching that man may be saved by a ceremonial religion worked by a certain separate and peculiarly endowed order of their fellow men; the whole system being more or less directly the carrying out of the deep-laid scheme of a fraternity whose very name is identified with all that is execrable in duplicity, cunning, and cruelty — and who having twice become intolerable by their vile intrigues and disastrous intermeddlings, have twice been driven out of the greatest nations of Europe. Infidelity too leaves no means untried, nor allows any to fail through lack of earnestness, to draw away the thinking part of the population intellectually, practically and in heart, from those true Christian teachings and principles, the hearty reception of which is essential both to present and everlasting happiness. Meanwhile emigration sends forth its thousands, and will, it may be safely predicted, pour forth its tens of thousands, to our colonies and other thinly populated portions of the world, who will prove a blessing or a curse, planting wherever they go either synagogues of Satan or churches of Christ according to the principles, and habits and character they carry away with them from their native land. Surely under such circum

stances as these the home missionary enterprise has claims on the attention and sympathy of the churches very far stronger than they have yet generally apprehended, and in the exhibition of which it is scarcely possible to exaggerate."

Mr. J. R. BOUSFIELD, the Treasurer, then presented his accounts, from which it appeared that the total receipts of the Society during the year had been £4,614 10s 2d., while the expenditure amounted to £4,645 7s. 11d., leaving a balance due to him of 17s. 9d. There was also a balance against the Society, due on loans, amounting to £530.

The Rev. A. M. STALKER, of Leeds, rose to move:—

"That this meeting desires to express its gratitude to Almighty God that, while the neighbouring continent has been the scene of commotion and bloodshed, the agents of this and kindred institutions, contemplating the spread of the gospel in our beloved country have not been interrupted in their great work from any similar cause; that it would distinctly and devoutly trace the measure of success which has been vouchsafed to the gracious operations of the Divine Spirit; that it cordially sympathizes with the missionaries, particularly in the rural districts, under the difficulties against which they have to contend; and that the Report which has given occasion to the expression of these sentiments be printed and circulated under the direction of the Committee."

The institution whose interests we have assembled this evening to promote, is certainly of a voluntary character. It is the professed fruits of our attachment to Christ who loved us and gave himself for us. His religion is preeminently a religion of love. It came from that world where love is the pervading element. It expects to be supported in love. It stands in no need of aught which is uncongenial with its nature. This institution is not only of a voluntary but of a missionary character. It turns on man an intelligent eye—a compassionate gaze. It sees what he is—a sinner, guilty, polluted, perishing. It sees where he is—in a world that has enthroned Satan as its god—a world where he moveth as in his element, and sitteth as at the very vestibule of hell, subjected to an artillery supplied by spiritual wickedness in high places. While the Society drops a tear over the abounding iniquity around us, it desires to go away straight from the Cross—that tree of life, laden with its blessings. Every evangelical missionary society has ample reasons to hold on its way—its message is its glory—"Believe and be saved." Under the Divine Spirit the truths it imparts convey peace to the conscience of man, kindness to his heart, tenderness to his sensibilities, and grandeur to his entire nature, raising him to the "highest style of man." Most cordially, baptists though we are, do we wish to all kindred institutions great and good success in the name of the Lord. Nevertheless, we are baptists, and not a blush finds its way to our cheeks when we make the avowal. We ask our agents to quote scripture out and out. "He that believeth and is baptized shall be saved." We rejoice in the success of this institution—in the number of its stations, agents, schools, and scholars. We think we hear the question repeated by not a few on their thrones of light, "What hath God wrought!"

The Rev. J. BRANCH, in seconding the resolution, said: I think it has been demonstrated that there is as great a necessity for efforts of the kind made by this society, among our rural population, as there is in the great metropolis in which we reside. I hope we shall never be brought into the position of doubting whether the gospel is able to do its own work. There is no class of the human family, however degraded, which the gospel has not power to elevate and to spiritualize. I had a great desire to see a man whose case was reported by a brother missionary, and I went to Westminster for the purpose. About four years and a half ago, that missionary went to a 3d. lodging-house, where he saw two men sitting by the fire; he addressed a conversation to them, read a portion of the bible, and requested them to kneel down to prayer. One of them had been a medical officer in the army, and they obtained their living by travelling into the country with papers, published on the Saturday night, containing a full and true account of the last dying speech and confession of a man to be executed on the following Monday morning. The missionary found that the medical man was possessed of great intelligence, and the latter commenced a discussion respecting the inspiration of the sacred volume. At its close, the missionary, in his manly, kind way, said, "My friends, in all probability I shall never meet you again, till I meet you at the judgment-seat of Christ; if I never do, remember that you will have to give an account for the statements I have made, that Jesus Christ will judge you, and that you will be condemned for your rejection of the gospel." Two years and a half passed away, and when addressing a company of juvenile thieves, two men came up and accosted him, whom he found to be these identical men. He inquired what they were doing, to which they replied, that they had talked over the matter on which he spoke to them, that they reasoned about it, and then began to pray over it; that they were not able to shake off the conviction that what he had told them was true, and that they had both reason to believe that they were truly converted to Christ. They had broken off their nefarious practices, and one of them has since obtained a situation to aid the chaplain of a gaol in disseminating religious truth among the poor unfortunate inmates. This case proves that the gospel is sufficient, by the power of the Spirit, to reach the heart of the greatest sinner, and bring him to the cross of Christ. I rejoice in the schools that you have formed. It is a great thing to apply the truth before iniquity has made deep scars in the moral constitution. This society is doing all it possibly can to save the chairman a vast amount of trouble in his magisterial sent. I hope that if he be spared to reach the age of threescore years and ten, as he walks down Newgate-street, he will see a board on the building at its extremity, announcing, "These premises to be let—an eligible site for a spacious chapel."

The resolution was then put and carried.

The Rev. H. S. BROWN, of Liverpool, rose to move:—

"That while this meeting is thankful for the Christian agency employed by this and other societies for the evangelization of our own countrymen, and

for the measure of success which has followed its operations, and while it distinctly recognizes the fact, that the majority of the churches of our denomination are composed, for the most part, of those who live by their daily toil, it cannot but deplore the afflictive estrangement from God and from his people, still manifested by a large portion of the working classes of the community; and would solemnly record its conviction that this painful state of things demands, with the view of ascertaining its causes, and earnestly applying its appropriate remedies, a measure of attention from the churches of Christ, far more searching, candid, and prayerful, than it appears hitherto to have received."

Such societies as these are indeed a great blessing, and the fact of their existence calls for thankfulness to God. The age in which we live is remarkably wakeful to the condition of the people, and, it is confessed that socially, morally, and financially, we are not in a healthy state. There is no lack of professed remedies, but nothing will avail for a soul-sick people, except that prescribed by the Great Physician of souls. This society takes the plain gospel of Jesus Christ, and endeavours to extend a knowledge of it throughout the country, and we have reason to magnify God for granting us some measure of the much-longed-for result—the much-prayed-for increase. It may, however, be said, that our success is very small; to which I reply, that our means are very small. Give us more men, and we believe that we have found a fulcrum, and obtained a lever, by which we shall be enabled to move England from the bed on which it has been reposing, and to lift up the souls of its inhabitants from the horrible pit and the miry clay in which they have been so long sunk. The world may say that our success is small, but it knows nothing about it. It may calculate pounds, shillings, and pence, but it knows nothing about the worth of immortal souls. Such fractions are too vulgar for its calculations. There are other intelligences, who form a very different estimate of the success which has crowned the efforts of this society. They weigh things in an even balance, they take eternity into account, and they proclaim that the conversion of a soul to Christ is a matter of serious and surpassing moment. But, while we are thankful for success, yet it is disgraceful to our country, that after the possession of a reformed faith for three hundred years, it should still be necessary to send missionaries throughout our own land. If Wickliffe were to rise from the grave, he would exclaim, "What! are you not yet gospelized!" If Ridley, and Hooper, and Cranmer were to revisit us, they would inquire whether we meant to let the candle which they had lighted be extinguished. Our nonconformist forefathers would ask, how it was that England was still a wilderness—why the desert had not rejoiced and blossomed as the rose. Baxter would be astonished that so few were seeking everlasting rest; and Bunyan that the pilgrim's path was so little trod. There is yet, to employ the language of the resolution, an afflictive estrangement from God manifested by the working-classes of the community. We should endeavour to obtain an accurate account of the forty counties in England and the twelve in Wales. True it is, that the people we want to Christianize are not naked savages or the worshippers of Juggernaut; on the contrary they have reached the pinnacle of civilization they are an industrious and an enterprising people; but, notwithstanding these advantages they are almost Christless, and therefore demand our sympathy and aid.

The Rev. S. GREEN, in seconding the resolution, said, It has special respect to the working classes, and to their supposed alienation from the efforts we are making to Christianize all around us. I think, however, that one or two mistakes have been made on this subject. It has been talked of, comparatively, as though it were greater now than it had been at any preceding time. I belonged to the working-classes myself; and in the town where I resided they were then farther off from a devout attention to the things pertaining to their peace than they are at this moment. We must not talk of the working-classes being driven from us, if that term is understood to mean that we ever had them in close sympathy with us. There is another mistake against which we must carefully guard. The resolution does so, but I mention it that the audience, in speaking, and thinking, and praying, may be preserved from it. I have seen a great deal of discussion in print respecting ministers of the gospel addressing the working-classes with thoughts, and feelings, and habits similar to their own. I am, in this respect, a levellest. The gospel of Christ brings the rich and poor together, and presents to them the same blessings. If we would gain the attention of the working-classes, we must speak to them with kindness and with manly simplicity, addressing their hearts and their consciences; and then we shall see God's blessing resting abundantly upon the efforts we are making. The iniquity that prevails amongst us is regarded as presenting an insurmountable difficulty. It may, however, be overcome. Let us address ourselves to the contest with the weapons which God has provided, and in dependence on his aid: and then, be assured that we shall not labour in vain.

The resolution was then put and carried.

GEORGE LOWE, Esq. moved, and the Rev J. CUBITT seconded:—

"That the thanks of this meeting be presented to the treasurer, the other officers of the society, and the committee, for their services during the past year, and that J. R. Bousfield, Esq. be the treasurer that the Rev. S. J. Davies be the secretary, and that the following gentlemen be the committee for the year ensuing." [Names read.]

The resolution having been put and carried the Doxology was sung, the Benediction pronounced, and the meeting separated.

Donations and Subscriptions will be gratefully received on behalf of the Society, by the Treasurer, J. R. BOUSFIELD, Esq. 126, *Houndsditch; or by the Secretary*, THE REV. STEPHEN JOSHUA DAVIS, 33, MOORGATE STREET, LONDON

Much trouble will be saved, both to the Secretary and his correspondents, if in making payments by Post Office orders, they will give his name in full; or, at any rate, advise him of the name they have communicated to the Post office authorities.

THE

BAPTIST MAGAZINE.

JULY, 1849.

MEMOIR OF THE LATE REV. WILLIAM GRAY.

Departed ministerial worth claims, at least, a passing tribute. The following brief memorials of one who, though of a spirit at the farthest remove from sectarian exclusiveness, devoted his best energies for nearly fifty years to the service of the Redeemer in connexion with baptist churches, will, it is hoped and believed, be acceptable to many readers of the Baptist Magazine.

The Rev. W. Gray was born at Oakham in Rutlandshire, on the 2nd of November, 1776. His father, Mr. Jacob Gray, who carried on the business of a saddler in the place, was a man of serious, humble piety, and a member of the baptist church then under the care of Mr. Jarman, in the prosperity of which he felt a deep interest. Little is known of his mother, Mrs. Elizabeth Gray, who died September 30th, 1786, nearly thirty years before her husband; but it is believed that she was of like religious principles and habits with himself. The only other issue of the marriage was a daughter who died September 16th, 1824.

No abiding sense of the importance of religion appears to have been felt by the subject of this memoir till his twentieth year; indeed, up till that time, he might almost be regarded as a scorner of serious piety. This disposition manifested itself very decidedly on the occasion of the public Christian profession and baptism of his sister about the period just mentioned. Not content with opposing this step in private, Mr. Gray, it appears, made an appointment with some of his gay companions to attend the ordinance, in hope, as he avowed, of finding grounds to justify his opposition. Very different, however, was the effect on his mind. "As the service proceeded," says a correspondent to whom we are indebted for this account of his early life, "the persecuting brother, who occupied a conspicuous place in the assembly,

began to tremble; the two-edged sword was piercing, and he who was a stranger to emotion shed the penitential tear and offered the prayer, 'God be merciful to me a sinner.' Thus did the arrow of conviction enter. The change soon became evident. His general conduct closely watched, his diligent attendance on the means of grace, his devout spirit, and his love to the people of God, led to the happy conclusion that the brand was plucked from the fire, while friends gratefully exclaimed, 'This is the Lord's doing, and marvellous in our eyes.'"

The following statement is copied from the church book, Oakham. "Our young friend, Mr. Gray, was baptized May 26th, 1797, with several others. Perceiving our young friend possessed abilities which we thought might prove a public blessing, we encouraged him to exercise them among us, first in a private way, and then occasionally in our place of worship and in the villages around us. After a proper trial of his gifts, we resolved to give him a more special call to the work of the ministry, accompanied with solemn prayer to God, to fulfil the important duties of the ministry, and with his own desire and our advice, he was recommended to go to Bristol Academy, and he went immediately. August, 1798."

The celebrated Fuller, it was afterwards learnt from his own account, was the person to whose kindness he was indebted for the above recommendation. "At this juncture," he says, "the great and good Andrew Fuller visited Oakham, and never shall I forget my ardent desire to communicate to him my wishes. After the public service, I followed him into a private house, but could not for shame venture to speak to him. At length he rose to leave, and had nearly reached the door ere my lips were unsealed. With trembling *voice I ventured* to say, 'May I speak to you?' In his blunt yet kind tone he said, 'Well, now then, what did you want?' I hesitated, but at length stammered out, 'Will you recommend me to Bristol Academy?' He paused, looked at me, and said, while he took my hand in his, 'I will first make inquiries, and if they are satisfactory, I will, my young friend. Farewell.'"

Bristol Academy was at this time under the superintendence of the late revered Dr. Ryland, who was led, partly, perhaps, by inclination, and partly by a sense of duty, to allow a much ampler range to the ministerial services of the students than is now judged desirable. Mr. Gray continued at the Academy three years, during which his preaching engagements in the adjacent villages and towns appear to have been numerous. The first of his vacations he was sent to supply the pulpit of the lamented Pearce at Birmingham. Part of the following one, viz., that of 1800, he similarly spent at Kettering, supplying for Mr. Fuller. His labours of this kind were generally very acceptable, and the ardent desire which he cherished to glorify the Saviour gave him proportionate pleasure in them. The following brief extracts from a diary which he kept while in the college at Bristol will show his appreciation alike of the objects and advantages of his residence there, as well as the devotional spirit which he cultivated.

"January, 1799. Found some degree of satisfaction in studying the scriptures, but find the work difficult. The more I think the more I perceive the necessity of close thinking. How necessary to have the aid of the Divine Spirit, this I find more and more.

"Found much pleasure in private meditation. The glorious work of redemption, what a sublime and pleasing theme! what love and holiness, mercy and justice, exhibited in the sufferings of Jesus Christ! May I be enabled

to exemplify the holy nature of the gospel.

"Was pleased to-day from the idea of being where I am preparing for usefulness in the church of God. O that the divine Being might smile on my daily studies! His assistance may I constantly invoke, his presence may I ever experience, and his blessing constantly attend me!"

"December, 1799. It is pleasant to be alone pursuing literature, the very labour itself is a pleasure. Felt more determined than ever to improve time and to lay up a store of knowledge for future exigencies. Lord, do thou bless me and make me diligent."

With views similar to the above he afterwards proceeded to the University of Edinburgh, where he remained for a few months. He says under date—

"November 12, 1801. Arrived safe at Edinburgh. Diverse were the sensations which occupied my mind when I drew near the city. Thought of the importance of the undertaking, and prayed for wisdom, prudence, and grace."

An anxiety thus to possess the scriptural qualifications for the work of an evangelist, was a good guarantee of a future career of honourable service. The first settled ministerial engagement of Mr. Gray, after his return from Edinburgh, was as assistant to the venerable Abraham Booth, then pastor of the baptist church meeting in Goodman's Fields, London. This connexion, owing to the death of Mr. Booth which took place in January, 1806, proved short, not much exceeding three years. The number of sermons, however, which Mr. Gray preached in this time, ascertained from his memoranda to be four hundred and forty, show that his labours were scarcely less than those of a single pastor. Although Mr. Booth professed to take the morning service regularly, his liability *to asthmatical* attacks rendered it necessary for his colleague to be always ready to supply his place at these times, so that it was no unusual thing for the latter to proceed to the chapel, uncertain whether he should be speaker or hearer. It was during his settlement in London that Mr. Gray entered into that matrimonial relation which contributed so much to the comfort of his after life. He had, while residing at Bristol, formed an attachment to a member of Mr. Sharp's church in the Pithay—Miss Elizabeth Taylor—and they were married at St. Philip's of that city the 22nd of December, 1802. The somewhat strict notions of Mr. Booth as to the proprieties of feminine attire, rendered the position of a minister's bride in the Prescot Street congregation one of some difficulty; the good feeling and taste, however, of the youthful couple in this case superseded the necessity of much either of advice or animadversion, and the utmost cordiality of feeling subsisted between all parties to the last. Out of respect to the memory of Mr. Booth, Mr. Gray subsequently named one of his sons after him.

On Mr. Booth's decease, a majority of the members were desirous that his recent colleague should succeed him in the pastoral charge of the church; but rather than incur the risk of dividing a church hitherto unanimous, Mr. Gray wisely decided to decline the invitation they addressed to him. He was always accustomed to look back with pleasure on his brief sojourn in the metropolis, both for the means it afforded him of intimacy with Mr. Booth, and as having given him the opportunity of forming many most valued friendships. To the latter cause it was owing that when some years afterwards he was called to visit London as *beggar* for a chapel debt he was able to collect upwards of £200.

His first direct pastoral relation,

POSTSCRIPT.

Our kind friend, the Rev. J. Webb, of Ipswich, says, "160 churches, giving you 10*l.* each, would pay off your debt, and I will engage for the church at Stoke to form one." The idea is a good one; and we wish sincerely the proposal may strike our friends in the same way.

We have received from a Steady Contributor, who will not let his name appear, 50*l.* towards the support of either Mr. M'Namara or Mr. Moriarty; and Mr. Katterns, of Hackney, promises 10*l.* towards the same object. We hope one or both may be thus engaged, *special* funds being supplied for that purpose. The Committee are determined, and very rightly, not to incur any fresh liabilities. It is not good for societies, any more than individuals, to get into debt.

As the accounts from Ireland are most distressing, and Mr. Green, who is now there, writes to the effect, that it is impossible for words to describe the scenes of misery which he has already witnessed, we think it right to state, that the agents are supplied with the means of relieving distress, as far as the state of the funds will justify, and that on the farm at Ballina, there are now employed *forty men*, besides women and children.

The contributions received during the month of March will be acknowledged in the Report; we should not have room in the Chronicle for them even if two-thirds of the space were devoted to that purpose.

CONTRIBUTIONS SINCE OUR LAST.

	£	s.	d.
Collection, Annual Sermon	27	10	2
Ditto Annual Meeting	22	16	9
Clipston—by Rev. T. Gough	2	6	0
Graham's Town—Mr. Wilson	1	1	0
Coventry—by Mr. J. Hine	5	3	6
Parson's Town—by Rev. M. Mullarky	8	8	0
Dublin—by Rev. Jas. Milligan	11	17	4
Shortwood—Mr. Underhill	0	10	0
Church Street, Blackfriars	7	10	4
Portsea—Contributions	16	16	6
Payne, Mrs., for Debt	5	0	0
Mitcham—Welsh, Mr.	1	1	0
John Street—by Mr. Elsey	10	0	0
Trinity Chapel—Ladies' Auxiliary	9	0	0
Wallingford—by Mr. Scorey	3	0	0
Biggleswade—B. Foster, Esq.	1	1	0
London—Mrs. Lugsden	2	0	0
Bury St. Edmund's—Rev. J. Elven	1	0	0
Woolwich—Contributions	1	18	0
Newtown—by Mr. Morgan	6	17	2
Chesham—Contributions	2	1	0
Broughton—Collection	3	13	0
Andover—Contributions	5	8	0
Lymington—Contributions	2	6	0

Our best thanks to Mrs. Cozens, Mrs. Bartram, and Miss Kitchre, for valuable parcels of books and clothing.

Subscriptions and Donations thankfully received by the Treasurer, JOSEPH TRITTON, Esq. Lombard Street; and by the Secretary, Mr. FREDERICK TRESTRAIL, and Rev. JOSEPH ANGUS, at the Mission House, Moorgate Street; and by the pastors of the churches throughout the Kingdom.

QUARTERLY REGISTER

OF THE

BAPTIST HOME MISSIONARY SOCIETY.

BAPTIST HOME MISSIONARY SOCIETY.

THE Annual Meeting was held at Finsbury Chapel on Monday, the 23rd of April. Notwithstanding the inclemency of the weather the attendance was very encouraging. Mr. ALDERMAN CHALLIS presided. After prayer by the Rev. Mr. MORRIS, of Southampton, the Chairman rose and said :—

I have great pleasure in meeting you on the present occasion, and for such an object as that which you have in view. I the more readily give expression to this feeling, because, whilst I rejoice in all that has been done abroad, and my sympathies go with those who desire that much more should be effected in that department of labour, yet I cannot help lamenting that more has not been accomplished for home. Allow me to congratulate you on the period at which this meeting is held. It is a matter of great propriety and fitness that we should commence those great meetings which show to the world the fruits of our Christianity, by presenting a report of what has been done in our own country. We cannot be too deeply convinced of the inseparable connection between efforts to diffuse Christianity at home and abroad. We cannot be indifferent to the diffusion of knowledge and truth throughout our land, without endangering the noblest institutions connected with it, and enfeebling the right arm of our strength. If the sun of British Christianity were to lose its light and heat, what would become of those foreign churches which it has planted and nourished, and which live by its influence and power? But the home missionary spirit is necessary to the prosperity of our own churches, to the growth of our own piety, and the increase of our own faith. This spirit is imperatively demanded by the state of our country. The enormous amount of ignorance and religious destitution presented to us in the reports of this and kindred societies, is sufficient to fill the mind with astonishment and dismay. Think of the fact that in Britain, in the nineteenth century, Christians form but a fraction of the inhabitants. Think again, that in the struggle which is going on in our country between good and evil, light and darkness, the church and the world, how frequently we see numbers, intelligence, wealth, and station, all arrayed on the side of evil. If we would lay these things to heart; if we would have those institutions prosper which are the glory of our country and the honour of our Christianity; if we would have our missionaries sustained abroad, and the little flocks which surround them encouraged by our efforts; if we would have our churches instinct with life, and blessed with a disposition to spend and be spent for the cause of the Redeemer; if we would have our own country free from sin, and suffering, and crime, sure I am that we must support Home Missionary Societies. Let me entreat you to-night to give the Home Missionary Society a united and generous support.

The Rev. S. J. DAVIS, the Secretary, then read the Report, which, after alluding to the political condition of the continent during the past year, went on to say :—

"While the tempest has raged around us we have been sheltered by a gracious Providence as in the 'cleft of the rock.' We have scarcely felt the remotest, the faintest vibrations of the shock which has upheaved the institutions of our neighbours. In the end we shall obtain, it is hoped, the substantial benefit without having paid the dreadful price of civil war. While abroad all things have been violently thrown out of their ordinary course, the peace of our domestic hearths has been uninvaded; our industrial machinery has performed its accustomed evolutions; the enterprises of trade and commerce have not been stopped for a single day; and the agents of our religious societies both in our towns and in our villages have gone quietly on with their 'labours of love'—summoning their countrymen to 'repentance towards God and faith in the Lord Jesus Christ.'

"Nor have the messengers of mercy been permitted to labour altogether 'in vain in the Lord.' The returns from some of your stations indicate, indeed, but little progress; there has been preparatory toil rather than the reward of labour; it has been sowing time, not reaping time; the ground has been cleared, the soil has been upturned, the seed of the kingdom has been cast in, and in due season the 'fields will be white unto the harvest,' the labourers will 'reap if they faint not.' From a few of the stations the accounts are positively and afflictively discouraging. The labour and expense of years have appeared to result only in the 'trial of faith and patience.' The work must be abandoned, or begun afresh and done over again. But while a simple, honest representation of things as they are requires these mortifying and humiliating statements, from the majority of the stations, and from some more particularly which in previous years were unproductive and discouraging, your Committee are thankful to be able to state that the reports of the missionaries are well calculated to awaken lively gratitude, and stimulate to more earnest and devoted effort.

"The number of central stations supported

either wholly or in part from the funds of the Society during the year is 111; the number of subordinate stations is 186, making a total of 297. The missionaries calculate that they preach the gospel weekly to about 23,000 of their countrymen; receiving very valuable assistance in their work from a considerable body of unsalaried "fellow helpers to the truth." In connection with each principal and in some of the subordinate stations there is a sabbath school. Large and small, the number of schools is 115, containing 7,000 scholars; about 1,000 teachers are employed in conducting their operations. Much has been said recently on the alleged want of interest, at any rate manifested interest, on the part of pastors in sabbath schools; much which ought not to have been said. The Committee cannot allow the present opportunity to pass without expressing their decided conviction that, as a body, your missionaries are not only free from blame in this matter, but are worthy of the warmest commendation for their earnest efforts to render efficient this important department of usefulness. It has pleased the Head of the church to give efficacy to the word of his grace, not indeed to as great an extent as could have been desired, but in a measure far greater than we deserved, and which ought at once to induce thankfulness and encourage effort and hope. Comparatively small as are the missionary congregations, for as soon as they become large and consequently self-supporting, they cease to be connected with the Society, the number of additions to the churches during the year has been 562; the present number of members is 4335."

After giving a variety of extracts from the letters of the agents, the Report proceeds thus:—

"Recently the attention of the Committee has been specially directed to a subject of grave importance, and which, as indicated in the last Report, has for some time given them considerable solicitude. Having, after preliminary discussions, appointed a sub-committee carefully to ascertain the financial history, position, and prospects of the Society, that body reported: 'That its expenditure is several hundred pounds per annum in advance of any income likely to be obtained from ordinary sources;—that the legacies of which they are at present advised are not sufficient in amount to meet existing liabilities:—that each auxiliary, with scarcely an exception, requires that the funds raised within its own limits shall be expended within those limits, leaving the Committee scarcely any resources for general purposes; and that the system pursued by them for several years of incurring heavy debts in order to supply deficiencies, has operated injuriously on the self-reliance of not a few of the churches, practically giving them the unfounded impression that the Committee have other sources of income than those which the friends of the Society themselves supply.' After receiving this report and anxiously reconsidering the whole subject, the Committee came unanimously to the following resolution:—

'That the Secretary be instructed to lay before *the auxiliaries of the* Society the facts *contained in the report of the* sub-committee, and *to apprize them that* the Committee deem it absolutely necessary henceforward to reduce their expenditure to equality with their income.' While the Committee have deemed it imperative to pass the above resolution, and will feel bound if re-elected to act upon it, they cannot but express the earnest entreaty and hope that some of the stronger auxiliaries will generously come to their help for the sake of the weaker; that the weaker, by putting forth their utmost efforts, will become less dependent on assistance from without; and that the friends of the Society, both in the metropolis and elsewhere, will augment their contributions, so that the equalization of the expenditure with the income may not seriously interfere either with the extent or efficiency of its operations.

"The passing are not times for lessening; on the contrary, they imperatively demand the extension and improvement of home missionary agency. Although the majority of the churches of our own, and very many in some other denominations are composed for the most part of those who live by their daily toil, it is a melancholy fact that a large portion of the working classes of the community still manifest most afflictive estrangement from God and from his people. A false philosophy is engaged in teaching them that prosperity must be expected from without rather than from within; from the arrangements of the community rather than from the efforts of the individual; from the virtue of society, as though there could be such a thing apart from the aggregate virtue of its members; thus placing in imminent peril their self-respect, self-reliance, self-government, and filling their minds with visions of social good most extravagant and pernicious, and doomed to the bitterest disappointment. A false Christianity, in the shape of out-spoken popery, or of a system essentially popish in doctrine and spirit disguised under other names and forms, besides contributing to confirm these delusive notions in relation to the present world, is doing unspeakable mischief by engendering similar notions in relation to the world to come, teaching that men may be saved by a ceremonial religion worked by a certain separate and peculiarly endowed order of their fellow men; the whole system being more or less directly the carrying out of the deep-laid scheme of a fraternity whose very name is identified with all that is execrable in duplicity, cunning, and cruelty; and who having twice become intolerable by their vile intrigues and disastrous intermeddlings, have twice been driven out of the greatest nations of Europe. Infidelity too leaves no means untried, nor allows any to fail through lack of earnestness, to draw away the thinking part of the population intellectually, practically, and in heart, from those true Christian teachings and principles, the hearty reception of which is essential both to present and everlasting happiness. Meanwhile emigration sends forth its thousands, and will, it may be safely predicted, pour forth its tens of thousands, to our colonies and other thinly populated portions of the world, who will prove a blessing or a curse, planting wherever they go either synagogues of Satan or churches of Christ according to the principles, and habits, and character they carry away with them from their native land. Surely under such circum-

dances as these the home missionary enterprise has claims on the attention and sympathy of the churches very far stronger than they have yet generally apprehended, and in the exhibition of which it is scarcely possible to exaggerate."

Mr. J. R. BOUSFIELD, the Treasurer, then presented his accounts, from which it appeared that the total receipts of the Society during the year had been £4,644 10s 2d., while the expenditure amounted to £4,645 7s. 11d., leaving a balance due to him of 17s. 9d. There was also a balance against the Society, due on loans, amounting to £530.

The Rev. A. M. STALKER, of Leeds, rose to move :—

"That this meeting desires to express its gratitude to Almighty God that, while the neighbouring continent has been the scene of commotion and bloodshed, the agents of this and kindred institutions, contemplating the spread of the gospel in our beloved country have not been interrupted in their great work from any similar cause; that it would distinctly and devoutly trace the measure of success which has been vouchsafed to the gracious operations of the Divine Spirit; that it cordially sympathizes with the missionaries, particularly in the rural districts, under the difficulties against which they have to contend; and that the Report which has given occasion to the expression of these sentiments be printed and circulated under the direction of the Committee."

The institution whose interests we have assembled this evening to promote, is certainly of a voluntary character. It is the professed fruits of our attachment to Christ who loved us and gave himself for us. His religion is pre-eminently a religion of love. It came from that world where love is the pervading element. It expects to be supported in love. It stands in no need of aught which is uncongenial with its nature. This institution is not only of a voluntary but of a missionary character. It turns on man an intelligent eye—a compassionate gaze. It sees what he is—a sinner, guilty, polluted, perishing. It sees where he is—in a world that has enthroned Satan as its god — a world where he moveth as in his element, and sitteth as at the very vestibule of hell, subjected to an artillery supplied by spiritual wickedness in high places. While the Society drops a tear over the abounding iniquity around us, it desires to go away straight from the Cross—that tree of life, laden with its blessings. Every evangelical missionary society has ample reasons to hold on its way—its message is its glory — "Believe and be saved." Under the Divine Spirit the truths it imparts convey peace to the conscience of man, kindness to his heart, tenderness to his sensibilities, and grandeur to his entire nature, raising him to the "highest style of man." Most cordially, baptists though we are, do we wish to all kindred institutions great and good success in the name of the Lord. Nevertheless, we are baptists, and not a blush finds its way to our cheeks when we make the avowal. We ask our agents to quote scripture out and out. "He that believeth and is baptized shall be saved." We rejoice in the success of this institution—in the number of its stations, *agents, schools,* and *scholars. We think we hear the question repeated by not a few on their thrones of light, "What hath God wrought!"*

The Rev. J. BRANCH, in seconding the resolution, said: I think it has been demonstrated that there is as great a necessity for efforts of the kind made by this society, among our rural population, as there is in the great metropolis in which we reside. I hope we shall never be brought into the position of doubting whether the gospel is able to do its own work. There is no class of the human family, however degraded, which the gospel has not power to elevate and to spiritualize. I had a great desire to see a man whose case was reported by a brother missionary, and I went to Westminster for the purpose. About four years and a half ago, that missionary went to a 3d. lodging-house, where he saw two men sitting by the fire; he addressed a conversation to them, read a portion of the bible, and requested them to kneel down to prayer. One of them had been a medical officer in the army, and they obtained their living by travelling into the country with papers, published on the Saturday night, containing a full and true account of the last dying speech and confession of a man to be executed on the following Monday morning. The missionary found that the medical man was possessed of great intelligence, and the latter commenced a discussion respecting the inspiration of the sacred volume. At its close, the missionary, in his manly, kind way, said, "My friends, in all probability I shall never meet you again, till I meet you at the judgment-seat of Christ; if I never do, remember that you will have to give an account for the statements I have made, that Jesus Christ will judge you, and that you will be condemned for your rejection of the gospel." Two years and a half passed away, and when addressing a company of juvenile thieves, two men came up and accosted him, whom he found to be these identical men. He inquired what they were doing, to which they replied, that they had talked over the matter on which he spoke to them, that they reasoned about it, and then began to pray over it; that they were not able to shake off the conviction that what he had told them was true, and that they had both reason to believe that they were truly converted to Christ. They had broken off their nefarious practices, and one of them has since obtained a situation to aid the chaplain of a gaol in disseminating religious truth among the poor unfortunate inmates. This case proves that the gospel is sufficient, by the power of the Spirit, to reach the heart of the greatest sinner, and bring him to the cross of Christ. I rejoice in the schools that you have formed. It is a great thing to apply the truth before iniquity has made deep scars in the moral constitution. This society is doing all it possibly can to save the chairman a vast amount of trouble in his magisterial seat. I hope that if he be spared to reach the age of threescore years and ten, as he walks down Newgate-street, he will see a board on the building at its extremity, announcing, "These premises to be let—an eligible site for a spacious chapel."

The resolution was then put and carried.

The Rev. H. S. BROWN, of Liverpool, rose to move :—

"That while this meeting is thankful for the Christian agency employed by this and other societies for the evangelization of our own countrymen, and

for the measure of success which has followed its operations, and while it distinctly recognizes the fact, that the majority of the churches of our denomination are composed, for the most part, of those who live by their daily toil, it cannot but deplore the afflictive estrangement from God and from his people, still manifested by a large portion of the working classes of the community; and would solemnly record its conviction that this painful state of things demands, with the view of ascertaining its causes, and earnestly applying its appropriate remedies, a measure of attention from the churches of Christ, far more searching, candid, and prayerful, than it appears hitherto to have received."

Such societies as these are indeed a great blessing, and the fact of their existence calls for thankfulness to God. The age in which we live is remarkably wakeful to the condition of the people, and, it is confessed that socially, morally, and financially, we are not in a healthy state. There is no lack of professed remedies, but nothing will avail for a soul-sick people, except that prescribed by the Great Physician of souls. This society takes the plain gospel of Jesus Christ, and endeavours to extend a knowledge of it throughout the country, and we have reason to magnify God for granting us some measure of the much-longed-for result—the much-prayed-for increase. It may, however, be said, that our success is very small; to which I reply, that our means are very small. Give us more men, and we believe that we have found a fulcrum, and obtained a lever, by which we shall be enabled to move England from the bed on which it has been reposing, and to lift up the souls of its inhabitants from the horrible pit and the miry clay in which they have been so long sunk. The world may say that our success is small, but it knows nothing about it. It may calculate pounds, shillings, and pence, but it knows nothing about the worth of immortal souls. Such fractions are too vulgar for its calculations. There are other intelligences, who form a very different estimate of the success which has crowned the efforts of this society. They weigh things in an even balance, they take eternity into account, and they proclaim that the conversion of a soul to Christ is a matter of serious and surpassing moment. But, while we are thankful for success, yet it is disgraceful to our country, that after the possession of a reformed faith for three hundred years, it should still be necessary to send missionaries throughout our own land. If Wickliffe were to rise from the grave, he would exclaim, "What! are you not yet gospelized?" If Ridley, and Hooper, and Cranmer were to revisit us, they would inquire whether we meant to let the candle which they had lighted be extinguished. Our nonconformist forefathers would ask, how it was that England was still a wilderness—why the desert had not rejoiced and blossomed as the rose. Baxter would be astonished that so few were seeking everlasting rest; and Bunyan that the pilgrim's path was so little trod. There is yet, to employ the language of the resolution, an afflictive estrangement from God manifested by the working-classes of the community. We should endeavour to obtain an accurate account of it forty counties in England and the twelve in Wales. True it is, that the people we want to Christianize are not naked savages or the worshippers of Juggernaut; on the contrary they have reached the pinnacle of civilization; they are an industrious and an enterprising people; but, notwithstanding these advantages, they are almost Christless, and therefore demand our sympathy and aid.

The Rev. S. GREEN, in seconding the resolution, said, It has special respect to the working classes, and to their supposed alienation from the efforts we are making to Christianize around us. I think, however, that one or two mistakes have been made on this subject. It has been talked of, comparatively, as though were greater now than it had been at any preceding time. I belonged to the working-classes myself; and in the town where I resided the were then farther off from a devout attention to the things pertaining to their peace than they are at this moment. We must not talk of the working-classes being driven from us, if the term is understood to mean that we ever had them in close sympathy with us. There is another mistake against which we must carefully guard. The resolution does so, but mention it that the audience, in speaking, and thinking, and praying, may be preserved from it. I have seen a great deal of discussion in print respecting ministers of the gospel addressing the working-classes with thoughts, and feelings, and habits similar to their own. I am, in this respect, a levellest. The gospel of Christ brings the rich and poor together, and presents to them the same blessings. If we would gain the attention of the working-classes, we must speak to them with kindness and with manly simplicity, addressing their hearts and their consciences; and then we shall see God blessing resting abundantly upon the efforts we are making. The iniquity that prevails among us is regarded as presenting an insurmountable difficulty. It may, however, be overcome. Let us address ourselves to the contest with the weapons which God has provided, and in dependence on his aid; and then, be assured that we shall not labour in vain.

The resolution was then put and carried.

GEORGE LOWE, Esq. moved, and the Rev. J. CUBITT seconded:—

"That the thanks of this meeting be presented to the treasurer, the other officers of the society, and the committee, for their services during the past year; and that J. R. Bousfield, Esq., be the treasurer, that the Rev. S. J. Davies be the secretary, and the following gentlemen be the committee for the year ensuing." [Names read.]

The resolution having been put and carried, the Doxology was sung, the Benediction pronounced, and the meeting separated.

Donations and Subscriptions will be gratefully received on behalf of the Society, by the Treasurer, J. R. BOUSFIELD, Esq. 126, *Houndsditch*; *or by the Secretary*, THE REV. STEPHEN JOSHUA DAVIS, 33, MOORGATE STREET, LONDON

Much trouble will be saved, both to the Secretary and his correspondents, if in making payments by Post Office orders, they will give his name in full; or, at any rate, advise him of the name they have communicated to the Post office authorities.

THE

BAPTIST MAGAZINE.

JULY, 1849.

MEMOIR OF THE LATE REV. WILLIAM GRAY.

Departed ministerial worth claims, at least, a passing tribute. The following brief memorials of one who, though of a spirit at the farthest remove from sectarian exclusiveness, devoted his best energies for nearly fifty years to the service of the Redeemer in connexion with baptist churches, will, it is hoped and believed, be acceptable to many readers of the Baptist Magazine.

The Rev. W. Gray was born at Oakham in Rutlandshire, on the 2nd of November, 1776. His father, Mr. Jacob Gray, who carried on the business of a saddler in the place, was a man of serious, humble piety, and a member of the baptist church then under the care of Mr. Jarman, in the prosperity of which he felt a deep interest. Little is known of his mother, Mrs. Elizabeth Gray, who died September 30th, 1786, nearly thirty years before her husband; but it is believed that she was of like religious principles and habits with himself. The only other issue of the marriage was a daughter who died September 16th, 1824.

No abiding sense of the importance of religion appears to have been felt by the subject of this memoir till his twentieth year; indeed, up till that time, he might almost be regarded as a scorner of serious piety. This disposition manifested itself very decidedly on the occasion of the public Christian profession and baptism of his sister about the period just mentioned. Not content with opposing this step in private, Mr. Gray, it appears, made an appointment with some of his gay companions to attend the ordinance, in hope, as he avowed, of finding grounds to justify his opposition. Very different, however, was the effect on his mind. "As the service proceeded," says a correspondent to whom we are indebted for this account of his early life, "the persecuting brother, who occupied a conspicuous place in the assembly,

began to tremble; the two-edged sword was piercing, and he who was a stranger to emotion shed the penitential tear and offered the prayer, 'God be merciful to me a sinner.' Thus did the arrow of conviction enter. The change soon became evident. His general conduct closely watched, his diligent attendance on the means of grace, his devout spirit, and his love to the people of God, led to the happy conclusion that the brand was plucked from the fire, while friends gratefully exclaimed, 'This is the Lord's doing, and marvellous in our eyes.'"

The following statement is copied from the church book, Oakham. "Our young friend, Mr. Gray, was baptized May 26th, 1797, with several others. Perceiving our young friend possessed abilities which we thought might prove a public blessing, we encouraged him to exercise them among us, first in a private way, and then occasionally in our place of worship and in the villages around us. After a proper trial of his gifts, we resolved to give him a more special call to the work of the ministry, accompanied with solemn prayer to God, to fulfil the important duties of the ministry, and with his own desire and our advice, he was recommended to go to Bristol Academy, and he went immediately. August, 1798."

The celebrated Fuller, it was afterwards learnt from his own account, was the person to whose kindness he was indebted for the above recommendation. "At this juncture," he says, "the great and good Andrew Fuller visited Oakham, and never shall I forget my ardent desire to communicate to him my wishes. After the public service, I followed him into a private house, but could not for shame venture to speak to him. At length he rose to leave, and had nearly reached the door ere my lips were unsealed. With trembling *voice I* ventured to say, 'May I speak to you?' In his blunt yet kind tone he said, 'Well, now then, what did you want?' I hesitated, but at length stammered out, 'Will you recommend me to Bristol Academy?' He paused, looked at me, and said, while he took my hand in his, 'I will first make inquiries, and if they are satisfactory, I will, my young friend. Farewell.'"

Bristol Academy was at this time under the superintendence of the late revered Dr. Ryland, who was led, partly, perhaps, by inclination, and partly by a sense of duty, to allow a much ampler range to the ministerial services of the students than is now judged desirable. Mr. Gray continued at the Academy three years, during which his preaching engagements in the adjacent villages and towns appear to have been numerous. The first of his vacations he was sent to supply the pulpit of the lamented Pearce at Birmingham. Part of the following one, viz., that of 1800, he similarly spent at Kettering, supplying for Mr. Fuller. His labours of this kind were generally very acceptable, and the ardent desire which he cherished to glorify the Saviour gave him proportionate pleasure in them. The following brief extracts from a diary which he kept while in the college at Bristol will show his appreciation alike of the objects and advantages of his residence there, as well as the devotional spirit which he cultivated.

"January, 1799. Found some degree of satisfaction in studying the scriptures, but find the work difficult. The more I think the more I perceive the necessity of close thinking. How necessary to have the aid of the Divine Spirit, this I find more and more.

"Found much pleasure in private meditation. The glorious work of redemption, what a sublime and pleasing theme! what love and holiness, mercy and justice, exhibited in the sufferings of Jesus Christ! May I be enabled

to exemplify the holy nature of the gospel.

"Was pleased to-day from the idea of being where I am preparing for usefulness in the church of God. O that the divine Being might smile on my daily studies! His assistance may I constantly invoke, his presence may I ever experience, and his blessing constantly attend me!"

"December, 1799. It is pleasant to be alone pursuing literature, the very labour itself is a pleasure. Felt more determined than ever to improve time and to lay up a store of knowledge for future exigencies. Lord, do thou bless me and make me diligent."

With views similar to the above he afterwards proceeded to the University of Edinburgh, where he remained for a few months. He says under date—

"November 12, 1801. Arrived safe at Edinburgh. Diverse were the sensations which occupied my mind when I drew near the city. Thought of the importance of the undertaking, and prayed for wisdom, prudence, and grace."

An anxiety thus to possess the scriptural qualifications for the work of an evangelist, was a good guarantee of a future career of honourable service. The first settled ministerial engagement of Mr. Gray, after his return from Edinburgh, was as assistant to the venerable Abraham Booth, then pastor of the baptist church meeting in Goodman's Fields, London. This connexion, owing to the death of Mr. Booth which took place in January, 1806, proved short, not much exceeding three years. The number of sermons, however, which Mr. Gray preached in this time, ascertained from his memoranda to be four hundred and forty, show that his labours were scarcely less than those of a single pastor. Although Mr. Booth professed to take the morning service regularly, his liability *to asthmatical* attacks rendered it necessary for his colleague to be always ready to supply his place at these times, so that it was no unusual thing for the latter to proceed to the chapel, uncertain whether he should be speaker or hearer. It was during his settlement in London that Mr. Gray entered into that matrimonial relation which contributed so much to the comfort of his after life. He had, while residing at Bristol, formed an attachment to a member of Mr. Sharp's church in the Pithay—Miss Elizabeth Taylor—and they were married at St. Philip's of that city the 22nd of December, 1802. The somewhat strict notions of Mr. Booth as to the proprieties of feminine attire, rendered the position of a minister's bride in the Prescot Street congregation one of some difficulty; the good feeling and taste, however, of the youthful couple in this case superseded the necessity of much either of advice or animadversion, and the utmost cordiality of feeling subsisted between all parties to the last. Out of respect to the memory of Mr. Booth, Mr. Gray subsequently named one of his sons after him.

On Mr. Booth's decease, a majority of the members were desirous that his recent colleague should succeed him in the pastoral charge of the church; but rather than incur the risk of dividing a church hitherto unanimous, Mr. Gray wisely decided to decline the invitation they addressed to him. He was always accustomed to look back with pleasure on his brief sojourn in the metropolis, both for the means it afforded him of intimacy with Mr. Booth, and as having given him the opportunity of forming many most valued friendships. To the latter cause it was owing that when some years afterwards he was called to visit London as *beggar* for a chapel debt he was able to collect upwards of £200.

His first direct pastoral relation,

which was with the church at Livery Street, Plymouth Dock (now Devonport), does not appear to have been a happy one. A disaffected party soon arose in the church who professed to be unable to derive edification from his ministry, and were not sparing of their efforts to inoculate others with the like prejudice. The disaffection at length led to the voluntary withdrawment of more than thirty members from the church. Although the places thus vacated were soon filled up, a pastor's comfort could not but be materially affected by such a separation, and his usefulness considerably abridged. We find Mr. Gray accordingly resigning his charge over the church in the summer of 1809, and removing with his family to Chipping Norton, Oxfordshire, from the baptist church at which place he had received a unanimous invitation. His labours while in Devonshire appear to have been even more abundant than in the metropolis. He usually preached three times on the sabbath, and records on the 31st of December, 1807, that he had in the course of that year preached two hundred and twenty nine sermons.

Chipping Norton is a retired, clean, quiet town with about two thousand inhabitants. The congregation was composed pretty equally of attendants from the town and from the neighbouring villages, in many of which stations for preaching were formed. It was Mr. Gray's plan on the sabbath, after preaching morning and afternoon at Chipping Norton, to ride in the evening to one of these villages, which he took in succession. The first sabbath in the month was an exception, when he delivered an evening lecture in the town. His ministry here was, under the divine blessing, the means of very considerably reviving the baptist interest. In the course of a few years the chapel was found insufficient to accommodate the *numbers who* attended, and in 1816, an enlargement of it was effected at a cost of more than £1000. Very frequent additions were also made from time to time to the church. The situation, as a whole, was well suited to Mr. Gray's talents, and the people, who were of a warm, affectionate disposition, were unabated in their manifestations of attachment to his person and ministry. The chief drawback to his comfort and full efficiency was the necessity under which he found himself, from the inadequate financial resources of the place, of engaging partially in secular occupation. In 1810 he opened a boarding-school in the town, which he carried on for nine years with considerable success, although neither his habits nor tastes very well accorded with the employment. In 1819, this avocation was succeeded by the more congenial one of conducting the preparatory studies of candidates for the Christian ministry, most of them being placed under his care with a view to the more complete ulterior training of our colleges. Among the number of such we may mention the present able successor of the Rev. Robert Hall at Leicester, the Rev. Mr. Philippo, long and still a missionary in Jamaica, Mr. Phillips, also a missionary to that island, but who died soon after his arrival, the late Mr. Crook of Battersea, with others.

It was not without very painful perplexities and struggles of mind that in 1825 the subject of our present sketch was induced to think of quitting a sphere endeared to him by so many interesting associations. We find him under date of March 12 in that year, thus expressing his feelings:—

"A subject of deep interest lies on my mind, and has filled it with tender anxiety. Shall I leave my present situation? I wish to know the will of Christ. How shall I ascertain it? Would not dare go contrary to his will.

Here I have been labouring sixteen years. God has given me success and acceptance. Have formed many tender friendships which must be broken. Yet my discouragements seem to outweigh. Events, impartial friends, all seem to say, Go, and yet I hesitate, and tremble, and fear."

The particular event which brought this question thus practically before Mr. Gray's mind was the earnest desire which the church at College Street, Northampton, had expressed that he should come and labour among them. In the May following he received a direct call to the pastoral office from this church; an invitation which was so far unanimous that out of one hundred and thirty-seven members no dissentients appeared, and only seven who reckoned as neutral. This invitation Mr. Gray at length thought it right to accept, and in October of that year finally left Chipping Norton. His ministrations at Northampton, from the first, commanded much attention, to a degree, indeed, which might be said to amount to popularity. The spacious chapel was soon filled to overflowing, and it was still found requisite to provide additional sittings. Perceiving the field opening before him he proportionably tasked his energies, and was gratified in witnessing the more solid fruits of a revived spirit of religion among the people. A correspondent who knew him well at this period of his life writes,—

"Never, perhaps, did he reflect more of the image of his Master. When dwelling on the theme of redeeming love, his animation would rise higher and higher till his emotions would find vent in tears, as he exclaimed, 'God *so* loved the world. Who can explain that *so* ?' On occasions of receiving new members into the church, his manner was peculiarly solemn, and ever will such seasons be remembered with peculiar interest. One such period is still fragrant in the memory of many when, owing to an unusual number of candidates, and among these one of his own family, an immense congregation was assembled. The candidates one after another received some appropriate word of encouragement. As his daughter advanced to the water's edge, the emotions of the father became almost too great to allow of utterance. 'Do I see my child coming to put on the Lord Jesus Christ ?' The place now became a Bochim, and many can refer to that opportunity as the time of their first sanctified feelings."

The connexion of this honoured servant of Christ with the cause at College Street, extended over a period of nearly twenty years, during which more than two hundred members were added to the church. His direct pastoral labours were but a small part either of his activity or his usefulness. The great religious societies of the day found in him a zealous and unwearied friend, particularly the Bible Society and the Baptist Missionary Society. While in Oxfordshire, he was for many years the secretary of the county auxiliary to the latter, to the financial and general prosperity of which he contributed not a little. The writer of this well remembers the affectionate welcome which in 1819 he gave to the late Mr. Ward, on his mission after the Serampore fire to this country, accompanying him day after day to the various places in the neighbourhood where congregations and collections had been promised. On his removal into Northamptonshire he was the means of infusing new life and vigour into the agencies auxiliary to the mission already existing there. The annual missionary meetings through the county, which our correspondent describes as being always hailed, in the villages especially, as a season of joy and festivity, were mainly of his

organizing. Connected with some of these villages were spots eminently calculated to kindle missionary zeal—Carey's workshop, in particular, being an object of ever lively interest.

The influence of Mr. Gray's efforts for the promotion of religion was felt through the county in a variety of ways. Few ordination services, or chapel openings, or anniversaries were held, but he was present, very commonly by request, to take some part in the proceedings. The genuine catholicity of his spirit made these occasions days of peculiar pleasure to him, from the opportunity they gave him of meeting brethren of different denominations. It was a feeling of this kind, probably, which led him more, perhaps, than is usual, to propose exchanges of sabbath services with neighbouring ministers. By this means, in a comparatively short time, he became acquainted with the religious state of most congregations in the county, and was able, when need required, to give a more practical turn both to his sympathy and his counsel.

It was the impression of many, when he was leaving Oxfordshire for Northamptonshire (not an unnatural one, perhaps, considering his standing in the ministry), that he was about to assume his final pastoral charge. That such was his own expectation appears from the following entry, October 1st, of that year, among his memoranda. "This is probably my last remove till the grave shall be my home." The anticipation did not, however, prove correct. A series of trials, commencing about the year 1835, and in part arising out of his very prosperity as a minister, awaited him in his relations with College Street, which ultimately made it desirable, in the opinion of his most judicious friends, that he should resign his pastorate. This he accordingly did in the autumn of 1843; under circumstances, it ought to be added, highly honourable to his present successor in office, the Rev. J. T. Brown. A less laborious and responsible sphere of duty appearing expedient at his advanced years, he was induced shortly afterwards to undertake the oversight of the baptist church, Bideford, North Devon, whither, with his family, he removed early in the January following.

"Here," our correspondent writes, "his residence and labours proved, in many respects, a striking contrast to all past ministrations. The spot was one of nature's richest adorning, but the church was poor and feeble, and the situation secluded, and coming a stranger to all in the neighbourhood, imparted at first a tinge of discouragement to his mind. He had, however, only to wait a little ere his character won the respect of all around him. Naturally cheerful and benevolent, with a desire cordially to co-operate in all that tended to glorify Christ, he soon became deeply interested in the various efforts put forth for this purpose. In his home it was evident to all connected with him, that his heart was drawn into closer communion with his heavenly Father; his study became his Bethel, and his pulpit ministrations partook of the influence."

These ministrations were not, however, successful to the revival of the interest to the extent either of his desires or of his previous pastoral experiences, and the disappointment of his hopes in this particular continued to hang with depressing weight on his spirits. After a three years' experiment of the station, it became the conviction of himself and his friends that the zeal and energy of a youthful frame would be better fitted to grapple with its difficulties, and that ministrations less exacting than those of a regular pastor would be more for his own comfort thenceforward. With this view, in the spring of 1847, he removed once more

th his family to Bristol. Here, in
dissenting pulpits of the city and
ighbourhood, abundant opportunities
sented themselves for the services
an occasional labourer, and the step
hich he had taken was one which
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onate appeals making their way, often
most irresistibly, to the conscience.
was evident that his heart was in his
ork, and probably few pastors have
ad to rejoice in more numerous tokens
f the divine blessing. He records in
840 that he had then baptized four
undred and ninety-seven persons, and,
lthough some of these were attendants
n other ministries, we may, if we add
he baptisms of the seven following
ears, with little hazard of error reckon
p the goodly number of five hundred
s accessions to the churches under his
own oversight; destined hereafter, we trust, to be his joy and crown of rejoicing.

The last public services of Mr. Gray were at Trowbridge, Wilts, the 13th of February, 1849. In the autumn of the preceding year he had taken a short tour in some of the midland counties for the benefit of the Bristol College, and soon after his return he consented to undertake a journey, as advocate of the claims of our Irish Mission. This called him from home during the severe weather, exposure to which, with a cold which he caught in London on a Christmas visit to his son's, brought on an attack of influenza from which he had only partially recovered when he returned the next month to Bristol. Fresh exposure to cold, during a second Irish journey, threw him still further back; and when he reached home from Trowbridge on the day following the sabbath already mentioned, he complained of being seriously unwell. By his own desire he went immediately to his bed-chamber, little imagining that the indisposition felt was the commencement of a protracted illness, and still less that he would never again descend from that chamber to mingle in living society. Such the event proved. A violent attack of typhus fever first supervened, and although medical aid succeeded in combating the danger immediately attending on this, the vital energies were so prostrated in the struggle that nature was unable effectually to rally. The whole period of his illness was nearly nine months, during which, although the suspension of all activity, especially of ministerial activity, was not a little trying to him, he was mercifully preserved in a frame of calm, cheerful resignation to the will of his divine Master, undisturbed by any other than the most passing doubts or anxieties. The following fragments of what occurred during this

lengthened season of affliction, gleaned by one of the family who was privileged to minister to his comfort throughout, will, it is confidently believed, be not less interesting to the many among the readers of this magazine who knew and esteemed his worth, than they have been to his immediate relatives. We give the extracts as nearly as may be in the words of the writer.

"Our honoured father suffered much from torpid lethargy during the first fortnight of his illness; the effort to converse seemed beyond his power, so that our days were, for the most part, those of silent anxiety. We seldom left him, but watched alternately by his side, eagerly catching any remarks which fell from his lips. While sitting by him one day I inquired, 'Do you find, my dear father, that the weakness of the body clouds the mind?' 'My dear,' he said, 'God's promises rush in like a torrent, but I cannot fasten or fix on any, they seem swept away; so it is with hymns, they crowd in—I begin to think and they are gone; but O, I long, I pray that I may not be deceived. Christ is my only hope, there I have built.' I said, 'Yes, and have been honoured to bring many others to build there.' 'Ah, I have been an unworthy servant, and I tremble sometimes lest I should not have been a faithful one.' At this season, every time he awoke from his unnatural sleep the voice of earnest prayer was heard; he would speak of Christ, his cross, the finished work of salvation, the riches of redeeming love, till his whole soul seemed to burn in adoring gratitude. 'Oh,' he would exclaim, 'if I may but hide behind that cross, saying, "God be merciful to me a sinner," then would repeat some appropriate verses, such as—

"'Dear dying Lamb, thy precious blood,'

or,—

"'When I survey the wondrous cross,'

adding, 'what gives them all their beauty is, they are founded on the bible.' At times when his extreme exhaustion seemed the forerunner of the parting stroke, the struggles of nature, long suppressed, would find utterance. Turning to his afflicted partner, he would exclaim, 'How can I bear it? we have trod the pilgrimage of life together forty-five years, and now this tie must be broken,' then lifting up his eye, would say with tears, 'Not my will but thine be done.' Seeing one day his eyes fixed, and marked earnestness on his countenance, I said, 'What is my dear father thinking about?' 'The precious blood of Christ,' was his emphatic reply, 'I am looking for that blessed hope — looking, waiting, so I wish to be found—

"'And dying, clasp thee in my arms,
The antidote of death."

None but an eye-witness could understand the effect given to these words by his own clasped arms, while he added, 'Do you understand what that means? it is a figure portraying the believer's faith.' Many of his family having come from a distance to see him, assembled around his sick and, as they feared, dying bed. To each he addressed words of counsel or consolation, commending all unitedly to Him who has promised to be a husband to the widow, and a father to the fatherless. His mind thus unburdened, again turned to the same glad theme, 'Redeeming, dying love.' It was as the Lamb slain he delighted to contemplate the Saviour. 'I want ever to speak of his love, and yet sometimes I fear, I tremble, lest I should be cast out,

"'And can I bear the piercing thought,
What if my name should be left out,' &c, &c.

Do you think he will cast away a poor aged sinner?' Being reminded of the promise, 'Him that cometh to me I will in no wise cast out,' he seemed comforted, and with deep breathings of humili-

would pray, 'Precious Saviour, ot thy bleeding heart, shut not r of mercy, shut not the gate of against me.

guilty, weak, and helpless worm,
n thy kind arms I fall,' &c.

ring at one time from great ex- n he repeated the ode,

Vital spark of heavenly flame, &c.'

d seemed stored with a rich variety er of this kind, so that instead of g round the bed of suffering to comfort, his beloved family often l it. On Saturday and sabbath evenings, the faintings and fits of ion followed in rapid succession. intervals he would exclaim, giv- t to his agony, 'O let me die! id thus to detain me? I long

up my glad wings, and soar away,
id mingle with the blaze of day.'

my Saviour, let me not dishonour my impatience, but, if it please, ome quickly and set the captive

tching one day one of his uneasy s, I heard him say, 'Walk the streets,' and then opening and his eyes, he said, 'And there I e Bunyan, that wonderful man ced the pilgrim's journey to the Carey, the translator of the es; Fuller, the founder of the , and the seraphic Pearce. But han all I shall see Jesus, the n the midst of the throne, and ; that sight heaven would lose its on,' then quoted a favourite

e'll talk of all he did and said,' &c.

her time he said, 'I am thinking obably at this moment many are solemn circumstances with my-

ne are to the margin come,
nd soon expect to die.'

Well, when the Jordan is crossed, we shall meet in the same heavenly home, and see Jesus as he is. What a dignity to be like Christ! The new Jerusalem —what scenes will be there unfolded! what company! There I shall meet my honoured tutor Ryland, my much-loved friend Coles, and Hall. I mention these names not because they are denominational, but because I knew them. I love Christians of every name, and heaven is peopled with all.' One morning he commenced, 'I have just awaked from a terrible dream. Death presented himself in all his terrors, and claimed me for his victim; but, blessed Saviour, thou hast conquered, the sting is taken away, I am ready;—

"'Now let the pilgrim's journey end.'

As days and weeks of protracted debility succeeded one another, his longing to depart increased. 'Oh,' he would say, 'this dying life. Why tarry his chariot-wheels so long?' The return of the sabbath was always a period of affecting associations to him. He had called it "a delight and honourable." His lips had instructed many, and though now a prisoner on the bed of sickness, he still loved it. He would often say, 'How I long to begin the sabbath above.'

"November 6th, an evident change was apparent, the restlessness of death was upon him; the whole of this day was one deeply afflictive; consciousness had fled, and the one subject on which his mind revolved was that he was preparing for a long journey. Alas! he felt not that he was going to his last resting-place, his journey to the grave. During the night following, owing to this impression, it was necessary to devise every expedient to keep him calm and tranquil. The morrow's dawn was awaited with much anxiety, it being evident to all that the pale messenger was fast approaching. The final effort of exhausted nature took place about

two o'clock. One gentle sigh his fetters broke, leaving a countenance sweetly placid, without any wrinkle or indication of age or suffering."

Thus far our correspondent. On the following Tuesday, November 14th, the remains of this faithful minister of Christ were interred in the cemetery, Old Bath Road. The Rev. Mr. Crisp conducted the funeral solemnities, and the sabbath evening following, the Rev. G. H. Davis improved the event from the words, "Enter thou into the joy of thy Lord," Matt. xxv. 21. Sermons were also preached on the occasion at Chipping Norton, Northampton, and Bideford, to the congregations over which he had been pastor, the large attendance in each place showing with what affection his memory was still cherished.

Few ministers who have "fulfilled their course" for half a century, have maintained a more blameless reputation than the one whose life we have thus imperfectly sketched. It may be said of him that he had a good report of all, and was most esteemed where best known. Alive to the importance of *purity* of conduct, he was a partaker of the wisdom which delights also in *peace*, to which he would sometimes sacrifice his own just rights and consideration. As a friend he was faithful and sympathising; as a pastor, diligent and affectionate, ever ready to attend at the bed-side of the poorest of his flock. Those who knew him intimately in private life rejoiced to observe in his later years, a softening of character, which added much both to his own happiness and that of others. That he was a man of prayer none could doubt who heard him pray; nor less that he was a constant student of the scriptures. It was his practice, during the earlier period of his ministry, to read the Greek Testament through every year. On religious subjects he was usually reserved as to any details of personal feeling, on which account the communications he was led to make in his last illness, a few of which we have above recorded, were the more grateful. Spared so long to live and labour for his Master, who can deem his removal immature? "Blessed are the dead which die in the Lord; yea saith the Spirit, for they rest from their labours, and their works do follow them.'

THE CONSTITUTION OF THE AMERICAN BAPTIST MISSIONARY UNION.

As the constitution of our own Baptist Missionary Society is likely to undergo discussion with a view to its amendment, it may be agreeable to many readers of the Baptist Magazine to have at hand the organization adopted by our American brethren when they remodelled their Missionary Association about three years ago. The history of the modifications it had undergone was given officially in a report presented last year in the following terms :—

"Twenty-seven years since, the Baptist General Convention was chartered. Of its founders many are now at rest The interval elapsed is the ordinary life-time of a generation. That period seems to many, perhaps, 'time whereof the memory of man runneth not to the contrary.' A course or system of that date is to some clothed with the authority of an antiquity immemorial and uncontrovertible. Yet were our fathers who founded that most honoured and useful body to return to our earth, and to resume the unfinished tasks they bequeathed us there, we see no reason to suppose that they would have framed it

1848, with the benefits of the experience of a quarter of a century, the same system which, comparatively inexperienced, they adopted in 1821. The convention was composed of delegates or representatives (for the constitution uses either term), made such by the payment, annually to be renewed, of one hundred dollars. These delegates represented either individuals, or churches, or associations, or voluntary societies, or state conventions of our churches. On the same platform, and with a vote alike weighty, stood the representative who but spoke for himself singly, and the representative who assumed to speak for the 20,000 or 70,000 baptists of an entire State. Would it not, in any other organization, have seemed strange representation, thus to give an equal influence to the solitary township elector, and to the senator who rose up in the name of an embodied State? Here at least was strange inequality. The objects of the convention, again, were multiform and ill-defined, if not illimitable. In the session of 1826, for instance, the body passed resolutions on home missions and on foreign, on the Sunday-school, and on the tract cause, on books, on the private character of agents, and on colleges. Was it strange that at the same session they found it necessary to protest by solemn resolution against the fears of baptists in the Western States, that the body might attempt to interfere with the independence of the churches? Could, however, such protests, or their own personal principles and rare excellencies of character, have saved the churches ultimately from the inevitable workings of the system? If all these objects came legitimately within their powers, and the appropriate field of their duties, they were virtually a denominational congress; and then a session of one week, or of two weeks even, was not sufficient for the wise and due despatch of their appropriate business. It became, however, a growing and a general conviction, in the body itself and in our churches, that this was not the proper employment of the convention, and that to local or specific agencies they might more wisely commit other objects, and concentrate their own cares and counsels on the single theme of foreign missions. In 1845 an amended constitution was conditionally adopted. In March, 1846, the legislatures of Pennsylvania and Massachusetts passed, on request of the convention, the acts altering their appellation to that of the American Baptist Missionary Union, and limiting their objects to the single, but in its singleness vast, field—the diffusion, by missions, of the gospel of Christ throughout that world of which he is the rightful and predicted Lord. In May of that year, the constitution thus already conditionally accepted, and by these statutes legally recognized, was adopted, unconditionally and definitively."

The constitution of the American Baptist Union then established and now in force is as follows:—

"OF THE UNION.

"This association shall be styled The American Baptist Missionary Union.

"The single object of this Union shall be to diffuse the knowledge of the religion of Jesus Christ, by means of missions, throughout the world.

"3. This Union shall be composed of life members. All the members of the Baptist General Convention who may be present at the adoption of this Constitution, shall be members for life of the Union. Other persons may be constituted life members by the payment, at one time, of not less than one hundred dollars.

"4. The Union shall meet annually on the third Thursday of May, or at such other time and at such place as it may appoint. At every such annual meeting the Union shall elect by ballot a President, two Vice-Presidents, a Recording Secretary, and one third of a Board of Managers.

"At a meeting to be held immediately after the adoption of this Constitution, the Union shall elect an entire Board of Managers, consisting of seventy-five persons, at least one third of whom shall not be ministers of the gospel. Said Board shall be elected in three equal classes, the first to go out of office at the first annual meeting; and thus, in regular succession, one-third of the Board shall go out of office at each annual meeting, and their places shall be supplied by a new election. In every case, the members whose term of service shall thus expire, shall be re-eligible.

"5. The President, or in his absence one of the Vice-Presidents, shall preside in all meetings of the Union.

"6. All the officers of the Union and its Board of Managers shall continue to discharge the duties assigned to them respectively, until superseded by a new election.

"7. Special meetings of the Union shall be called by the President, or, in case of his death or absence from the country, by either of the Vice-Presidents, upon application from the Board of Managers.

"OF THE BOARD OF MANAGERS.

"8. All members of the Union may attend the meetings of the Board of Managers, and deliberate on all questions, but members of the Board only shall vote.

"9. Immediately after the annual meeting of the Union, the Board of Managers shall meet and elect by ballot a Chairman, a Recording Secretary, an Executive Committee of nine, not more than five of whom shall be ministers of the gospel, as many Corresponding Secretaries as they may judge to be necessary, a Treasurer, and an Auditing Committee of two who shall not be ministers of the gospel. At this meeting the Board shall determine the salaries of the Corresponding Secretaries and Treasurer, and give such instructions to the Executive Committee as may be necessary to regulate their plans of action for the ensuing year. The Board shall also have power, whenever they think it necessary, to appoint an Assistant Treasurer, and to specify his duties and fix his compensation.

"10. The Board shall meet annually at such place as may have been appointed for the annual meeting of the Union, at least two days previous to such meeting, to hear the reports of the Executive Committee, the Treasurer and the Auditing Committee, and to review with care the proceedings of the past year, the result of which shall be submitted to the Union.

"11. Special meetings of the Board may be called by the Executive Committee, whenever, in their judgment, occasion may require. A printed notice of the time, place, and object or objects of such meetings, shall be sent, at least six weeks in anticipation, to every member of the Board.

"12. All officers appointed by the Board shall continue to discharge the duties assigned to them respectively, until superseded by a new election. At all meetings of the Board fifteen shall be a quorum for business.

"OF THE EXECUTIVE COMMITTEE.

"13. The Executive Committee shall hold its meetings at such times and places as they may appoint. A majority of the whole number shall be a quorum for business. The Corresponding Secretaries and Treasurer shall not be members of the Committee, but they shall attend its meetings, and communicate any information in their possession pertaining to their respective departments, and aid the Committee in its deliberations. The Committee shall have power to appoint its own Chairman and Recording Secretary, and to fill any vacancy that may occur in their own number.

"14. It shall be the duty of the Executive Committee to carry into effect all the orders of the Board of Managers; to designate, by advice of the Board, the places where missions shall be attempted, and to establish and superintend the same; to appoint, instruct, and direct all the missionaries of the Board, and to fix their compensation; to direct the Corresponding Secretaries and Treasurer in the discharge of their duties; to make all appropriations to be paid out of the treasury; to appoint agents for the collection of funds, and to prescribe their duties and arrange the compensation; and in general to perform all duties necessary to promote the object of the Union, provided the same be not contrary to this Constitution or the instructions of the Board of Managers.

"15. The Executive Committee shall present to the Board of Managers at its annual meeting a report containing a full account of their doings during the preceding year, of the condition and prospects of every mission and station, of their plans for the enlargement or contraction of their sphere of operations, and in general giving all such information as will enable the Board to decide correctly respecting the various subjects on which it is their duty as the agents of the Union, to form or express an opinion.

"16. The Executive Committee shall have power, by a vote of two-thirds of the whole number, to remove, for sufficient cause, any Corresponding Secretary, Treasurer, Auditing Committee, or Missionary, and to appoint

others in their places, being always responsible for such exercise of their power to the Board of Managers.

"17. In case of the death or resignation of a Corresponding Secretary, Treasurer, or member of the Auditing Committee, the Executive Committee shall have power to supply the vacancy until the next meeting of the Board of Managers.

"OF THE CORRESPONDING SECRETARIES.

"18. The Corresponding Secretaries shall conduct the correspondence of the Board and of the Executive Committee, excepting such as shall relate to the Treasurer's department, and perform such other duties as the Board or the Executive Committee may from time to time require. They shall preserve copies of all their official correspondence, which shall at all times be accessible to any member of the Board or of the Executive Committee.

"OF THE TREASURER.

"19. It shall be the duty of the Treasurer to take charge of all moneys and other property contributed to the Treasury of the Union, and to give receipts thereof; to keep safely all the moneys and funds of the Union, and all their evidences of property; to keep fair and accurate accounts of all moneys received and expended; to invest and deposit moneys, and make payments and remittances according to the directions of the Executive Committee; to exhibit his books, accounts, vouchers, and evidences of property, whenever required, to the Board or to the Executive and Auditing Committees; to make out an annual statement of receipts and payments, and of the condition of the permanent funds and other property, for the information of the Board of Managers; and to perform such other acts as may be necessary to the faithful discharge of the duties of his office.

"OF THE AUDITING COMMITTEE.

"20. The Auditing Committee shall not be members of the Executive Committee, but shall at any time, when requested, attend its meetings to give information respecting the state of the Treasury. It shall be their duty once a month to examine the books of the Treasurer, particularly and thoroughly, with all the vouchers and evidences of property thereto belonging. A certificate of the result of this examination shall be entered upon the books of the Treasurer, and a copy furnished to the Executive Committee to be entered upon their records. They shall also examine the annual statement of the Treasurer, and give a written certificate of the result to be entered upon the records of the Board of Managers.

"MISCELLANEOUS.

"21. The President, Vice-Presidents, and Recording Secretary of the Union, the members of the Board of Managers, the Executive Committee, the Corresponding Secretaries, the Treasurer, the Auditing Committee, and all missionaries employed by the Executive Committee, shall be members in good standing of regular baptist churches.

"22. All moneys contributed to the Treasury of the Union shall be expended at the discretion of the Executive Committee, except such as may be appropriated by the Board of Managers for the salaries of the Corresponding Secretaries and Treasurer; but moneys or other property given for specified objects shall be appropriated according to the will of the donors, provided such an application shall not be contrary to the provisions of this Constitution, or to the instructions of the Board of Managers, in which case they shall be returned to the donors or their lawful agents.

"23. The Union, the Board of Managers, and the Executive Committee, shall each have power to adopt such By-laws or Rules of Order as may be necessary for the government of their own proceedings, provided always that no such regulations shall contravene any part or principle of this Constitution.

"24. Alterations may be made in this Constitution only upon recommendation by the Board of Managers, and at an annual meeting of the Union, by a vote of two-thirds of the members present."

"The number of members now in the Missionary Union," says the Report for 1848, "constituted such by the payment of one hundred dollars each, is 1,458, of whom 661 have been made members by churches, 354 by associations, conventions, and missionary societies, and 425 by their own contributions or those of their friends. Of the whole number, 91 reside in Maine, 50 in New Hampshire, 33 in Vermont, 325 in Massachusetts, 75 in Rhode Island, 67 in Connecticut, 414 in New York, 50 in New Jersey, 9 in Delaware, 143 in Pennsylvania, 85 in Ohio, 9 in Indiana, 9 in Illinois, 21 in Michigan,

3 in Wisconsin, 2 in Iowa, 18 in States not embraced in the home field of the Union, and 43 in other countries, nearly all of whom are our missionaries."

A modification of the third article—that defining the terms of membership—is now under consideration. The quarterly publication entitled, "The Christian Review," published at Boston, March, 1849, contains an article on the Report of 1848, which elucidates the present position of the question.

"Among the questions that thus came under discussion, the first was a report of the committee appointed last year on the alteration of the third article of the constitution. This report, through the chairman, Dr. Williams of New York, is an able document, nicely balancing the arguments urged in favour of and against such alteration; stating clearly the difficulties that embarrass the question, and the principles on which its decision must be based; inquiring how far the feeling in favour of such change existed, and finally suggesting the conclusion at which they had arrived. That was to refer the subject directly to the members of the Union, addressing a circular to each in connexion with this report, inquiring whether he is in favour of the following modification of said third article, 'That on the payment of not less than fifty dollars, any church or religious body or individual shall be allowed to appoint an annual member, who shall enjoy for the year all the privileges of a life member. This document is before the public, yet on account of the importance of the subject and the interest it is exciting, a brief review of the positions assumed by the committee as the basis of their decision, may be desirable. The committee look upon the baptist church in one aspect as a pure democracy, none being brought into its membership except by their own act, and all possessing in it equal rights and privileges; in another as an autocracy in which Jesus Christ is an uncontrolled sovereign and the only legislator, sufficient, infallible, and eternal.' This latter relation of the church to Jesus Christ as its head, is incompatible with the existence of any legislative body in the church or created by the confederation of the churches. Hence representation in the strict sense (the representative carrying with him the authority of the church, and his acts being in turn binding upon the church, or in other words investing him with legislative power), is incompatible with our principles as baptists, is unwarranted and anti-christian, inasmuch as it legislates itself into Christ's seat, and assumes the authority to revise his statute book and to enslave his freedmen. But they regard the church as competent to employ for administrative purposes a voluntary organization, to execute its plans for the evangelization of the world. The Missionary Union they regard in this light, as a mere fiscal agent employed by the churches, or individuals of the churches, to collect and transmit their benefactions, but having no authority over the churches, either at home or those planted in foreign lands.

"It cannot, without a violation of first principles, be based on the principle of representation (strictly speaking), it cannot, in fine, be an ecclesiastical organization, invested by the churches with legislative authority. They, therefore, make the recommendation to which we have already alluded, guarding it, however, by the distinct disavowal of the principle of representation in the popular and full sense of the term. The annual member thus appointed is to be the delegate of the church, not its representative invested with ecclesiastical authority to act in its stead. Such in brief are the principles laid down in

rt. We believe they are sound principles; and the discussion cited, we think, fails to shake idation upon which they are Brethren taking the opposite and contending that the church uted by Christ possessed all the it needs to carry forward the f the world's evangelization, vocated a missionary organiza- wing out of the churches and d of its representatives, charg- a distinct commission to fulfil, ich their authority ceases. But stion still returns, Is this an tical or is it a voluntary organ-

If it is an ecclesiastical tion, it has a divine warrant ne authority, otherwise it is an of the prerogatives of Christ rights of his church. But where cripture warrant for any such tical organization? We wish to have it pointed out. If not, we must conclude that it is but a voluntary society after all, created by the churches or individuals composing them for a specific purpose. And it still remains an open question, which is the most expedient form of organization—that on the basis of life membership or of delegation from the churches? This, in our estimation, is the real question at issue. That any number of churches or of individuals contributing to the cause of missions, are competent to create a fiscal agency through which to transmit their funds to the destined object, we think admits of no doubt. But by what means it can be done most equitably, most safely, and most efficiently, admits of a difference of opinion. Each of the proposed ways has its advantages and its difficulties and dangers. We hope the discussion will elicit truth and direct to the best means of securing this object."

BETTER TIMES.

BY THE REV. J. M. CRAMP, D.D.

are coming. Better times are

We do not refer to worldly , such as agriculture, manufac- ade, and commerce; though we with regard to all these, that provements are yet to be made, at good times will follow the hment of the principle of uni- rotherhood. Our reference is to piritual.

is a precious promise in Isaiah "And the rebuke of his people e take away from off all the

We consider this promise as ble to the true church of God, l at Jerusalem, and afterwards d to all nations.

uke" is disgrace, reproach. The s of the Lord have endured it he beginning. But it was "no strange thing that happened unto them." The Saviour had foretold that "all manner of evil" should be spoken against them, and it came to pass. Jews and gentiles agreed in treating them as "the filth of the earth and the offscouring of all things." In the early ages, the greatest opprobrium was attached to the profession of Christianity, and its friends were subjected to accusations of the vilest kind.

Then followed wealth and power, relaxed morality, and extensive will-worship. Spiritually-minded men protested. They pleaded for the "old paths," but their pleas were urged in vain. They claimed the right of choosing and acting for themselves, and withdrew from fellowship with corruption. For this they were called schis-

matics and heretics, and the worst epithets by which contempt and scorn have been indicated, were employed by their opponents in order to expose them to public indignation. Jerome set the example in his writings against Vigilantius, which abound in filthy invective unfit to be repeated; inferior men sheltered themselves under the authority of his name, and for a thousand years and more the advocates of scriptural godliness met with perpetual rebuke from an ungrateful world and a paganized church. Nor must it be forgotten, that the superstitious follies of the middle ages were identified with Christianity. Men were told that what they saw and heard was religion; it was all the religion they knew, and they could not help despising it, as unworthy of God and unfit for man. They were right in the inference, but wrong in the application. What they despised was not Christianity—the reproach was therefore essentially unjust.

To a considerable extent the reproach has been removed. Nevertheless, much still remains. There is a very general assumption of the Christian name by men who believe not the truth, and that is a reproach. There is much reliance on power, and law, and high patronage,—and that is a reproach. There is intolerance — the requirement of uniformity—the denunciation of all who do not come up to some human standard,—and that is a reproach. There is disunion, the spirit of the sect dividing those who agree in the essentials of the gospel,—and that is a reproach. There is apathy, a state of feeling sadly disproportioned to the claims of divine love and the attractions of immortality,—and that is a reproach. There is unfruitfulness, and languid energy, and, consequently, very limited success,—all this is a reproach. The sons of Zion may often exclaim, "We have not wrought deliverance in the earth."

God has promised to take away t rebuke. He will keep his word. W do not know in what manner it will done, whether in a gradual or a sudd way, whether by extraordinary even or in the ordinary course of proceed Probably it will be accomplished acting on the church—by a mighty a general outpouring of the Spirit, pr ducing a glorious revival of godlines Then will men turn from tradition truth, from the form of piety to t power; the church will be purified, a restored to its original constitution a order; a holy influence will be exerte both by individuals and communities all who love the same Saviour will lo one another, and give practical proof it, and the result will be, that religio will become honourable, and good me will be respected and revered—deser edly so. The rebuke will be taken off

We have said that there has be already a partial fulfilment. It too place at the Reformation; and, sinc then, in the advancement of religio within the last hundred years. Wha ever reason we have to lament existin deficiencies and evils, we think it mu be proved that Christianity has now higher place in the esteem of mankin in the countries called Christian, tha it ever had, and that in other lands is gaining ground in all directions.

It may be objected, that on th continent of Europe there is an im mense amount of neology, infidelity and even atheism, and that, consequen ly, ruinous influences must be at work This is true, but it is also true that th recent changes in that part of th world have operated and are operatin most beneficially for Christianity. Ital asks for the bible, Austria admits th colporteur, the missionary, and th tract distributor; the servants of Go may now range at will in countries tha were once closed against the truth, an speak freely on religion without fea

nd the friends of evangelical piety, roused and encouraged, are bestirring hemselves with vigorous zeal for the nlightenment of their countrymen and he revival of the good work.

We say, then, that better times are oming. Not in Europe only but in any parts of the heathen world, are he messengers of the truth hailed with earty welcome, and the increase of heir number urgently demanded. Men re beginning to see and confess that ible godliness carries blessings in its rain. It spreads knowledge, creates iterature, promotes civilization, crowns ife with bliss, soothes sorrow, pre-ares for death, and educates for ternity.

These convictions are strengthened by the avowals of the learned and cientific. The time was when they ooked coolly on Christianity, and many of them opposed it. A change has ome over them. Some of the best publications of the day have been prepared for the purpose of illustrating the harmony between true science and true religion. The explorers into antiquity find confirmations of the bible at every step.

Is it not delightful, too, to observe the steady progress of just views respecting religion? Has there been a period like the present since the Saviour ascended to glory, for the prevalence of sound thought on this subject? Do not those who think at all upon it admit that true godliness is a heart affair, that every proceeding connected with it must be voluntary, that the bible appeals to individual man, and that freedom of thought and action is all men's birthright?

Those who think alike on these points—and their number is daily increasing—are entering into holy combinations, and acting together for the good of their race. Christ's prayer for the union of his people is receiving its answer.

Zion is to be exalted. And God will do it. He will "take away the rebuke." Armies and fleets are not wanted, nor streaming banners, nor courtly splendour, nor hoarded wealth. "Not by might, nor by power; but by my Spirit, saith the Lord of hosts."

Better times! Let us rejoice in the prospect. Take but one view of it. When the "rebuke" is taken away Christianity will be seen in its own light, and just as it is. That will be a blessed change. Now, we spend much time in studying things in regard to which we differ; then, the servants of the Lord will live for the truth, searching into it and manifesting it. The shining glory of the gospel will not be obscured by dark disputes or gloomy follies. "In thy light shall we see light."

Better times! Let us prepare for the enjoyment. How? By diligent, impartial study of the bible, not taking truths on trust, but examining for ourselves, not with a design to justify the customs of our churches, but to ascertain the rule of the Lord; by observance of the peculiar wants of the age, that Christian effort may be appropriately diversified; by readiness to engage in all philanthropic and holy enterprizes, whatever may be their demands upon us; by resolute abandonment of the causes of reproach, and return to the principles and habits of primitive Christianity; by strong faith, patient waiting, and fervent prayer.

Let Christians be Christians, act as Christians, spend and be spent for Christ's sake, believe, love, and labour, with "one heart and one soul." Then better times will soon come. Are they not just at hand? The day is dawning. "Arise, shine; thy light is come, and the glory of the Lord is risen upon thee."

PROVOCATION TO LOVE.

BY THE REV. THOMAS SWAN.

CHRISTIANS are exhorted to "consider one another, to provoke unto love." In the world there is a rivalry and emulation, leading to envy, malice, and all uncharitableness, which is forbidden in the divine word, and which is highly improper and unbecoming in professing Christians, of which, above all things, they should beware, as most injurious to the soul and dishonouring to the Saviour. The passage just quoted urges a different kind of provocation, which is a holy excitement or stimulus, a provoking, not to envy, or strife, or malice, but to love.

Think on love. What may be compared to this? In itself it is noble and glorious—of all the graces it is the first—and when all the rest fail it will remain and flourish for ever. "Now abideth faith, hope, charity — these three; but the greatest of these is charity." Nothing can be compared to love, without which all else is in vain. It elevates and beautifies the soul, gives the highest finish to the finest character, expands the mind, so that the Christian embraces the world; it perfects man's nature. And yet in the best Christian it is the mere copy or imitation of that infinite love of God in the gift of his Son, which saves a world from destruction. Love renders sinful man like to God, assimilates him to the divine image, conforms him to the Son of God, whose love was strong as death, and which induced him to offer himself a sacrifice for the guilty, in dying on the accursed tree. Love makes us like the angels, those lovely beings, among whom there is no strife, except as to which shall serve the Lord with most activity and ardour. How loving and kind are those interesting beings in serving us! with what benignity and delight do they minister to the heirs of salvation! In love there is a beauty that captivates, a majesty that impresses every heart. Its power none can withstand. In the production of great results it is mighty. Even its semblance in common courtesy and politeness, in grace or serenity of manner, has an influence in ameliorating society, in sweetening intercourse between man and man. But, in truth, that love which reigns in the true Christian is the only quality worthy of admiration, without which what are even the most splendid talents, which may impart the fatal power, and often do, of effecting mighty mischief in the church and the world? Great talents without love only make men Satanic fiends in human form, and, through their venomous productions in speech and writing, curses on the earth. Some men of genius are mere infernal incarnations. But Christian love blesses the world, feels for its ills, alleviates its miseries, mitigates its sorrows, and will at last fill it with truth and righteousness. In the world's latter age love will reign triumphant, and before its benign power every existing form of evil will disappear.

Miserable is the condition of that heart which is without love—dark, cold, narrow, contracted, having no delight in that which is good or holy, that which is excellent, generous, great, or noble; never devising liberal things; rejoicing in iniquity, not in the truth; turning with disgust and aversion from scenes of happiness, and delighting to brood on revolting and miserable objects. This is the curse of every unregenerate heart—a want of love, and what will hell be but the eternal incapability of loving?

But Christians are happily born from

above. The native enmity of their hearts is destroyed, and they are now blessed with love—the "love of God shed abroad in their hearts by the Holy Spirit which is given unto them." Supremely now do they love him who alone is worthy of the affection of their souls; his character, his law, his word, his ways, his people. Under the dominion of love they now live, which is a blessed state. Loving Him who first loved them, they love all his disciples, of every name, who resemble him. Nor can malice be cherished in their loving hearts—that fire of hell cannot burn there, for ever it is put out, nor will the powers of hell be able to rekindle it.

But it is the duty of Christians to "provoke" or excite "one another to love," which they may best do by showing an affectionate disposition, a loving, kind spirit in their mutual intercourse. Example is better than precept. Actions speak louder than words. This kind of provocation—that of example, will prove resistless. Cold, dry precepts on the subject, from whatever quarter, will effect but little. Men may talk much of love, and show but little to a brother in distress; just as they may talk eloquently about humility, while little discernment can perceive they are the victims of arrogance and pride. But when precepts on this subject come recommended by example they will be all-powerful; when it is seen that Christians are living in the love of God, that they are acting a humble, kind, benignant part to others, and particularly to those with whom they are more immediately connected in church fellowship or otherwise; that their love is not in "word only, or in tongue, but in deed and in truth;" and that it leads to sacrifices of various kinds, in such cases precepts on the subject will come with power, and the taught will be ambitious to emulate their teachers.

It is then, in a word, the duty of Christians to provoke each other to love, by example and conduct, entreaty and exhortation, by being "kindly affectioned one to another, with brotherly love, in honour preferring one another," by "following the things that make for peace, and things whereby one may edify another," by repressing all angry feelings, guarding the first sparks of strife lest they should kindle into a flame, in every way endeavouring to increase love among brethren, and in order to this, as far as possible, removing all obstructions and stumbling-blocks out of the way.

Birmingham, May 2, 1849.

THE NEW TESTAMENT USE OF THE WORDS SCRIPTURE AND BAPTISM.

The late Dr. Chalmers, in that part of his "Institutes of Theology" which treats of the Evidences of Christianity, makes the following observations:—

"There is one remark of the utmost importance that you should attend to and appreciate, as you will find in it a most unequivocal proof of the veneration and confidence in which the books of the New Testament were held from the very first, and throughout all the succeeding ages of Christian antiquity. What I mean is the appropriate and special designation given by the Jews, in the days of the Saviour, to their scriptures, and which designation from the very outset was also given to the Christian scriptures—from the moment they were published, or at least from the moment they were known to have come forth either from the hands or under the sanction of the apostles. You are aware that what originally was the common designation, expressive of all

the individuals of a particular class when once applied, and more especially with the definite article, to some one select and peculiar individual of that class, comes at length to be restricted to that individual, and applied to none others of the genus to which it belongs. Take baptism for an example. It signifies generally an immersion of whatever kind, and done on whatever occasion. But when this name was employed to designate the great initiatory rite of the Christian religion, and more especially when the habit was firmly established of speaking of this rite as ὁ βαπτισμος, this term, however wide and various the application of it may have previously been, never suggested the idea of any other dipping than that which took place at the ministration of this sacrament. The same thing applies to the word γραφαι, which originally denoted writings — any writings — and might have been applied indiscriminately to all the products of human authorship. But this term was at length employed to designate certain writings which were reputed to be of divine authorship; and after the fashion became common, more particularly with the prefixing of the definite article, so that the αι γραφαι were spoken of — no one, whether speaker or hearer, ever understood the term in any other sense than the collection of writings held among the Jews to be sacred, and of divine inspiration. There is nothing to surprise one in this; for what is βιβλος but a book? or the Greek name applied at the first to all books, but afterwards restricted to the sacred volume which was denominated ὁ βιβλος; and which men no more confounded with other books than we of the present day would confound the bible, or have our attention carried off by this title from that one book to any other in the whole range of authorship. The same observation is true of the scriptures, which word in its generic and original sense means the writings, but which is now applied in a sense altogether select and discriminative to the sacred writings alone. And thus you will understand that αι γραφαι in those days formed just as special and distinguishing a title for the Old Testament as the Bible or the Scriptures do now-a-days for the whole collection, embracing both the Old and the New Testament. Mark xv. 28; John x. 35; Rom. iv. 3; Matt. xxi. 42; Acts xvii. 2; Rom. xv. 4; 2 Tim. iii. 16."

THE FUTURE REST.

BY MARY ELIZA LESLIE.

"There remaineth, therefore, a rest for the people of God."

THERE'S a rest prepared for the people of God,
When the weary journey of life they have trod:
There's a home awaiting the homeless on high,
A glorious dwelling beyond the sky,
Where no tear is shed, and no sigh is heaved,
Nor can there be found a heart that is grieved:
And no graveyards there meet the spirit's view,
And unknown are the robes of the midnight hue.

The homes upon earth, though sweet they may be,
Are oftentimes filled with misery,
For the ruthless spoiler's unsparing hand,
Takes one and another from the loving band,
And our hearts are filled with the deepest woe,
As we see their places empty below;
And then do we long for our home on high,
Where no partings occur, and no loved ones die.

There's a sabbath in store for the saints above,
A sabbath of joy, of peace, and of love;
And sin shall not break that sweet sabbath's rest,
And no heart shall be there with grief oppressed,
But the loved shall walk by the crystal streams,
And gaze on the glory which from Him beams,
And tell to each other his wondrous love,
Which saved them from hell, and brought them above.

Our sabbaths on earth are bedimmed with tears,
With perplexing doubts, and distressing fears;
But should they prove a day of delight,
And our love be warm, and our hope be bright,
And mounting on Faith's eagle-wings we rise
To our happy home—our home in the skies,
Then with quickened steps hastens on the night,
And ends the day of such hallowed delight.

CHRONOLOGICAL PAGE FOR JULY, 1849.

		RISES & SETS.	FAMILY BIBLE READING.	MEMORANDA.
	Ld	3 49	Psalms.	Sunday School Union Lessons,
		8 17	Psalms.	Luke vii. 1—17, 1 Kings xix.
	M	3 49	1 Samuel xxix., xxx. 1—25.	Moon sets, 1 min. past 2, morning.
		8 17	Ephesians iv.	Moon rises, 26 min. past 5.
	Tu	3 50	1 Sam. xxxi., 2 Sam. i.	1845, Dr. Yates died, æt. 52.
		8 17	Ephesians v.	Baptist Irish Committee, 6, evening.
	W	3 51	2 Samuel ii., iii. 1.	Venus splendid in the east every clear morn.
		8 16	Ephesians vi.	Moon rises, 13 min. past 7.
	Th	3 52	2 Samuel iii. 17—19, iv.	1816, A. Austin (Fetter Lane) died, æt. 67.
		8 16	Philippians i.	Full Moon, 29 min. past 1, afternoon.
	F	3 53	2 Samuel v., vi. 1—11.	1553, Edward VI. died, aged 16.
		8 15	Philippians ii.	Moon rises, 41 min. past 8, evening.
	S	3 54	2 Samuel vi. 12—23, vii.	1307, Edward I. died, aged 67.
		8 15	Philippians iii.	Moon rises, 15 min. past 9, evening.
	Ld	3 55	Psalms.	Sunday School Union Lessons,
		8 14	Psalms.	Matthew xi., Isaiah xlii.
	M	3 56	2 Samuel xv.	Moon sets, 54 min. past 7, morning.
		8 14	Philippians iv.	Moon rises, 13 min. past 10, evening.
	Tu	3 57	2 Sam. xvi. 5—14, xvii. 1—22.	Moon sets, 2 m. past 9, morning.
		8 13	Colossians i.	Moon rises, 40 min. past 10, night.
	W	3 58	2 Sam. xvii. 23—29, xviii. 1—18.	Moon sets, 13 min. past 10, morning.
		8 13	Colossians ii.	London Association meets at Chelsea.
	Th	3 59	2 Sam. xviii. 19—33, xix. 1—23.	Special Meeting of Bap. Miss. Committee.
		8 12	Colossians iii.	100, B.C., Julius Cæsar born.
	F	4 0	2 Sam. xix. 31—43, xx. 1—22.	Moon's last quarter, 8 min. past 7, morning.
		8 11	Colossians iv.	Moon rises, 28 min. past 11, evening.
	S	4 1	1 Chronicles xxi., xxii. 1—4.	1789, Bastile at Paris destroyed.
		8 10	Philemon.	Clock after sun, 5 minutes, 28 seconds.
	Ld	4 2	Psalms.	Sunday School Union Lessons,
		8 9	Psalms.	Luke vii. 36—50, 2 Chronicles xxxiii.
	M	4 3	1 Kings i. 5—53.	Moon rises, 3 min. past 1, morning.
		8 8	Hebrews i.	1546, Anne Askew martyred.
	Tu	4 4	1 Chronicles xxii. 5—19.	Moon rises, 46 min. past 1, morning.
		8 7	Hebrews ii.	Baptist Home Mission Committee at 6.
	W	4 5	1 Chronicles xxviii.	Moon rises, 40 min. past 2, morning.
		8 6	Hebrews iii.	1704, Benjamin Keach died, æt. 64.
	Th	4 6	1 Chronicles xxix.	New Moon, 15 min. past 9, night.
		8 5	Hebrews iv.	1784, Dr. Andrew Gifford (Eagle St.) died.
	F	4 8	1 Kings iii.	1838, G. Barclay (Kilwinning) d. aged 74.
		8 4	Hebrews v.	Proprietors of Baptist Magazine meet.
	S	4 9	1 Kings iv. 20—34, v.	Moon rises, 9 min. past 6, morning.
		8 3	Hebrews vi.	Moon sets, 55 min. past 8, evening.
	Ld	4 10	Psalms.	S. S. U., Luke xi. 29—54, Isaiah lviii.
		8 2	Psalms.	1841, John Dyer died, aged 57.
	M	4 11	1 Kings vii. 48—51, viii. 1—21.	Moon rises, 40 min. p. 10, morning.
		8 0	Hebrews vii.	Moon sets, 52 min. past 9, evening.
4	Tu	4 13	1 Kings viii. 22—66.	1792, John Colet Ryland died, æt. 69.
		7 58	Hebrews viii.	Moon sets, 19 min. past 10, night.
5	W	4 14	1 Kings ix. 1—19.	1817, Dr. Fawcett (Hebden Bridge) d. 78.
		7 56	Hebrews ix. 1—14.	Moon sets, 42 min. past 10, night.
6	Th	4 16	1 Kings xi.	Moon rises, 6 min. past 12, afternoon.
		7 54	Hebrews ix. 15—28.	Moon sets, 9 m. past 11, night.
7	F	4 17	Proverbs i.	Moon's first quarter, 25 min. bef. 1, morning.
		7 53	Hebrews x. 1—18.	Moon sets, 31 m. past 11, night.
8	S	4 19	Proverbs ii., iii.	1823, James Hinton (Oxford) died.
		7 51	Hebrews x. 19—39.	Moon sets at midnight.
9	Ld	4 21	Psalms.	Sunday School Union Lessons,
		7 50	Psalms.	Luke xii. 13—31.
0	M	4 22	Proverbs iv., v.	Moon sets, 33 m. past 12, morning.
		7 49	Hebrews xi. 1—19.	Moon rises, 15 min. past 4, afternoon.
1	Tu	4 24	Proverbs vi.	Moon sets, 12 min. past 1, morning.
		7 47	Hebrews xi. 20—40.	Quarterly Meeting of Baptist Board.

REVIEWS.

First Report of the Commissioners appointed to inquire into the state and operation of the Law of Marriage, as relating to the prohibited degrees of affinity, and to Marriages solemnized abroad or in the British Colonies; with Minutes of Evidence, Appendix, and Index. Presented to both Houses of Parliament by command of Her Majesty. Folio, pp. xl., 166.

An Examination of the Rev. John Keble's Tract against Profane Dealing with Holy Matrimony, in regard of a Man and his Wife's Sister. By an English Churchman. London: Houlston and Stoneman, 8vo. pp. 31.

Few subjects can be of greater or more urgent importance, either to society at large, or to the churches of Christ in particular, than that which we are about to introduce to (we hope) the serious attention of our readers.

Marriage may be regarded as a great social fact, as the greatest of all the facts, indeed, which enter into the constitution of that much greater fact, human society itself. As the relation constituted by it, and the issues arising out of it, always require the general guardianship, and occasionally demand the specific interposition of society itself, or (which is the same thing) of human law, so it is of course necessary that the fact of marriage should, in each case, consist, at least in part, of a procedure cognizable and recognized by society, that is, by the law. The law of marriage, consequently, in every form of society, and in every country, or the law as it affects the celebration of marriage, in any portion of human society, must be to that portion of society of the utmost possible importance. It has to *deal with the tenderest affections and the dearest private interests*,—with the strongest and most imperious passions of our nature, and with public morals and the common welfare in their most momentous aspects; and it cannot but be of the highest concern to the community that it should wholly correspond to the law of nature, and to the law of God.

This, however, is not all. The law of marriage itself, whatever in any given case it may be, becomes in process of time the basis on which national habits, that is, prevailing opinions and usages, are formed; so that an alteration of it of a restrictive kind, or one narrowing the liberty which has been for a long period enjoyed, is an extremely delicate and difficult operation. Not that it is difficult to make a law on this subject, whether wise or foolish; what we mean is, that it is difficult in the case supposed to make a law which shall be obeyed, or which shall carry with it the public feeling. Formed by a long-continued process, and formed under the sanction of law itself, the old habit will in all probability be more potent than the new law; and thus the law, inoperative for its professed end, will be in fact productive of other results, and results of a kind not inconvenient merely, but disastrous. It is clear, therefore, that no restrictive change in the law of marriage ought to be made, without a strong ground of reason on the one hand, and a deliberate and patient appeal to the public sentiment on the other.

To come now, from the principles which we have thus laid down, to the facts to which they relate.

In the year 1835 a restrictive alteration was made in the marriage law of England, in the most abrupt and unex-

sidérate manner. It related to a case of very frequent occurrence in all classes of the community, from the lowest to the highest, the marriage of a widower to the sister of his deceased wife; a marriage which, by the second clause of 5 and 6 Will. IV., c. 54, is, in general terms, declared to be "absolutely null and void, to all intents and purposes whatsoever." To say nothing now of the question whether this law stands on any strong ground of right, this may be asserted with confidence, that it was enacted with great precipitancy, and without any proper regard to the sentiments of the community. No parliamentary committee sat upon the question, no royal commission investigated it, no circulars were dispatched to learn the opinions of distinguished men in the several departments of society. The enactment took the public generally by surprise. The interference with the national habit was abrupt and violent, and it has proved, as might have been anticipated, both ineffectual and mischievous. Within a few years it was found, not only to have created a large amount of personal uneasiness and distress, but to have produced a most pernicious effect on domestic interests and public morals; so much so that the government found it necessary to interpose. In the year 1847, upon an address from the Commons, Her Majesty was pleased to appoint a Commission, consisting of the Bishop of Lichfield, Mr. Stuart Wortley, Dr. Lushington, Mr. A. R. Blake, Sir R. V. Williams, and Mr. Andrew Rutherfurd, to inquire and report upon the subject. The first report of these Commissioners was laid before parliament during the session of 1848, and is the first paper named at the head of this article. In this report the Commissioners say very properly, that it was to them "*an object of great importance to ascertain, as far as was practicable,* the effect of the statute of the 5 and 6 William IV.;" and they make under this head the following statement:—

"Towards the close of the year 1846, a limited inquiry was instituted, at the instigation and expense of some private individuals interested in this question, for the purpose of ascertaining to what extent the act of 1835 had been infringed, and whether any hardships were inflicted by the operation of that act, to such an extent as would warrant an application to parliament for an alteration of the law. In stating the result of this inquiry, as it has been proved before us, we feel bound to observe that, although made at the instance of interested parties, it appears to have been conducted by gentlemen of intelligence, station, and character, and with discretion, as well as with perfect integrity and good faith. The inquiry was limited to a period less than three months, and to a comparatively small portion of England alone: but five districts were selected with impartiality and discrimination, as likely to afford a test of the probable operation of the law throughout the kingdom. The districts consisted, 1st. Of some of the manufacturing portions of Lancashire and Yorkshire. 2nd. Norfolk and Suffolk, and parts of Lincolnshire and Essex. 3rd. Parts of Warwickshire and Staffordshire, including Birmingham and the Potteries. 4th. Parts of Hampshire, Dorsetshire, and Devonshire, including Portsmouth, Southampton, Winchester, Dorchester, Plymouth, and Exeter. And 5th. The towns of Bristol, Bath, and Cheltenham, and their immediate vicinities. Besides these districts, an inquiry was also commenced within the limits of the metropolis, but was not prosecuted to any extent, in consequence of the difficulty of obtaining information in so mixed and numerous a population, without any legal authority to require it.

"The summary of information thus obtained may be stated as follows, viz.:—Of marriages ascertained to have taken place in the districts alluded to, between parties within the prohibited degrees, 1364 have been contracted since Lord Lyndhurst's Act; and of these, upwards of nine-tenths have been contracted with a deceased wife's sister. There were discovered, in the course of this inquiry, eighty-eight cases only in which the act had prevented an intended marriage; and, of these eighty-eight cases, thirty-two are stated to have resulted in open cohabitation, without the sanction of any form or ceremony.

"Of the marriages thus ascertained to have been contracted, very few were between persons in the poorer classes. For though we have

reason to conclude that such marriages are at least as frequent in those classes as in any other, and perhaps even much more so, the condition and circumstances of the parties render their affinity less observed, and, consequently, difficult to be traced without more elaborate investigation. On the other hand, among the parties contracting these marriages since, as well as before, the act of 1835, there are found to be many persons of station and property, and of unimpeachable character, and religious habits.

"We forbear to make any calculation deduced from this inquiry, limited in time and extent as it necessarily was, as to the number of marriages within the same degrees which have probably been contracted since 1835, and down to the present time, throughout the whole of England and Ireland; but it is probable that they would bear a proportion to those ascertained in the districts already referred to.

"We cannot avoid the conclusion that the statute 5 and 6 Will. IV., c. 54, has failed to attain the object sought to be effected by its prospective enactments. It has not prevented marriage with the sister or niece of a deceased wife from taking place in numerous instances; whether more or less numerous than before the passing of the statute, we have not, as was before observed, sufficient data to enable us to form an opinion. But, without reference to any comparison of this description, the number of those marriages is so great as to justify us in saying, that the provisions of that statute, rendering them null and void, have not generally deterred parties from forming such connexions.

"No doubt this is a great and continually increasing evil. On a low computation, such marriages must amount to thousands; but from the nature of the connexion, and the secrecy which often attaches to it, their number cannot be accurately ascertained."—pp. viii., ix.

Of such a state of things the commissioners justly say, "the evil is great." And we are sure we may add, that it will prove itself an evil ever augmenting, and wholly irremovable, except by a second alteration of the law, declaring the marriages in question to be valid. The Commissioners themselves are so strongly of this opinion, that, in the conclusion of their report, they speak *in the following* terms:—

"*On a review* of the subject, in all these its *different bearings* and effects, we are constrained, not only to express our belief that the statute 5 and 6 Will. IV., has failed to attain its object, but also to express our doubt, whether any measure of a prohibitory character would be effectual. These marriages will take place when a concurrence of circumstances give rise to mutual attachment: they are not dependent on legislation."—p. xii.

In pursuance of this report, Mr. Stuart Wortley has brought into parliament, during the present session, a bill "to amend and alter" the act complained of, which was, after much discussion, and after much lamentable delay, read a second time on the 21st of June. During the earlier part of the session, hope had been entertained that the passage of the bill through the upper house also might have been effected this year; but at this late period of the session this is hardly to be expected. We are more sorry to hear an apprehension expressed in quarters usually well informed, that, while the bill may be reckoned safe in the Commons, there is too much probability of not merely a strong, but a prevailing opposition to it in the Lords. We shall be sincerely grieved if this apprehension should be realized; and we think the most strenuous exertions ought to be made by the community at large, and by dissenting bodies and churches in particular, to avert such an issue. We say dissenting bodies and churches in particular; for, interesting as the matter is to society generally, it is especially so to the churches, since the present law cannot fail to give rise to a case of discipline of an extremely delicate and embarrassing kind, from the certain perplexities and too probable mischiefs of which no church can reckon upon exemption for a single year, or a single month. It appears to us, that nothing could better become the churches at large than an expression of their sentiments to the legislature on this important subject; and the more

especially, because the most influential opposition to Mr. Wortley's bill within the church of England is based on a religious ground. The present session of parliament, indeed, is too far advanced to allow of any general effort of petitioning; but opportunity will, we hope, be afforded for it, if necessary, in the next. We say, if necessary, because we are confident that the matter cannot be permitted to rest where it is. The community is deeply aggrieved, and the grievance must be redressed. It can be only a question of time. The restriction may be maintained until the evil, already so portentous, shall have become more frightful; but no government can be content to see it augment without limit. Such an evil must, in the end, work its own cure; but it will be unspeakably better, on all accounts, to apply the necessary remedy without waiting for so deplorable a process.

We have said nothing in the present article of the arguments which have been adduced on the different sides of the question involved, because our object has been rather to make our readers acquainted with the facts, and to awaken their interest in the general subject. That our own judgment is fully made up must be sufficiently apparent from the tone of our remarks, and we must take credit with our readers for not having come to our conclusion without deliberation. They are probably aware that a running controversy has been for some time kept up on the subject by various writers, and by means of numerous pamphlets. Should they wish to make themselves acquainted with the arguments generally adopted, they cannot do better than procure the second publication named at the head of this article; a pamphlet in which the anonymous author does ample justice to the "uncandid statements, one-sided arguments, and distorted facts," brought forward by Mr. Keble, and administers a very useful hint to Dr. Pusey. For a larger acquaintance with the subject, we would recommend a study of the Report of the royal commissioners itself (like all parliamentary papers, very cheap), with the copious and interesting evidence annexed. There will be found among the Minutes, the judicious testimony of our more immediate friend, Dr. Cox, and an excellent paper from the pen of Mr. Binney, together with evidence derived from distinguished men of all persuasions, Jewish, catholic, and protestant.

BRIEF NOTICES.

The Genius of Italy: being Sketches of Italian Life, Literature, and Religion. By Rev. ROBERT TURNBULL, *author of "The Genius of Scotland," &c.* London: David Bogue, Fleet Street, 1849. 8vo., pp. 332.

This is neither a tour in Italy, nor a history of Italy, nor a dissertation on Italian politics; but it contains, with many things pertinent to each of these, information *of various kinds, blended together in a lively and interesting style. The literature of Italy is prominently* brought forward, and illustrated by biographical notices of Ariosto, Tasso, Dante, Silvio Pellico, and others, with extracts from their writings. Another prominent topic is the state of the popedom, under the last and the present pontiffs, coming down to the time of the expulsion of Pius the Ninth from Rome last November. On these and kindred subjects the author has looked, during a visit to Italy, with the eye of a Christian minister habituated to the civil and religious institutions of America, and earnestly desiring the peace of Europe.

The publication takes place very seasonably, and we can assure our friends that they will derive from its perusal much instruction and pleasure. It is quite the right book for a Reading Society.

The Christian Minister Pourtrayed, or a Brief Memorial of the Rev. Eliel Davis of St. Ives, with a Funeral Discourse, containing Sketches of his Character, preached April 15th, 1849, at Union Chapel, Huntingdon. By JAMES HENRY MILLARD, B.A. London: 18mo., pp. 27. Price 6d.

The very estimable minister to whose bereaved widow any pecuniary profits arising from this small publication will be devoted was born at Folkstone in Kent, on the 5th of June, 1803. After acquiring habits of usefulness in connexion with the church at Eagle Street, he spent some time in study at Stepney College, and then became pastor of churches at Newport in the Isle of Wight, at Lambeth, and finally at St. Ives. The extreme suddenness of his death, and the largeness of his bereaved family, have naturally excited an interest in him which these pages will both gratify and deepen. In sending them forth, Mr. Millard has discharged the duties of friendship in a manner at once honourable to himself and to his deceased brother.

The Church in Earnest. By JOHN ANGELL JAMES. London: Hamilton, Adams, and Co. 16mo., pp. 352.

The volume on "An Earnest Ministry," which we noticed nearly two years ago, brought to the author many and urgent applications for a similar one addressed to the churches. The present publication ensued, and it has already received from many of our contemporaries deserved praise. If we have been more tardy, it has not been because we formed a less favourable judgment of it than they, but from the pressure of circumstances. The titles of its chapters will show its adaptation for usefulness. They are,—The Designs to be accomplished by the Church, as regards the present world—Remarks on the epistles to the seven churches in Asia, tending to illustrate the nature of Earnestness in Religion—Nature of Earnestness, viewed with reference to individual action, and primarily as regards personal religion—Earnestness in the way of individual exertion and direct action for the salvation of souls—Christian Earnestness in family religion—The activity of churches in their collective capacity, or the diligence of Christians considered as church members—The causes that repress this Earnestness of Religion — Inducements to Earnestness—Examples of Earnestness—The means to be used to obtain a higher degree of earnest piety in the churches—Conclusion: the Millennial state of the Church.

The Sanctuary: its Lessons and its Worship. By MUNGO PONTON, F.R.S.E. Edinburgh: Oliphant and Sons. London: Hamilton, Adams, and Co. 12mo., pp. 280.

The object of this work, which consists of *metrical paraphrases* of scripture language, as given in the common version of the Bible, the preface informs us "is to gather together and arrange in a determinate order, those materials scattered throughout the sacred volume which appear adapted to arouse devotional feeling, or to give expression to that sentiment." Abiathar, Nathan, and Gad, had they understood the English language, would probably have been much pleased with the publication; but we think that the apostle Paul would not have recommended it as a whole for either public or private use. The author appears to have no notion of the difference between the former and the present dispensations; and though he is acquainted with the facts of New Testament history and recognises them, the spirit and phraseology pervading his volume seem to us to be those of a pious Jew. He has talents for usefulness in the Christian church, and a heart we doubt not, to employ them in the Redeemer's service; but will he permit us to recommend to him the study of the epistles to the Galatians and the Hebrews?

Vintage Gleanings: Selections from Sermons delivered by the Rev. JAMES HARRINGTON EVANS, *Minister of John Street Chapel.* London: Shaw. 32mo., cloth.

Single sentences, for the most part, taken down by an admiring hearer, and published for the edification of others. One of them might have served with propriety as a motto for the collection: — "Ah! we little know what a blessing there is in being helped with a *little* help."

Past Fulfilment of Prophecy; a Guide to the Future. Bath: Binns and Goodwin. London: Nisbet and Co. 18mo., pp. 68.

The fulfilment of predictions respecting the future in accordance with the literal meaning of the terms in which they are couched—a principle which would prevent the recognition of our Lord as the King who was to sit upon the throne of his father David—is the leading principle advocated in this treatise; which teaches that the literal Babylon is to be restored to its pristine eminence, that its presumptuous king, whose description none can fail to identify with what is said in scripture of "the antichrist, after enriching himself and his capital with the plunder of other nations is to attempt to establish himself on Mount Zion, and that the final overthrow of Babylon—the literal Babylon—shall be fully accomplished, literally and locally, and at no distant date." Rome, we are told, is "never mentioned in prophetic scripture at all."

Statement of Principles on the Spirituality of the New Testament Church, given in to the Free Presbytery of Aberdeen, by desire of said Presbytery, on 25th April, 1848, with relative Documents. Second Edition, with Preface and Appendix. By ALEXANDER ANDERSON, *late Minister of the Free Church, Old Aberdeen.* Edinburgh: John Johnston. 8vo, pp. 61.

A full account of the first edition of this able pamphlet was given in our number for

April last. It will be remembered that Mr. Anderson was excommunicated by the General Assembly of the "Free" Church, for avowing convictions on the subject of baptism which he has since acted upon by being immersed. In the observations now prefixed to his Statement, he says, speaking of his expulsion, "I shall not let go the hope that the act has left in some minds impressions destined another day to bear fruit in their emancipation from the traditions of men. However this may be, it is my purpose to continue as I have opportunity to exercise towards them my inalienable prerogative as a brother by 'speaking the truth in love.'"

Jonah: his Life, Character, and Mission, viewed in Connexion with the Prophet's own Times, and Future Manifestations of God's Mind and Will in Prophecy. By the Rev. PATRICK FAIRBAIRN, *Salton, author of "Typology of Scripture."* Edinburgh and London: Johnstone. 16mo., pp. 237.

Commentaries on single books of scripture are always acceptable to us when they are furnished by men skilled in biblical interpretation. This honourable distinction had been earned by Mr. Fairbairn before the appearance of this volume, and his reputation will not be lessened by its contents. He has sought to vindicate the title of the son of Amittai to "a distinguished place among those who have done and suffered much for the cause of God—men of noble hearts and devoted lives—in whose very failings we discern the lofty and self-denying spirit that animated their bosom." In doing this he has furnished his hearers with much solid instruction, elucidating not only the book on which he principally descants, but also many other portions of the inspired word. It is not in the spirit of a verbal critic merely that he has grappled with the difficulties of the book, but in that of a large-hearted theologian. His elucidations of Jonah's sorrow when Nineveh was reprieved—not *anger*, but according to the Septuagint, *grief*—are both original and judicious. Some very valuable remarks are appended on the fulfilment of prophecy respecting ancient nations.

A Biblical and Theological Dictionary, designed as an Illustrative Commentary on the Sacred Scriptures. With Numerous Wood Engravings. Fourth Edition, greatly enlarged. By SAMUEL GREEN. London: Small octavo, cloth lettered. Price 3s. 6d.

We cordially recommended this volume at its first appearance, and are happy to attest that since that time it has received numerous and substantial improvements. The author states that the present edition has been carefully revised, that many of its articles have been rewritten, and that others have been greatly enlarged. The only thing of which we are disposed to complain is that our good brother has endeavoured to be neutral on denominational topics, which baptists purchasing the work with his name upon it have no reason to expect. It is a fact, too, that in our judgment he has gone beyond neutrality *in some of his efforts to* maintain it: had we not known the reverse, we should certainly have supposed that the article "Baptism" was written by a favourer of infant sprinkling.

The Life of John Kaspar Lavater, Minister of St. Peter's Church, Zurich. London: R.T.S. Price 6d.

One of the most interesting volumes of that useful monthly series, successive numbers of which we have embraced many opportunities to commend. Lavater's life was eminently a life of dependence on Christ and communion with him, and as he is, in a great degree, his own biographer, the narrative illustrates and encourages experimental godliness. He died at sixty years of age in consequence of a wound received from a ruthless French grenadier when Zurich was seized by the "heroes" of that nation in 1799.

The Crusades. London: R.T.S. Price 6d.

Another volume of the same series, and one that will not damage its increasing reputation. Beginning with the rise and progress of Mohammedanism, and describing the religious spirit of the times among professed Christians, it narrates clearly and carefully the scenes which were occasioned by zeal without knowledge, during the three hundred years in which the European armies vainly endeavoured to get permanent possession of Jerusalem.

Directions for Daily Communion with God; and a Discourse on Meekness and Quietness of Spirit. By MATTHEW HENRY. London: R.T.S. 24mo., pp. 360. Price 1s. 4d.

This is the first volume we have seen of what it appears from a prospectus is a new series, entitled, "Divines of the Eighteenth Century." A life of the excellent author, extending to seventy-two pages, is prefixed.

The Jamaica Missionary, a Life of William Knibb, written for Young Children. By G. E. SARGENT, *author of "The Bedfordshire Tinker," "The White Slave," &c., &c.* London. 18mo., pp. 103. Price 1s.

All our children should be made acquainted with as much of the life of William Knibb as this little book contains, and the manner in which the story is told will induce them to go through it if they read a page. It is not for children alone, however, that it is adapted; it should be circulated freely among those classes of the community who do not read larger works.

The Finest of the Wheat: being Extracts chiefly from the Writings of the Older Divines. Adapted to the Experience, and Designed for the Quickening and Consolation of True Christians. Edinburgh: W. P. Kennedy. 16mo., pp. 343.

Above a hundred short pieces on subjects of universal concern, judiciously selected from the works of Owen, Charnock, Howe, Gurnall, Booth, Sheppard, and others.

Divine Songs, in Easy Language, for the Use of Children. By ISAAC WATTS, D.D. London: Houlston and Stoneman.

A remarkably neat and cheap edition of these well known hymns, including both the Divine and Moral Songs, which in some cases have been separated.

The Christian Treasury: containing Contributions from Ministers and Members of various Evangelical Denominations. Published in Weekly Numbers, price 1d., and Monthly Parts, price 5d. Edinburgh and London.

Having received this periodical regularly for some time, we have great pleasure in certifying that it is well conducted and adapted for general usefulness. Its contents are distributed under different heads, consisting of short practical pieces, narratives, anecdotes, &c.—poetry—and miscellaneous articles. Many things will be found in it very suitable to be read at social prayer meetings.

RECENT PUBLICATIONS

Approved.

[It should be understood that insertion in this list is not a mere announcement: it expresses approbation of the works enumerated,—not of course extending to every particular, but an approbation of their general character and tendency.]

A Manual of the Baptist Denomination for the year 1849. By the Committee of the Baptist Union of Great Britain and Ireland. To which is added, an Appendix containing an Account of the Thirty-seventh Annual Session of that body, &c., &c. *London: Houlston and Stoneman.*

The Annual Report of the Baptist Missionary Society for the year ending March the 31st, 1849, being a Continuation of the Periodical Accounts relative to the Society. *London; Haddon.* 8vo., *pp.* 71.

The Thirty-fifth Annual Report of the Baptist Society for promoting the Gospel in Ireland, held at Finsbury Chapel, on Tuesday, the 24th of April, 1849, Richard Harris, Esq., M.P., in the Chair. With a list of Contributions. *London: Haddon.* 8vo., *pp.* 52.

The Annual Report of the Committee of the Baptist Home Missionary Society, for the Encouragement and Support of preaching the Gospel in the villages and towns of Great Britain, for the year ending April, 1849. With a list of Subscribers and Benefactors. Instituted in the year 1797. *London: Haddon.* 8vo., *pp.* 36.

The Fiftieth Annual Report of the Religious Tract Society, for circulating Religious Publications in the British Dominions and Foreign Countries. Instituted in 1799. *London:* 1849. 8vo. *Price 2s. to Nonsubscribers.*

Plain Truth on Important Subjects. 1. Sin and Pardon. 2. The Scripture Doctrine of Repentance. 3. Death-bed Repentance. With a narrative of the *last days of the Life of* Lord ———. 4. The Dead who die in the Lord. By the Rev. W. Tweedie, D.D., Minister of Belgrave Chapel. *London: Seeley.* 8vo., *pp.* 126.

Christian Researches in Asia; with notices of the Translation of the Scriptures into the Oriental Languages. By the Rev. CLAUDIUS BUCHANAN, D.D., late Vice-Provost of the College of Fort William in Bengal. New Edition, Corrected. *London: Ward and Co.* 24mo., *pp.* 152.

Jesus Tempted: an Example to his Tempted People. By the Rev. ALFRED JEROUR, author of "A Commentary on Isaiah," &c. *London:* 24mo, *pp.* 66.

The Mission of Jesus attested from Heaven. A Sermon preached October 22nd, 1848. By ROBERT BREWER. *London: Houlston and Stoneman.*

The Court of Persia viewed in connexion with Scriptural Usages. By JOHN KITTO, D.D. *London: R. T. S. Monthly Series. Price 6d.*

A Sketch of the History of the Jews, from the End of the Captivity to the Coming of the Messiah. By Rev. B. G. JOHNS, Head Master of the Grammar School, College of God's Gift, Dulwich, late Normal Master of St. Mark's College, Chelsea. With an Appendix of the Names of Remarkable Persons and Places mentioned. *London: Longman and Co.* 24mo., *pp.* 94.

A Letter to the Hon. and Rev. Baptist W. Noel, M.A. By an Ex-minister of the Church of England. *Leeds: John Heaton. pp.* 15.

Health of Towns. A Digest of Several Reports on Sanitary Reforms: containing the Views of E. Chadwick, Esq., C. B., Dr. Southwood Smith, Dr. Neil Gavin, George Alfred Walker, Esq., Surgeon, and others. By WILLIAM SIMPSON, Esq., Surgeon, Member of the Committee of the Health of Towns Association, &c., &c. *London: Renshaws.* 8vo., *pp.* 24.

Christian Education. Man—as the Babe, the Boy, the Youth. Hints upon Physical, Mental, Moral, and Religious Training. By Philotens, Member of the Incorporated College of Preceptors. *London: Ward and Co.*

Mamma's Lessons on the History and Geography of Palestine, and other places mentioned in the Bible in simple and familiar Conversation. By ANNE MARIA SARGEANT, author of "Tales of the Early British Christians," "Tales of the Reformation," &c. With a Map and Twenty-five Engravings. *London; Snow.* 16mo., *square, pp.* 154.

Hymn Book for Maternal Associations. Original and Selected. By ANN JANE, author of "The Mother's Friend." *London. Price 4d.*

The Eclectic Review for June, 1849. Contents: I. Archdeacon Hare and the English Review. II. Kemble's Saxons in England. III. Tickets of Leave for Convicts in England. IV. Memoirs and Correspondence of Lord Castlereagh. V. The Emigrant Family. VI. Memoirs of William Collins, R.A. VII. Criminal Law Reform. VIII. Constitutional Fallacies — Unreformed Abuses. IX. Ross's Adventures on the Columbia. X. Colonization and Colonial Reform. XI. The Rev. James Shore and the Bishop of Exeter. *London: Ward and Co.*

The Herald of Peace for June, 1849. *London:* Ward and Co.

INTELLIGENCE.

AMERICA.

icle in the Christian Review for t contains a compendium of inform- ecting the foreign missions of our in the United States, of which it fy many of our readers that we ail ourselves.

EQUACY OF MISSIONARY FUNDS.

rings us to the consideration of ıbject, of deeper and more painful hat came before the board, viz., the y of reinforcing, or abandoning the Teloogoo mission. This mis- ommenced by brother Day in 1836. quence of the early and continued f the brother who was sent several r to his aid, he has laboured in it ıded, with the exception of a few sistants, till 1846, when ill health l him also to return to this country. scovered his health, and being de- return, it became necessary to settle ion, whether he should resume his mong the Teloogoos or be transferred ther field. This question, however, for want of a wide and effectual door efore him, not for want of a pro- ld of labour, not that the claims of ing millions were not pressing and t because there is no encouragement , but simply because the state of is such as to compel retrenchment re.* Hence the question arose, whether one field should be abandoned, and all the resources of the board be applied to carry on the other missions more efficiently, or all should be continued and all be sustained but feebly. And this we may remark is the question constantly forced upon the Executive Committee. Instead of being left free to survey the whole field, to see where there are openings in divine Providence for them to enter in, and reap, and gather fruit unto life eternal, they are constantly forced to inquire where the field may be narrowed down, or from what parts their forces may be withdrawn with the least loss, as an alternative to leaving all the stations to suffer from the inadequacy of labourers and of support. Surely something is wrong somewhere. Either there is want of economy in the expenditures of the board, or the demand made upon the churches is unreasonable, or there is guilt on their part in not responding to the call more liberally. To ascertain where the fault lies was another subject that occupied the attention of the board. The executive committee made a full and minute exposé of all their home and foreign expenditures, and committees of the board were appointed to examine and report upon them. They reported, that in neither could they find any unnecessary expenditure—in neither could they discover any place where retrenchment could be made without injury and peril to the enterprize.*

But in the paper submitted by the home corresponding secretary, the seat of the difficulty, we think, was discovered.

We have read that document with deep interest, and we wish it might be read, and pondered by all our church members. Not for the purpose of finding out the average there given of what is actually paid, and to make that the measure of their future donations. We fear many will do this, and men who ought to pay their five or ten dollars will satisfy their consciences with paying the average of sixty-seven cents. But we hope the design of this document will not be thus perverted.

There are facts brought to light in it that ought to arouse us all to action. They show to how small an extent the resources of the denomination have as yet been developed in the cause of missions.

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loogoo country extends 700 or 800 miles western coast of the Bay of Bengal, and miles inland. The population who use oo language is 10,000,000. The Nellaro e seat of the Teloogoo mission) contains of people. They are considered one of it races of Hindostan. One-half of the lation can read. The climate is healthful. tion of life, liberty, and property, is en- re is no hindrance to missionary labour, m caste. Missionaries are not received e houses, but may preach without molest- e streets to audiences of from twenty-five dred easily collected. Religious instruc- lso be given in schools without offence. es could have any number of pupils under ediate instruction or general superinten- dd to this that the language has been ac- e field explored, the bible translated, the ly spread abroad by preaching and by the n of the scriptures and of tracts; that hree faithful native assistants, a Christian d five flourishing schools ready to welcome mary back to his chosen field of labour, of these items becomes a weighty argu- at abandoning so promising a field. It in the meeting of the Union to instruct ittee to continue and *reinforce the mission.*

* The whole home expenditure, including the salaries of secretaries, treasurer, agents, the travelling expenses of retired missionaries, publications, rent, postage interest, &c., was 12,806 dollars and 92 cents. In the foreign department the estimated expense is 93,000 dollars.

In the sixteen States and Territories known as the home field of the Missionary Union, there are not far from 3,500 baptist churches, with 285,000 members; and, after deducting the sums received from government, co-ordinate societies, officers' fund, magazine, in legacies, donations from Canada and other places not included in the above field, there was paid into the treasury last year 77,473 dollars, 46 cents,—an average of about twenty-five dollars to each church, and of twenty-seven cents to each member. But it has been ascertained from the most reliable data within our reach that thirty individuals, the average of whose contributions was 123 dollars each, and individuals in ten churches, whose donations were an average of nearly 1670 dollars to each church, and of four dollars to each member, gave more than one-fourth of the amount of donations paid into the treasury last year. The balance of the second fourth came from individuals in sixty other churches, the average of whose contributions was 310 dollars to each church, and one dollar to each member. Including the contributions of such persons as are not members of churches, and of 200 individuals who gave an average of ten dollars each, without designating their membership, the third fourth came from 130 churches, each paying 100 dollars or upwards, and averaging fifty cents to each of their members. Three-fourths of the whole amount of donations paid into the treasury last year, then, came from individuals not members of churches, 230 persons supposed to belong to churches not named, and about 200 churches embracing less than 50,000 members. Every member of a few of these churches contributes annually, at least, to your treasury; but it is not believed that two-thirds of all the members did so last year. So much of the first three-fourths as was given by members of our churches may be regarded as an average, therefore, of about 1 dollar, 90 cents to each contributor.

The last fourth came from among the remaining 250,000 members of, perhaps, 3,300 churches. Shall we say a sufficient number gave something to make an average for the year of 15 dollars to each contributing church, and of 20 cents to each contributing member? Even then the noncontributors in our home field would be 2000 churches, and nearly 175,000 members! And were the whole amount of donations to be divided by the whole number of contributors, the average would be no more than 50 dollars to each contributing church, and 67 cents to each contributing member.

In view of such facts can any one doubt that the amount of contributions to the cause *of missions might* be vastly increased? Does *any doubt that the two thousand churches, who last year paid* nothing, might give upon *an average twenty-five dollars to each church?* This alone would give 50,000 dollars, a sum sufficient to relieve the board from all embarrassment, and give them the means of reinforcing the missions and enlarging the sphere of their operations, as the desires of their own hearts and the providences of God evidently dictate. Or does any one doubt the ability of the present contributors to increase their average from sixty-seven cents to one dollar, which would give us nearly the same result?

In whatever light we view the subject, it is evident that could the resources of the churches be developed, there would be no want of means to carry forward our missionary operations vigorously and efficiently. The obligation resting upon them to do this is urged by the wants of the perishing millions of the earth, by the whitening fields all ready for the harvest; by the providences of God that are opening the way for the missionary of the cross to all the nations of the earth, by the political changes going on in Europe, all rendering more imperative their demand for the gospel, and by the command of our risen Lord, to go into all the world and preach the gospel to every creature. God has removed every outward obstacle that stood in the way, and given to the church of the present generation every possible facility for obeying this command. No obstacle remains but her own covetousness and inactivity. Will she therefore be guiltless, if that command remains unfulfilled, and, as a consequence, the millions of the present generation are left to perish for lack of vision? But if such be the claims of a perishing world, and such the ability of the churches, by what means can the resources of the denomination be developed? This also was a question with the board. The report says:—

"Finally, if it be admitted that the ability and the obligations are such as to call for the proposed enlargement of our foreign missionary resources, the increased expenditure must be, moreover, warranted by the available and reliable agencies to be employed in the collection of funds. What, then, are the means through which this work may be accomplished?

"The Union publishes two monthly periodicals, employs eight collecting agents, has one secretary, whose time is occupied in labours connected with supplying the treasury, and avails itself of the occasional aid of returned missionaries. But it is not probable that this number of individuals visit more than 1200 churches within any year. The remaining 2300 churches may be informed of the progress and necessities of the missions through the correspondence and publications of the board; but however great the value of information thus given when combined with timely and thorough individual effort, it cannot alone be relied upon to induce every member of every church to make manly

ns that shall be "according to his
With the knowledge of what is
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and extent of Christian steward-
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ıvised and faithfully executed."
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e churches, is unquestionably true.
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supersede the necessity, to a great
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them to the board. Let every
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terprize upon them, and see that
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ırch promptly to respond to this
ts benevolence, and a large part of
dollars of home expenditure might
o be expended directly in preach-
ıpel to the heathen. But till this
such agencies must be continued
ılied, or our missions must continue
for want of support. But we do
of seeing a much nearer approx-
the right state of things in this
an we have yet witnessed. The
missionary pastors is increasing.
idently an increasing dissatisfaction
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ırces of the churches for benevo-
ırize to be expended in agencies to
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ıstors have discovered, and are
he true remedy, by introducing
respective churches a system of
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ınd we trust the number of such
l increase, till the field now culti-
bring forth its fruit spontaneously;
ı the number of agents may not be
, they may be left free to go into
s more barren, and call forth the
of other churches, which have as
othing in the missionary cause.

JAMAICA.

ICATION OF THE PEASANTRY.

eeting of ministers and laymen of
denominations, Baptist, Indepen-
Presbyterians, held in Falmouth,
ıary, 1849, the following resolution
nously adopted:—
by the Rev. George Blyth, seconded
r. James Milne, and resolved,
ıid in promoting the cause of edu-
accepted from voluntary sources
that the Revs. Walter Dendy,
B. Dexter, *T. H. Clark, James*
orge Blyth, and Peter Anderson
f a committee to take the subject
of education into further consideration, and to adopt such steps in the matter as they may deem proper."

Mr. Dendy was appointed convener of the committee.

A meeting of the said committee having been convened for the 15th March, at which all the members were present, the following statement and appeal to the friends of education in Great Britain was unanimously adopted, and ordered to be consigned to the care of the Rev. Dr. King, who it was hoped would kindly take charge of it, and make such use of it as he might deem best.

To the Friends of Education in Great Britain.

Allow us, esteemed friends, on behalf of the missionaries sent out to this island, or otherwise recognized by the United Presbyterian and the London and Baptist Missionary Societies, to lay before you a brief statement relative to the present condition and future prospects of the cause of voluntary education in Jamaica, and to found upon it an appeal, which we hope will elicit your kindest sympathies for us in the trying circumstances in which we are placed, and draw forth your efficient aid.

Convinced of the immense importance of imparting to the children of the peasantry a sound and scriptural education, we and our brethren have for many years endeavoured to maintain day-schools in connexion with our congregations; and though the good which has resulted from these mission schools has not been all that we could have wished, we have reason to bless God for what he has permitted us to accomplish. Many of the scholars have, as we believe, been prevented from pursuing a course of open sin, in which it is more than probable they would have indulged but for the instruction and training which they have received, numbers have obtained such an amount of secular education as has better fitted them for a proper attendance to the duties of their worldly callings; and while many thousands have been taught to read intelligibly those scriptures which are, under the Divine blessing, able to make them wise unto salvation, not a few have, as we humbly hope and believe, been gathered into the fold of Christ.

The funds by which these schools have been supported have been drawn from various sources. In some instances they were supplied by the societies with which the missionaries were severally connected, in others by grants from educational bodies and donations from benevolent individuals in the parent country, while in a great number of cases the teacher looked to the pastor, who alone was responsible for his salary, and it was frequently found that the amount paid to the one was in fact so much deducted from the necessary support of the other.

What, then, it may be asked, has been done with the school fees? We answer, that even in seasons of the greatest prosperity, they have proved quite insufficient for the support of the teacher. Nor need this be a matter of surprise. Uneducated and ignorant as the emancipated classes generally were, it was impossible for them properly to appreciate the value of instruction, and hence the parents not unfrequently grudged the small sum demanded for the education of their offspring.

It might have been expected that assistance in carrying on so excellent a work would have been obtained from the middle and higher classes of the inhabitants, but we regret to state that, with very few exceptions, those who possess the ability have afforded us no aid.

In ordinary, or even in the most prosperous times, it was with very great difficulty that some of us could maintain our schools with all the help which was so kindly afforded from Great Britain. It may, therefore, be readily concluded that if bereft of that aid, and that too in a season of deep and universal depression, our difficulties would be materially increased, or rather, that in many cases we should be obliged entirely to suspend operations. This, we lament to state, is now the case. While we have have had to grieve over a sad declension of piety in our churches, and a consequent *unwillingness* to subscribe so liberally as formerly to the support of their religious institutions, we have sufficient proof that in many instances, where the *will* to do so exists, there is no longer the ability. The low price of colonial produce in the home markets, the consequent abandonment of some estates, and the general reduction of wages where cultivation is still carried on, together with a destructive *rot* similar to that of the potato, among the cocoes, one of the staple articles of food, have brought the community into a state of comparative poverty. At this most critical point of our history, when we stand more deeply in need of sympathy and assistance than at any former period, we are sorry to observe that not only have private friends withdrawn their wonted aid, but even the missionary societies, for the most part, are reluctantly compelled to curtail, or suspend their former support. As a necessary result, many of our schools are already closed, others, if we be left to ourselves, must shortly be discontinued, while in some this will be prevented only by the missionary adding to his already too numerous and oppressive engagements, the labours of the schoolmaster. This has already been done to the partial neglect of other important duties.

We do not expect, esteemed friends, that you will ask why we have not applied for government assistance; but, as the question may be proposed by others, we would anticipate and answer it. Opinions have varied *widely among* us on this vexed question, nor are there many of us who have always held exactly the same views as we now entertain. Experience, observation, and continued inquiry have brought us by different steps to our present position, and we have almost unanimously come to the determination not to receive any government aid whatever.

To you, then, esteemed friends, would we most respectfully, but most earnestly appeal, to aid us in our work of faith and labour of love. If ever it was important that the rising generation of the African race should be religiously educated, it is especially so now. Through the munificence of the British nation, they are blessed with the inestimable boon of perfect and entire freedom, but what will this avail if they be still left in the depths of ignorance? Left a prey to their own unrestrained passions, it is to be feared that their course will be marked by licentiousness, violence, heathenism, and every species of crime, and will terminate only in endless despair. The cause of universal emancipation, instead of being advanced, as was fondly hoped by their good conduct, will be retarded, and millions of their brethren will still sit in darkness and the shadow of death, bound in affliction and iron. Instead of bands of holy men, going forth continually from this island, as we anticipated, to evangelize the land of their fathers, Africa must still be neglected by her emancipated children, and her unredeemed myriads sink by successive generations into the pit of woe, crying "*No man cared for our souls.*"

But let the means of education be afforded and used in humble dependence upon the Divine blessing, and how gloriously will the picture be changed. Jamaica shall blossom as the rose, and become as the garden of the Lord. Her beneficial influence shall be felt in the surrounding islands, and in both the Americas, till

> "Slavery itself shall pass away,
> And be a tale of yesterday."

Africa, so long robbed, and peeled, and spoiled, shall be frequently visited by ships from these islands of the west, freighted with the messengers of peace, who shall diffuse the light of truth through her dark places, till her habitations of cruelty shall be universally transformed into the abodes of peace, and righteousness, and holy joy.

Let it not be thought we are too sanguine in our hopes as to the results of the diffusion of scriptural knowledge. In the partial success with which it has already pleased the great Head of the church to bless our humble labours, and the promises which he has left on record, we have an earnest, a pledge, that all we have written shall take place, if the means be afforded and we prove true to ourselves and to Him. Have not a few, as pioneers of the army of the Prince of peace, already gone forth to Africa from the midst of

to prepare the way of the Lord, and make s paths straight. Whether they shall be stained in their efforts, and the work of nquest shall go on from this time until the orious change to which we have adverted complete, or whether that work shall be ft for another generation, depends, under od, esteemed friends, upon you and upon . If we will unitedly work for God, He ill prosper our labours. If we refuse, He ill raise up others who will be more faithful nd consequently more successful. Be it urs, then, out of your competency or your undance, to pour the silver and the gold to His treasury to whom they belong, and re, with faith and joy, to see that they are employed as to bring the greatest possible venue of glory to His name. Let us, then, nitedly, "in the morning sow our seed, and the evening withhold not our hand, since know not whether shall prosper, either this that, or whether they both shall be alike od."

Contributions will be thankfully received the secretaries of our respective societies, nd duly acknowledged through the medium our missionary publications.

(Signed)

GEORGE BLYTH, PETER ANDERSON, } Presbyterian ministers.
THOS. H. CLARK, JAMES MILNE, } Missionaries of the London Miss. Soc.
WALTER DENDY, BENJ. B. DEXTER, } Baptist missionaries.

NEW CHURCH.

LEITH.

In the year 1845, the Rev. James Blair, angelist of the Baptist Union of Scotland, me to labour in Leith. He continued only few months. When he left, the work was ken up by the students of the Theological cademy, Edinburgh, at the expence of the nion. As little good, however, appeared to sult from these labours, the brethren in eith resolved to form themselves into a urch, with the hope that in this capacity, nd with one statedly ministering among em, the word of life—the work of God—ould prosper in their hands. Accordingly ey were, on sabbath, 3rd of June, organed into a church by the Rev. Francis Johnon of Edinburgh. Mr. Johnston on the casion chose for his text, Psalm xlviii. 12, nd entered fully into an exposition of the ature and constitution of a Christian church. The brethren are seven in number, includg John Pearson, A.M., whom they have tained as their minister in holy things.

ORDINATIONS.

HOUGHTON REGIS.

On Thursday, May 17, 1849, the Rev. James William Lance was publicly recognized as pastor of the baptist church at Houghton Regis, Beds. The Rev. J. J. Davies of Luton read and prayed, after which the Rev. D. Gould of Dunstable delivered an introductory discourse; the Rev. J. Hirons of Luton proposed the usual inquiries, and followed the statements of the new pastor with appropriate remarks; the Rev. Andrew G. Fuller of Evesham offered prayer for the pastor, who was subsequently addressed by the Rev. Joshua Russell of Greenwich from 1 Tim. iv. 16. The service was closed with prayer by the Rev. J. Wood.

In the evening, after reading and prayer by the Rev. James Andrews of Woburn, a sermon was addressed to the church and congregation by the Rev. A. G. Fuller from 1 Tim. i. 5. The Rev. P. Saffery concluded the interesting services of the day with prayer.

Although the weather was most unpropitious, the chapel was crowded with several hundreds of attentive hearers. The church at Houghton was one of the many established in this county by Bunyan.

LUTON, BEDFORDSHIRE.

The Rev. John Jordan Davies, late of Bootle, has accepted the charge of the baptist church at Luton, late under the care of the Rev. Henry Burgess.

RECENT DEATHS.

MRS. REES.

Mrs. Rees was born in London, in 1811. She was the child of pious parents, and the youngest of four surviving children. Her father, Thomas Curtis, Esq., of Paddington, was for many years a member of the church under the pastoral care of the late Rev. James Upton, Blackfriars. He was a man of eminent piety. He died in the year 1821, when the subject of this memoir was only ten years old. Young as she was, the active and cheerful piety, the fervent prayers, and especially the peaceful and happy death of her beloved parent left deep impressions upon her mind, which exerted a salutary influence upon her character through life. It was not, however, till the year 1830 that she appears to have experienced a decided change of heart. During a season of bodily affliction, she became intensely anxious about her eternal interests. For some weeks her mind was oppressed with the most gloomy and distressing apprehensions; a sense of her sinful and ruined condition filled her with terror, and, for a season, she refused to be comforted. Upon her partial recovery, she became a hearer of the late Dr. Andrews of Walworth, under whose ministry she was mercifully led to the true source of peace,

and she was enabled to repose entire confidence in the atoning sacrifice of the Lamb of God, as the only ground of her hope of salvation. In the summer and autumn of the same year, she, together with her mother and a part of the family, spent some months at the sea side, in South Wales, where she derived much additional light and encouragement from hearing various English ministers at Swansea and Carmarthen. From that time, to the period of her decease, she was permitted to experience an unusual amount of religious peace and enjoyment. But entertaining very decided views on the subject of baptism, and her mother being a pædobaptist, she did not connect herself with any Christian church till the year 1834, when she was baptized by the Rev. S. Green of Walworth. The following extract from a letter of Mr. Green to the writer, dated 18th of January, 1849, will indicate the views he entertained of her religious character at the time:—"I did not take notes, as I have often done, of my conversation with your late dear wife on baptizing her, and I do not sufficiently remember that conversation to be able to commit any part of it to paper. Two things struck me at the time, and when occasionally I have seen her since, the impression has been deepened. One is, that her religion was of the calm, deep, and thoughtful kind, which the frequent study of God's word only could produce. There was no excitement. The other thing was the decision, the firmness which marked her conduct. Your beloved wife thought deeply, as it struck me, and was the subject of a deep-toned piety."

All who had the happiness of an intimate acquaintance with Mrs. Rees will admit, that it would be difficult to convey, in a few words, a more correct and faithful representation of her character than Mr. Green has done. Her extensive acquaintance, and her daily converse with the sacred oracles imparted to her religious belief the character of serene and immoveable confidence. She was, also, equally distinguished by the possession of thorough decision, and unwavering constancy in all her pursuits and engagements, which tended greatly to augment the force of her religious character.

In the year 1835, she became united by marriage to the writer, at that time presiding over the baptist church at Burton Latimer, Northamptonshire. Conscious of the peculiar responsibilities of her new position, she evinced the utmost anxiety to avail herself of the varied opportunities of usefulness which presented themselves, in connection with the congregation and the Sunday school under the care of her husband. As a Sunday school teacher, her services were eminently efficient. While her intelligence, and her modest and cheerful kindness towards her fellow teachers, exerted a general and salutary influence in the school, — the members of her own class engaged her most earnest and prayerful attention. Her wise instructions, and her affectionate appeals, constrained them all to know and feel, that it was "the desire of her heart and prayer to God for them, that they might be saved." And even after she left the neighbourhood, she still cherished the deepest solicitude for their best interests. With some of them she continued to correspond to the time of her decease.

The following extracts will illustrate this part of her character. The first is from a note of M. W. to the writer, just received:—"I have a vivid recollection of Mrs. Rees's kind and increasing efforts to do good. I was privileged to receive her instructions during the time she was connected with the Sunday school at Burton, and well do I remember with what earnestness she directed our attention to those things which make for our everlasting peace. But you were removed to another part of the Christian vineyard before I was able rightly to appreciate her worth. I had only reached the age of twelve when your removal from Burton took place, an event which so deeply distressed us all. I enclose one out of many letters I received from her, which may be of use to you."

The letter referred to, is dated, Isleham, 16th of March, 1844. And the following extract is inserted merely as an illustration of the style of her correspondence, especially with young persons.

"My dear Miss W——. I was glad to hear from you again, for though I have but little time for correspondence, yet letters from old and dear friends are truly refreshing, and yours are always so. If you persevere in the plan you have commenced, of devoting certain seasons to pray for some definite object, in humble dependence on the Spirit of God, I doubt not that you will receive gracious answers; especially if your prayers, (accompanied by corresponding efforts,) be directed to the conversion of sinners to God. And your own mind will also be abundantly benefited by your frequent visits to the throne of grace. I am pleased to hear that S. S. is thoughtful, but you must use your utmost efforts to bring her at once to decision, and to declare herself on the Lord's side. I have seen too many young persons vacillating and halting between two opinions; persons who have had deep convictions, and yet could not, or rather *would not*, yield their hearts to God; some of these very individuals, after a time, have sunk into a state of absolute indifference,—and some have even ridiculed serious piety. Hence I feel the vast importance of thorough and immediate decision. You have said nothing of Miss H——. I hope you will not cease to use means to bring her to the Saviour, and if you are faithful and prayerful, be assured you will not labour in vain,—God will bless you and make you a blessing!"

It would far exceed the limits assigned to this sketch, to attempt to trace the life of Mrs. Rees in connection with the several churches over which the writer presided; suffice it to say, that at every place she had the happiness of enjoying the most cordial esteem and full confidence of all who had the privilege of being acquainted with her.

Being dependent on comparatively limited pecuniary resources, and having the charge of a young and increasing family, much of her time was necessarily devoted to the personal superintendence of her domestic affairs (and these matters she never neglected); still by a careful and systematic apportionment of her time, she secured daily opportunities for private devotion, for reading, and frequently for visiting the afflicted and the poorer members of the church. She always took a great interest in conversing with aged Christians, and her attention to them was uniformly reciprocated with grateful and affectionate esteem. The children of the poor also engaged her constant and kindest sympathy. Wherever it was found necessary, she originated societies to supply the destitute with articles of clothing, to enable them to attend the Sunday school and the house of God. In this way she had the happiness of bringing very many of the young under religious instruction, who otherwise must have remained in ignorance and wretchedness. In the numerous letters of condolence which the writer has received since her decease, many touching and grateful allusions are made to the extent and efficiency of her exertions in this department. Persons who knew the amount of her daily domestic cares, and who witnessed the order, the subjection, and the happiness which prevailed in her house, have often expressed their amazement as to how she could manage to give so much time to the promotion of the welfare of others. But for some of these remarkable traits of her character, there are reasons to believe, that she was greatly indebted to the example and instruction of her beloved father. She often spoke with grateful admiration of his upright and conscientious attention to every relative duty,—of his punctual and unfailing regard to all his engagements—in the family—in the church—and in the world. In these respects he closely imitated the beautiful example of his excellent pastor, whom he held in the highest esteem. Who can estimate the important benefits which result from the upright, punctual, and consistent deportment of a devoted pastor, apart from the blessings which flow from his public ministry!

But the only satisfactory solution that can be given of the general efficiency of Mrs. Rees's character and exertions will be found in her own mental peculiarity and habits. She possessed a vigorous mind, which had been well disciplined by early training, reading, and reflection. The love of reading, which she acquired when very young, she cultivated through life. She always had some book, to the reading of which she devoted some portion of time every day. This very habit, instead of encroaching upon domestic duties, greatly facilitated their uniform and cheerful discharge; by the salutary influence it exerted, in keeping the mind active, healthful, and buoyant. And her remarkable equanimity of temper and self-control enabled her to turn every moment to good account. While she was ever prompt and unceasingly active, she never appeared excited and hurried. Among the circle of her acquaintance, she was uniformly kind, affable, and cheerful. Though always ready to express her opinion on disputable points, I am not aware that she ever gave offence to any Christian friend. In short, she was happily blest with "the wisdom that is from above, which is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy."

She had resided at Braintree just three years at the time of her decease, and it is a pleasing reflection, that they were, perhaps, the happiest years of her life. The uniform kindness of the people, and the harmony which prevailed in the church, were often adverted to in the quietude and privacy of home, as a matter of devout thankfulness to Him, whose guidance we had *unitedly* sought in every movement, and whose favour and presence we had always enjoyed, but which are now to be experienced by *each separately*, and in very different circumstances, yet not without hope of a blessed and an eternal re-union.

The immediate cause of her decease was a somewhat premature confinement, for which no cause could be assigned. She was attended by two medical men, who seemed to think that the case did not indicate any serious danger, till almost the moment. But it appears quite certain from the testimony of the nurse, and that of an old and trustworthy servant, who were with her from the commencement to the close of her sufferings, that she did not expect to survive the event; yet her mind was perfectly calm, she had no dread of dying. She occasionally adverted to the difficulty of giving up her dear young family, but at the same time expressed her full confidence in God's all-sufficiency to provide for them. On one occasion, and when enduring great suffering, she said, "Well, I shall soon be with my heavenly Father." On Friday morning, 12th of January, 1849, about half past seven, she gave birth to a still-born child. Now all danger seemed to be over, and she expressed her devout thanks to God for the strength she had received, evidently hoping that her fears had been groundless. The result, however, proved

otherwise. In less than half an hour she called the nurse to her bed-side, requested her to rub her hands; but in a moment or two she clasped them together, and assuming the attitude of intense supplication, and with the language of prayer on her lips, she ceased to speak. The veil was rent, and her happy spirit left its frail tabernacle, exchanged it for "a house not made with hands, eternal in the heavens."

Thus the tender mother of six young children was suddenly and unexpectedly removed, in the midst of her usefulness, and in the thirty-eighth year of her age. Surely, "Clouds and darkness are round about Him, but justice and judgment are the habitation of his throne." "The cup which my Father hath given me, shall I not drink it?"

Her mortal remains were conveyed to their final resting place, in the burial ground adjoining the baptist chapel, Braintree, on 19th of January, when the Rev. T. Craig of Bocking delivered an affectionate and solemn address to a very numerous audience who had assembled on the occasion. On the following Lord's day, the Rev. J. Angus, A.M., preached a funeral sermon to a very large and deeply affected congregation, from John xi. 14, 15.

Braintree, June 9th, 1849.

MR. JOSEPH JOPLING.

The ancient church of Hamsterley, county of Durham, has been called to suffer in many ways lately; several of her very steady and useful members have been laid aside by old age and infirmities; several have removed from our neighbourhood to different parts of the country, and some have been removed by death. Among these may be mentioned the following names:—Mr. Thomas Stephenson, aged 42, he was called hence by a severe illness, after about a week's endurance. He had sustained the character of a good man and a useful member of the church for eighteen years. The next, Mrs. Ann White, an exceedingly spiritual and lively Christian, and a person of a very liberal disposition. She had been a member about twenty-three years, and met death in a truly serene and Christian manner. And the above Mr. Joseph Jopling had been a member for nearly twenty years. The family from which he sprang had been connected with the church for about two hundred years. His father had been a deacon for nearly thirty years, and he himself sustained the same office for nineteen years. Mr. Jopling partook of the common lot of humanity, and like the rest of his fellow Christians, he was not without his spots and wrinkles, but he had some excellencies which rendered him a very useful member and office-bearer. He was constant and steady in his attendance at all our meetings, *not only* the public but the private prayer-meetings. At these latter meetings his lot is now severely felt, as also in the leading the praises of the house of God. He was also naturally a man of good sense, and, consequently, in most matters, a very discreet adviser. He was likewise a man of peace, and endeavoured to study the things that made for peace; and while he could state his opinion fully and freely on any subject, he was quite disposed to bear with those who thought and felt differently from himself, an attainment which all the members of our church would do well to cultivate. Mr. Jopling was a worshipper at our chapel as usual on the 29th of April last, and on the evening of that day led the singing, in part at least, and prayed, in his usual health, and evincing a considerable flow of animal spirits. The last hymn sung that night was—"To-morrow, Lord, is thine," &c. On the morning of the 30th, next day, he was seized with a trouble in the chest, and died that night between eight and nine. This mode of leaving us is a practical lesson to us of the truth of our Lord's exhortation, "Be ye also ready, for in such an hour as ye think not the Son of man cometh." Let us all take the advice, and "work while it is called to-day, for the night cometh wherein no man can work."

REV. JOHN SAUNDERS HUGHES.

On the 28th of May, at the house of Mr. John Williams, King Street, Carmarthen, his father-in-law, the Rev. J. S. Hughes, baptist minister, Mount Pleasant, Swansea, in the 27th year of his age, after a long and severe illness, which he bore with Christian patience and submission to the will of the Lord. He was subject to deep religious impressions at an early age, and was baptized at the age of fifteen at Aberduar, Carmarthenshire, by the respected pastor of that church, the Rev. John Williams. He feared God from his youth. At the age of sixteen he began to preach the unsearchable riches of Christ. The simple ministerial exercises of the youth greatly affected the young, and so induced the church to cherish the hope to see him one day a man of eminence and great usefulness in the church of God. After making some progress in classical knowledge, first at Ffrua-vale, and afterwards in the Presbyterian College, Carmarthen, he entered Stepney College, but his health failed and was compelled to cease from application. Receiving a unanimous invitation from the baptist church at Mount Pleasant, Swansea, he accepted it, and was ordained April 9th, 1845. The blessing of heaven attended his labours; the congregation increased, and many were added to the church. As a pastor he was affectionate, careful, and diligent; he greatly loved his flock, and with thorough determination he devoted himself to the work of the ministry. During the last three years,

th was gradually failing, and when he t recovery was hopeless, he resigned to the hands of his Saviour and God the fear of death. His hopes rested :ross, "he feared no evil in the dark of the shadow of death." Thus in om of youth, and with the fairest ts of usefulness, he sank to an early

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MRS. RANDLE.

23rd, 1849, died, in the 77th year of , Mary, the beloved wife of R. Randle, orty years a consistent member of the church, New Road, Oxford. A life by activity was succeeded by a pain- ction of two years and six months a; but a firm hope in the Saviour sus- ier spirits, and a more peaceful, easy, death could not be desired.

W. ACWORTH, ESQ.

, June 5th, at his residence, Hale ', Luton, near Chatham, in the 76th his age, after some months of suffer- r. William Acworth, father of Dr. h, the president of Horton College, rd.

MR. MASON.

seldom that a church experiences so a loss in the death of one of its mem- has been felt by the dissenting church chley, in the decease of Mr. Mason, r several years had filled the office of , with eminent profit to the church and to himself. Though connected with lependent church, Mr. Mason was nout his life a decided baptist. rly training had been in connection he established church; but no deep or ; religious impression was produced is mind, and he grew up to manhood t any serious concern for those things can alone make for our peace. On casion, however, in company with some young men, he strolled into a church. sociates soon went out again, but he ed, and a sermon upon the text, "They in in a race run all, but one obtaineth ize," arrested his attention, and was l by God to his conversion. On mature on and examination, he became con- of the correctness of the principles of ptists, and at the age of about twenty- is admitted as a member of the church scot Street, London, under the pastoral the Rev. A. Booth. He remained a er of this church for several years, but uently became connected with that lling in Fetter Lane Chapel, under the il care of the Rev. Mr. Austin, and irds of the Rev. Mr. Elvey. While united with this church he was earnestly pressed to undertake the office of deacon, but his innate humility and diffidence prompted him to decline doing so. On removing his residence to Highgate, he took an active interest in the baptist church there, but still continued to commune with the church in Fetter Lane; but subsequently, having removed to Finchley, he found it impossible to maintain Christian intercourse with a church so distant. At Finchley, when he first removed thither, the cause of evangelical religion was at a very low ebb. There was, however, a small chapel at East End, where the gospel was preached by the agents of the itinerant society, and later by the students of Highbury College. Mr. Mason, in conjunction with some other Christian friends, had formed the design of erecting a more commodious place of worship, when the proprietor of the building, which had been used as a chapel, suddenly refused the further use of it to the congregation. Mr. Mason without delay got his own house licensed as a place of worship, and here religious services were held every sabbath for fourteen months, while the present chapel was being erected, the funds for the building of which were in great part raised by Mr. Mason's assiduous and untiring exertions, seconded by the Christian liberality of the late Thomas Wilson, Esq. The chapel was opened in August 1830. Of the church assembling here Mr. Mason continued to be the sole deacon until a recent period, superintending its secular affairs with equal judgment and kindness; at first, while the pulpit was supplied chiefly by the students of Highbury College, and subsequently under the pastoral care of the Rev. J. Watson, and his esteemed successor, the Rev. G. R. Birch.

After a sudden and brief illness, having been seized with inflammation of the lungs, he was called to his rest and his reward on the morning of Sunday, April 8, in the sixty-eighth year of his age. His end was tranquil and painless, though soon after the commencement of the attack he became delirious, and did not regain the power of collected thought. A few weeks only previous to his lamented decease, the members of the church and congregation had taken an opportunity of testifying their affection and esteem for himself and his beloved wife, and their grateful recognition of their untiring devotedness to the service of the church, by the public presentation to them of an easy chair and a handsome copy of the Sacred Scriptures.

Mr. Mason has left behind him a name which is hallowed in the recollection of all who knew his sincere, cheerful, and unpretending piety. His character exhibited a rare union of unswerving adherence to principle and large charity for those who conscientiously differed from him. He preserved the happy medium of consistently adhering to and asserting his distinctive views on religious

questions, without ever thrusting them forwards noisily or obtrusively, and the result was the cordial esteem and respect of all who knew him, whether baptists or independents, churchmen or dissenters. "The memory of the just is blessed."

MISCELLANEA.

BAPTIST THEOLOGICAL EDUCATION SOCIETY.

The Committee of the Baptist Theological Education Society respectfully and very earnestly entreat the attention of the members of the baptist denomination to the following statement.

It is generally known that this society was instituted in the year 1843, to train young men for the Christian ministry, by placing them under the care and instruction of approved pastors, in whose families they should reside for the two years, which, by the regulations of the society, was the usual term of their engagement.

The operations of the society commenced in January, 1845, and from a large number of successive applications, ten candidates have at different times been selected, all of whom have completed their term. They were placed with the Rev. B. Godwin, D.D., Oxford, Rev. J. Jackson of Taunton, Rev. T. J. Gough of Clipstone, Rev. C. Daniell of Melksham, and the Rev. D. Gould of Dunstable; and all the tutors have reported favourably of the character, conduct, piety, and application of the students. Their acceptability as ministers has been proved by their several engagements as probationers, or settlement as pastors of the churches, at Ryde in the Isle of Wight, Athlone in Ireland, Woodside in Gloucestershire, Emsworth in Hampshire, Torchester in Yorkshire, Barnstaple in Devon, Folesham in Norfolk, and at Winchester. One student left his tutor only a short time since, and another intends to pursue his studies for a few months longer at his own expense. Thus eight out of the ten are either settled as pastors, or have the expectation of being so where they are now supplying.

Thus it has been proved, by an experiment necessarily conducted on a very limited scale, that the plan is good and has been eminently successful — that suitable young men are ready, and would gladly avail themselves of such assistance, that very competent men of long standing in the ministry are willing to undertake the office of tutors, and to devote themselves to the required duties, and that our churches readily receive as pastors those who have been thus educated.

The committee in presenting their report, respectfully declare their conviction, that if *the system were* liberally supported, and *extensively carried* out, it would, under the *divine blessing*, convey much benefit to the church of Christ; but while stating this fact they are painfully compelled to express their regret, that their repeated appeals for pecuniary aid have not met an adequate response. Their collector, the Rev. Stephen Davis, has travelled far and made extensive and diligent applications in many counties with very small success. The funds are now exhausted. The contributors, whose continued aid has accomplished what has been done, are widely located. The amount of their contributions is not sufficient to justify the expense of a collector's personal application. Therefore, the committee with deep regret are compelled to announce that the existence of the society is virtually at an end. They have, nevertheless, resolved before their separation to make one more, and probably their last, appeal to the denomination to preserve and render permanent the advantages of this invaluable institution. They respectfully recommend to their friends the contributors resident in the country, to remit donations or subscriptions by post-office order, payable at the Limehouse post-office to the treasurer, Joseph Fletcher, Union Dock, Limehouse; or by drafts on London bankers, crossed Bank of England; and they request that every such remittance may be accompanied by directions as to its disposal, in the event of the discontinuance of the institution; because, failing such instruction, upon the closing of the account, the committee will pay over the balance remaining to the treasurer of the Baptist Building Fund, for the purposes of that society's loan fund.

The committee subjoin a general statement of their account. A more detailed account of receipts and expenditure with a list of the contributors will hereafter be given.

	£	s.	d.	£	s.	d.
Total amount received by donations and subscriptions	1267	9	9			
Paid for the board and instruction of ten students	1024	6	0			
				243	3	9
Paid the collector	120	0	0			
Travelling charges	53	18	10			
Printing	28	11	5			
Postages	18	7	4			
Advertisements, stationery, charges at the Mission House for committee, and incidentals in four years	20	6	2			
				243	3	9

The expences incurred in commencing the society, by travelling and postage, would not again occur. The employment of a collector at a fixed salary, to travel the country and make the society known, was necessary in order that the experiment might be fairly made, and much credit is due to the collector for the exertions he has put forth. Had his labours been more successful, had the amount given been enlarged to any considerable extent, his salary and charges had still been the same, and the surplus would have

to the number of students; for had number been fifty instead of ten, the additional cost would have been the ration of the tutors.

committee can only mourn that it is uty thus to record a failure, when the demanded a different result. They , notwithstanding, that good has been plished, and sincerely hope that the rs of the baptist denomination will l it to be their duty and privilege to they can to train holy and gifted men great work of the Christian ministry.

By order of the committee,

JOHN COX, *Secretary.*

dwich, May 21st, 1849.

BIRMINGHAM.

onformity with the recommendations of ptist Union, special services have been ere to invoke the divine influences of ly Spirit, for the revival and extension igion in our churches. They com- d on Lord's day, June 10th; and public services were held on succeed- enings of the week at Heneage Street, Zion, and Cannon Street chapels. s were offered or addresses given by n Morgan, sen., Pitt (from Ireland), (late of Watford), Walsall (late stu- t Bradford), Saunders (late of Sydney), , Mackay (from Scotland), Daniell, Roe, and Harwood Morgan. The gs were well attended, and it is hoped interesting services, and similar ones ed throughout the country, will, under be introductory to a great revival of n among us.

LYNN, NORFOLK.

ney chapel was opened for divine p in June, 1841. The sum total has been expended on the fabric, in- g some interest money for the first four is £2829. In November last, the as £520, when it was resolved to make ort for its extinction; in six months hat time, at the expiration of which a of services were devised to give the ng stroke to this undertaking, frequent l prayer meetings were held for six to invoke the blessing which has so tly been dispensed.

Lord's day, June 10th, three sermons preached and collections made after hose in the morning and evening by v. J. Aldis of London, and that in the on by the Rev. J. Tindall (Wesleyan) n.

Wednesday, the 13th, two sermons preached for the same object, *one by v. C. Elven of Bury, and the other by v. J. Sherman, Surrey chapel, Lon-* don. After public breakfast on the morning of the 13th, addresses were delivered by Messrs. Elven, Sherman, Tindall, Griffiths, and others. In the evening, a public tea meeting was held, of which more than five hundred persons participated—all the trays being gratuitously provided. After tea, an adjournment took place to the chapel, when George Ovenden, Esq., of London, took the chair. After singing and prayer, the Rev. J. T. Wigner, the esteemed pastor, gave the report of the finance committee, and made the gratifying communication that *the debt was entirely extinguished*, and a balance sufficient remaining to defray all expences. The Rev. J. Bane of Downham and Griffiths of Necton having addressed the large and joyous audience, an unexpected scene was exhibited, which electrified and melted the meeting. Two of the deacons came on the platform, and in the name of the church and congregation presented Mr. Wigner with a handsome gold watch and chain, and Mrs. Wigner with an elegant and costly skeleton timepiece. The pastor, as well as his overcharged heart would permit him, briefly returned thanks, and the Rev. C. Elven in his address feelingly acknowledged this exuberance of affectionate liberality on the part of Mrs. Wigner. Addresses were afterwards delivered by the Rev. S. Pike of Wisbeach, Harcourt of Sutton, Messrs. Groves, and J. Keed, and T. Dawban, Esq. After votes of thanks to the finance committee, the ladies for the excellent tea, and to the worthy chairman, this series of deeply interesting services were closed by the doxology and benediction.

YORKSHIRE BAPTIST VILLAGE MISSION.

The fourth annual meeting of the Baptist Village Mission was held on the 6th of April, in the preaching room, Armley, when upwards of 130 subscribers and friends took tea together. The meeting was presided over by Mr. William Gatenby of Skipton. The report, which was of the most cheering nature, showed that during the past year two missionaries had been employed,—that upwards of 3,400 household visits had been made,—500 meetings held for preaching and religious instruction,—27 persons baptized on a profession of faith, at the Kirkstall, Armley, and Woodhouse Carr stations,—and that a church had been formed at Armley. It was also reported that 5000 tracts had been distributed,—1700 cheap religious magazines sold, 200 children taught in the sabbath schools, 60 of whom had been instructed during the week evenings in writing and arithmetic,—that tours had been made to Pontefract, Skipton, Castleford, &c.,—that through the missionaries' visits to Skipton, a most important and hopeful door for preaching the gospel of the kingdom had been opened, and that Skipton had been

made a permanent station,—that for the various missionary operations £150 had been received,—and that a growing interest was manifested in the operations of the society. It was also stated that a mission chapel, with school, is about to be erected immediately at Kirkstall, towards which £130 had been promised.

SURREY MISSION.

The fifty-second anniversary of this society was held on Tuesday, April 12, at Hanover chapel, Peckham. The Rev. Thomas Adkins of Southampton preached an appropriate and useful sermon on Isaiah xiii. 4, last clause. A public meeting, at which D. W. Wire, Esq., presided. In the various other services of the day the following ministers were engaged, Revs. Messrs. Hill, Bean, Hunt, Rogers, Thomas, Gamble, Adey, Bromfield, Burnet, Dr. Massie, Richards, and Soule. The report stated that the effort on behalf of the Jubilee Fund had been successfully completed, and that a new district, as the result of this effort, would forthwith be commenced. A resolution was unanimously passed, presenting the thanks of the society to the Rev. J. E. Richards of Linehouse, for the important services which, as one of the secretaries, he had rendered to the institution during the period of nineteen years. He is succeeded by the Rev. T. Kennerley of Mitcham. The reports from the several stations were of an encouraging character, and numerous instances of usefulness were detailed as the effect of the divine blessing on the labours of the devoted missionaries. The Surrey Mission is identified with no party; it militates against nothing but sin, and its powerful auxiliaries, ignorance and infidelity; it seeks no interest but that of Christ and mankind; it aims at uniting the talents, the zeal, the influence, and labour, of the friends of the gospel of every name.

RESIGNATION.

The Rev. Henry Evans has resigned the charge of the church at Piagah, Pembrokeshire, after labouring there six years and a half. During that time he has had the pleasure of baptizing seventy-one persons, but, to the great regret of the congregation, he finds himself unable to sustain the exertion which the station requires.

CORRESPONDENCE.

THE ELECTION OF THE BAPTIST MISSIONARY COMMITTEE.

To the Editor of the Baptist Magazine.

My dear Sir,—Before your readers are hurried away by the spirit of discussion give me a quiet corner for a few facts in reference to our mission and the election of its committee. Since the last annual meeting, I have examined the list of attendances at the members' meetings of the society for several years, and hand you the results.

1. It seems that no member of the society has ever since our constitution was changed attended and voted at that meeting (where the committee are chosen) who was not at the time a *member of one of our churches*. So that all who have taken part in the election of committee have been at the time professed Christians and baptists.

2. Of the electors of the committee the great majority have always been composed of members of the society residing in the country. Of 109 electors who attended in 1848, 61 were country members; and of 170 who attended and voted in 1849, 111 resided in the country. So that the committee are really chosen by a meeting, the large majority of whom belong to our country churches.

3. Of the 109 electors who attended the meeting in 1848, 78 were pastors of churches, and nearly all the remainder 31 (within *about 6*) were deacons. Most of the former founded their claim to vote, not on their subscriptions (though they generally subscribed), but on their being pastors of collecting churches. Of the 170 who attended this year, 116 were pastors of churches, and nearly all the remainder 54 (within a dozen) were deacons; so that the real electors of our committee are brethren, all of whom are members of baptist churches, and nearly all of whom (within a very small fraction of the whole) are already honoured with the confidence of the churches to which they belong.

4. While all the actual electors of the committee have always been members of churches, and the large majority of electors have been country members of the society, it is pleasing to find that these country electors have come from all parts of the kingdom, and though not clothed with delegated authority, they have really represented the different missionary districts of the country with very fair exactness. The following table will illustrate this statement :—

Electors present in	1848	1849
From Cambridge, Essex, Hunts, Lincoln, Norfolk and Suffolk.....	11	16
From Kent, Sussex, and Hants	6	16
From Wilts, Somerset, Devon, Hereford, and Gloster.....	10	18
From Leicester, Notts, Stafford, and Warwickshire	6	17
From Oxford, Berks, Bucks, Beds, Herts, and Surrey.....	13	16

nashire, Yorkshire, and of England	13	17
land.....	2	4
ons	0	7
	61	111

this exhibition of the working of the ystem, I trust that it will clearly at any statements to the effect that nittee of the mission are chosen by professing godliness, or that they en by Londoners, or that they are by electors not connected officially churches, or that they are chosen by that belong chiefly to one or two are all unfounded, and are contra- n fact, by the most decisive evi-

ng that while anxious to perfect the our missionary institutions, we may mind the practical and praverful on which their efficiency depends,

I am yours very sincerely,

14, 1849. J. ANGUS.

OPOSED CHANGE IN THE CONSTITU- THE BAPTIST MISSIONARY SOCIETY.

Editor of the Baptist Magazine.

SIR,—It appears that the constitution ferent societies, and especially of our ission, is to be a principal matter of in your pages for the current year. it so. If suggestions for their im- it are in the minds of pious and ded Christians, it is better they spoken out than left to make un- e impressions in private circles. is is done in a frank and Christian s certainly the less evil of the two. ld it to be an evil. All such dis- if they do no good, do a positive y unsettling the public mind, and o a suspicion of imperfection and y which facts more closely viewed e thoroughly understood, would, not justify. It is an evil, however, everything human is exposed; and ieties which will not yield to it, or o bear it down by authority or force, ose themselves to more fearful perils trust and opposition are roused into flict. So far as I am concerned, I avour not to give the slightest occa- fence in anything I may say, or in er of saying it; but if I should be ted in this, I will promise not to ce by anything that may be said in he former may not always be in power; the latter is completely so. ot from any old-fashioned predilec- hings as they are, that I do not find cause of dissatisfaction with the nstitution of our society. At any

rate, we all wish that whatever changes are either proposed or effected, they should be improvements, and not operate in the wrong direction. The present constitution of the mission is only four or five years old; and though not the least unkind reflection is cast upon the well-intended effort then made for its improvement, it must be confessed that the alterations have not secured what was the avowed aim and intention of their promoters. The committee is more restrictive and subject to fewer changes now than under the former mode of appointment; and appears, though it is not in reality, more like a self-appointed committee. The fact is, that whatever mode is adopted in the choice of the committee, the same men, or nearly so, will annually be elected, and for the obvious reason, that their names and characters are most extensively known and appreciated. The working of the present mode brings out the result, that the wider the suffrage the more limited the choice; and if every church in the kingdom were to send up its list as proposed, it is highly probable there would not be a single change of names from year to year. In the former mode of selecting the committee, not only in the Baptist Mission but in all our other societies, inefficient members, and those who seldom attended were not re-elected; but now in regard to the foreign mission the committee is chosen in the absence of whatever information past experience supplies. I would not recommend a return to the former mode, fearing it would not afford an equal degree of satisfaction; but let no one suppose that the adoption of any other mode will, in any considerable degree, vary the result.

In one thing I perfectly agree with your correspondent and my friend, Mr. Pryce, that there is at present a lamentable indifference to the welfare and progress of our mission in many of our churches. As to what this indifference is owing, and how it may be remedied, I certainly do not agree with him. That it is owing to the composition of the committee, or a want of wisdom or devotedness on their part, or that it would be remedied by a different mode of election, or a different class of members, I certainly do not believe. From the nature of the remedy proposed, a stranger might infer that the present committee was composed of men destitute of religion, and many of them not members of churches. Mr. Pryce lays it down as the basis of his recommendations, that "religious men should be entrusted with religious institutions—that the task of propagating the gospel should be attempted by those who obey it." And then adds, "there is nothing in the plan and regulations of the society to prevent it from being—members, committee-men, and all—composed of persons destitute of religious character." With the knowledge my good friend must have of the society and the mode

of electing its committee, I can scarcely bring myself to believe him serious in placing this in the front of his objections. Did he ever know, from the commencement of the society, a single member of the committee who was not a member of one of our churches? In the present committee of thirty-six members there are representatives from thirty churches, only six have duplicate members; and the whole committee are not only selected from the churches, but from the largest churches in the kingdom. It is the piety and established reputation of the parties which recommend them to the office, and which alone secure their election. What need then of an entire change in the constitution of our society to secure what we already have, and have not the least fear of losing? A change should be an improvement; if no improvement, then is there no call for a change.

Of the objections to making a money qualification for membership in a religious society, perhaps few are altogether ignorant. But as Mr. Pryce only proposes to transfer it from the individual to the church of which he is a member, all those objections lie against his plan with augmented force; and when he can remove them as applied to a church, it will be easy to remove them as applied to an individual.

My good friend has drawn somewhat luxuriantly upon his imagination, in stating the supposed case of a friend living hard by the Mission House who could afford ten shillings to the cause, but could not find the odd sixpence, and almost sheds tears at the thought of such a friend's exclusion. Let me, in return, draw upon mine, and suppose a case not a whit less extravagant. That if the mission is to be controlled by the churches, and not by the subscribers, we may imagine the whole income and resources of the society to be drawn from one quarter, and the whole control given to another, so that there shall not be a single subscriber having any influence in the disposal of its funds. When wings are given to the imagination, there is no knowing where it may fly, either this way or that. But is it becoming the dignity of sage, full-grown men to remodel a society to meet contingencies which it requires a vivid imagination to portray, and which do not fall within the reach of probabilities, or even of possibilities? In the days of the controversy with Dr. Marshman, it was laid down as a self-evident maxim, "That control follows contribution as the shadow the substance;" but we are now recommended to publish a divorce between them — the subscriber to give the money, the church to expend it. If there were any real, practical necessity for this change in the constitution of the society, it would arise from the fact, that though the subscriber might have benevolence enough to give, he had not piety and wisdom enough to lay it out properly for the cause of God; but let any one ask, How long such a state of things would last? How long would the subscribers continue to supply funds which it was left to another party to distribute? Is it not somewhat anomalous that the very persons who are zealous, and very laudably so, for the separation of the church from the state, should in this instance advocate the system they are aiming to overthrow? We will call the subscriber the state, and the church the ecclesiastical corporation. The church says to the state — alias the subscriber — "Give us your money, we will lay it out. Ours is a divine institution, you can lay no claim to so sacred an origin. The spread of the gospel is a duty left to us, we are responsible for the sacred trust; therefore leave it with us." Now, as our good friends know so well how to answer the churchmen who argues in this way, they can be at no loss how to answer themselves, when urging precisely the same argument.

I would with deference ask our friends who are desirous of promoting this change, whether it would not be *inconsistent with their principles as congregational dissenters?* The church of Christ is indeed a divine institution, and constant jealousy should be maintained to preserve its spirituality and independence. But this gives it no spiritual authority over other bodies or associations of men. No one lays claim to a missionary society as being a divine institution; it is simply an expedient devised by various godly and zealous men to extend the knowledge and blessings of the gospel to distant nations. It has no inherent connexion with a Christian church at all. We might suppose it to consist of members, none of whom were connected with Christian churches; or, as in the case of some existing societies, of Christians of all or any churches. It is true, the Baptist Mission naturally looks to baptist churches for support, as in them are likely to be found the larger proportion of good men actuated by a similar estimate of the value of the gospel, and a similar zeal for its extension; but its call to them is as individuals, and not as collective bodies. The influence of the church as a body can consistently and safely be exercised only over their own acts; to extend that influence beyond their own concerns is of the very essence of popery.

Besides, let any one who is conversant with the state of our churches, and the sad *diversity of sentiment and feeling* prevalent among them, ask himself, whether the society would be in safer keeping, or in a condition of greater unity and peace, by being entirely committed to their control. In retaining it where it now is, it is in the hands of those individual members of our churches who are actuated with sufficient zeal and ability to support it; and it is hoped, to say the least, with an average amount of wisdom to manage its affairs.

Still it will be said, the fact as stated at the commencement of this paper, remains, that there is a lamentable indifference in many of our churches to the progress and success of the missionary cause. This is sadly too true; and if this indifference be in any considerable extent traceable to the want of control which our churches wish to exercise over the affairs of the mission, that desire, as far as prudent and practicable, should be met with kindness and consideration. For my own part, I must confess, I want evidence of the fact; I do not think there is existing, on the part of the churches themselves, any considerable feeling of loss on that ground. If there were any urging this as a ground of complaint, the remedy would be easy. It would simply be to pass a resolution to the effect, that any church contributing a given amount to the society, should, in addition to the pastor, be authorized to send a representative to the annual meeting. I cannot but think this regulation would obviate every real or supposed ground of complaint, while it would not be open to any grave objections, to which the proposed entire change in the constitution of the society is liable.

It is, however, my firm conviction that *the decline of the missionary spirit in our churches does not arise from any such cause.* It is to be found nearer home. I conceive it is to be attributed to the simple facts of the case, in combination with the nature of the human mind. The novelty of the undertaking has passed away; and at the present moment there are none of those secondary and adventitious circumstances which give a zest and impulse to the missionary spirit. The persecution of the banished missionary—the advocacy of the negroes social wrongs—the thrilling electricity of the word KNIBB, and the power of his eloquence have subsided, and we are called now to settle down to the unadorned and unpoetical duties of teaching the ignorant the way of salvation—establishing schools, and stations, and churches, with very little of novelty to chequer the monotonous appeal for money. It is perfectly unavailing to find fault with what constitutes one of the essential characteristics of human nature. The human mind looks for variety, and is satiated with monotony. Complain as we may, the fact remains precisely the same: man's nature will not alter by all our complaints. If we would overcome this tendency to satiety, we must withdraw our attention from the adventitious and the outward to the spiritual and the eternal. There is ample scope in this direction to sustain and increase the missionary spirit to the last stretch of feeling, and the last breath of life. We must come closer to the subject. We must not be contented with reading reports, we must have reports of our own. We must not use other people's eyes, and ears, and pens, we must use our own. Time was when many of the warm friends of missions, and some churches too, maintained a direct correspondence, not only with missionaries, but with the converts they had made from idolatry and superstition. They took a lively interest in the progress of truth in the minds of individual converts, and that interest was extensively diffused at their social meetings. There are many now living who will never forget the intense feeling kindled by intelligence from distant fields of missionary toil in the early history of the mission. And why should this be a mere matter of history? Instances are continually occurring, equally pregnant with spiritual and eternal consequences, did we view the subject more closely and more correctly. This aspect of the work may be varied to infinity. Why should not those ministers who regret the decline of a missionary spirit in their churches open a direct correspondence with some one missionary station—call it, if they please, their own, and have periodical reports of its progress? In addition to what they contribute to the general funds, let them take the schools, and the children of the missionary under their kind christian care; let little presents of clothes and books, and other testimonies of regard be made, as the case may require, and there will arise, especially on the part of the young, feelings of interest and sympathy, which no contemplations of the missionary work on a large scale would ever draw forth. And as an additional motive, look at the effect which such kind notices would have upon the missionaries themselves. Nothing is more common than to hear these devoted men lament that after quitting their native shores, and witnessing the affecting adieus of friends, they are left as if banished to some unapproachable clime, apparently forgotten by those who appeared on leaving to take such a lively interest in their welfare. Were an active and pious corespondence kept up between the churches abroad and those at home, how would it encourage them in their self-denying labours, stimulate to renewed devotedness, bear up their spirits under discouragements, and, possibly, be the very turning-point of a missionary retaining or quitting his sphere of duty.

Do we really wish to revive a missionary spirit in our churches? Let us look more abroad, and less at home—more at objects, and less at instruments. The theatre of a missionary society is among the ignorant and idolatrous heathen in distant lands, and not in a mission house, or a public meeting in our native land. In a cause where success is more connected with divine approbation than human agency, and where the feeblest means are often attended with the largest results, there is a possibility of looking too intently at the adaptation of human agency; and the consequence may possibly be a withdrawment

of divine aid. Let us never forget that the cause of missions is the cause of God. A missionary *society* is man's way of carrying on this cause. It is human instrumentality aiming at a divine purpose. The imperfection of that agency may be expected to be often seen; but that Christian's attachment to the great work must be feeble indeed which is suspended on the discovery of these imperfections.

But I must abruptly close. This letter is sadly too long—your time and patience are too severely taxed; and long experience testifies, that the judgment is scarcely ever convinced when the patience is exhausted.

I am yours very truly,

J. HADDON.

EDITORIAL POSTSCRIPT.

Our readers are apprised that the committee of Stepney College has invited Mr. Angus to take the oversight of that institution. He has, in consequence, resigned the Secretaryship of the Baptist Missionary Society, continuing, however, to discharge the duties of the office till other arrangements can be made. The mission sustains by his removal a loss which it will not be easy to compensate. Having had, from the first, the very best opportunities for forming an estimate of the services of Mr. Angus, we cannot record this event without expressing a high sense of his efficiency, and a full conviction that no one will ever surpass him in devotedness to the interests of the important society with which he was officially connected. We feel ourselves equally bound, however, to congratulate the supporters of Stepney College, and especially the young ministers who will soon become the objects of his daily attention, on the eminent qualifications which he possesses — intellectual, literary, and religious,—for the station he is about to occupy. On this point we have heard no difference of opinion expressed, and we have only to hope that the result may equal the anticipations which it appears to be reasonable to indulge.

Among our Miscellanea there is a document of an unusual character. It is from the Committee of the Baptist Theological Education Society, and it will probably be the last communication which our readers will receive from that quarter. The course pursued by that institution, of placing young preachers with pastors of experience and ability, competent to direct their reading, superintend their efforts to do good in surrounding villages, and familinrize them with the details of pastoral work, was highly eulogized when it was first proposed, and has met with as many expressions of verbal approbation since as its most sanguine advocates cou'd expect. It has gone on uniformly and pleasantly for more than four years, and the young men who have received its aid have met with acceptance in the churches. Great satisfaction has been expressed in words, but contributions have been solicited almost in vain. Some handsome donations were made by its founders, and a few subscriptions have been regularly paid, but its receipts do not warrant a continuance of its efforts. Its history seems to be a complete refutation of the assertion, frequently heard, that our churches *can* and *will* support any society the object of which they cordially approve and the management of which is unimpeachable. This society stops simply for want of money. There has been no want of young men anxious to avail themselves of its aid; there has been no want of suitable ministers willing to receive and train them, and the selection made of tutors has commanded the approbation of intelligent bystanders; there has been no want of harmony or zeal on the part of the officers and committee; yet the society stops, and *simply for want of money!* We say it stops; its exact position being this;—that the committee having met to terminate its existence, after much discussion it was determined to give the public one more trial, suspending operations, and adjourning to some day in September, then to dissolve, unless in the interim such remittances should be received as would supersede the painful necessity of dropping exertions of the utility of which abundant testimonies have been afforded.

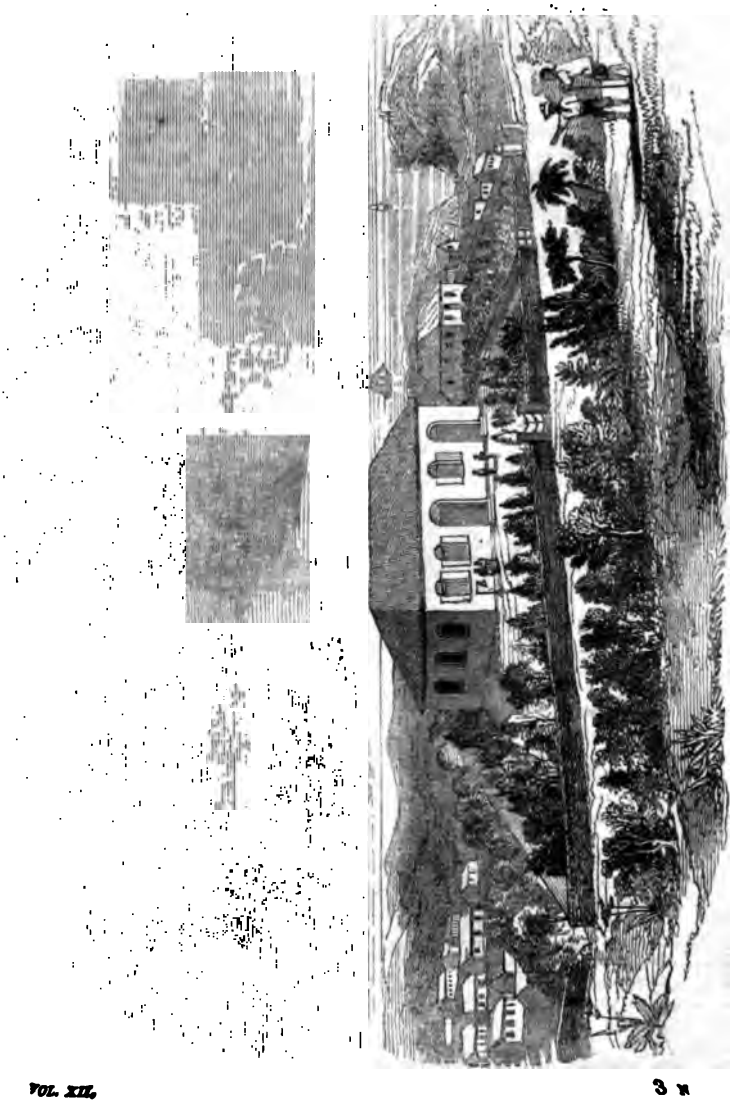
Dr. Cramp has resigned the presidency of the Baptist College at Montreal. He has recommended that Dr. Davies who occupied the post before him, and who is now in Canada, should be invited to resume it, and has himself accepted a literary engagement, in fulfilling which he hopes to promote the interests of the colony.

We are sorry to find that in a bill which is in the House of Commons for granting a Constitution to the Australian Colonies, there is a clause which, if passed, will perpetuate and augment the compulsory payment of the episcopalian, presbyterian, Wesleyan, and Romish clergy.

Our readers will not, we trust, overlook the necessity for strenuous effort in relation to the subject brought before their attention in a review for which we are indebted to the energetic pen of an esteemed brother.

Mr. Angus has formally accepted the invitation to Stepney College, but, at the time at which we close, he has not replied to the request of the Baptist Missionary Committee that he would first visit India.

THE MISSIONARY HERALD.



MISSION PREMISES, LORIMORES CAICOS BAHAMAS.—See p. 456.

ASIA.

CALCUTTA.

A letter has came to hand from Mr. Thomas, dated February 8th, 1849, containing information which will deeply interest our readers, and while it represents the prospect of usefulness, urging most powerfully the necessity of men of piety and zeal being sent out without delay. We trust our readers will feel it to be a call to exertion.

You will be pleased at hearing that brother Parry baptized seven converts last month in Jessore. I hope towards the latter end of this month to baptize several at Bow Bazar.

BARISAL.

The brethren Pearce and Wenger have returned from Barisal, and you will be delighted at learning that their account of the people is very pleasing. Many of them seem to be truly converted, and to have eminently the gift and spirit of prayer. The following short extract from a letter I received from brother Wenger while at Barisal will, I think, interest you, as it did me. "When at Ghagor" (a place in the neighbourhood, where a number of the native Christians reside) "we catechized the people. The first man we called upon to give an account of his faith, stood up and said, 'Sirs, I am a poor ignorant man, and have not received much instruction, so you must not take it amiss if I cannot express myself well.' After this short preface we expected to hear a narrative, but instead of that he uttered a most beautiful prayer, quite extempore, for he dwelt a good deal on our visit. And last sabbath, having had some talk with a widow whom the zemindar had robbed of land, brother Pearce entered upon spiritual subjects, and having learned that she was in the habit of praying daily, asked her in what way she prayed, when she also prayed in the most affecting manner."

Our brethren also report that nearly all the people have given in their adhesion to the Society. We have, however, since learned that immediately after the brethren left Barisal measures were adopted by parties at the station to place it in connexion with the Propagation Society. We are endeavouring to prevent this measure being carried into effect. The question, however, arises, and it is a very serious one, what is to be done for the station? We all consider it to be important that effective means should be adopted to retain the station, and take advantage of the opening prospects of usefulness. Whatever is done must be done immediately, and nothing can be even attempted without considerable expense. One of our number must go and *reside there*, and the only one at liberty is *brother Lewis*. No house exists in which he and his family can reside, and consequently premises must be erected, and in addition to six or more native preachers, he must have an assistant missionary.

The converts already number between three and four hundred, they are widely scattered, and from the nature of the country difficult of access, and only by water, and consequently a boat must be allowed. But more of this hereafter; I merely state these things that you may see that we have no idea of retiring from that promising field, and also that the carrying on of missionary operations there will of necessity involve considerable expense.

DACCA.

Brother Robinson, who has now been engaged in the mission more than forty years, finds his strength unequal to the duties required at such a place as Dacca, and entreats that some one in the vigour of life may be early appointed to the station, and himself allowed to return to Calcutta, where he may be for a few years longer enabled to labour with comfort to himself and advantage to the mission. It must be admitted there is much reason in what he says, and I do not see how we can object. But what is to be done for Dacca? We have literally no one to send. The prospects of usefulness in that district are encouraging, and such as to call for further efforts, and it will be a thousand pities if we are obliged to give up the station.

A call for help.

But what are we to do? We greatly need recruits from England. Do send working men. Let me again suggest that you do not restrict your search for men to the colleges. The *Home* missionary body would, I feel persuaded, furnish from among them some men exactly of the stamp we require for India. Men of piety and zeal, and able to tell impressively of the love of Christ, what they themselves have known and felt. Some such men, provided they have acquired some one language besides their own, and thus proved their ability to acquire and use a foreign language, would answer for many important stations in India quite as well as men of greater polish, more studious habits, and more commanding talent.

MONGHIR.

A letter has been received from Mr. LAWRENCE, dated February 1st, 1849, which will interest our readers. It is as follows:—

I am very glad to learn that Mr. and Mrs. Sale were expected to leave England for India so soon. More than ever does our mission require reinforcement. A great work is being done, and must not be given up. The next generation will probably reap the fruit of the labour which is now bestowed upon this unpromising soil. Since I wrote last I have spent a month from home in visiting some of the villages to the south-east of Monghir. In every place we were received with civility, and in some places with much deference. We were often cheered by the attention with which our hearers listened to our discourses, or rather conversations. There is increasing evidence that idolatry and superstition have less influence over the minds of the people than formerly, and that many are beginning to be awakened to the absurdities of the Hindu religion. Many openly avow their disbelief in their shastres, and ridicule their idols, but in order to maintain their standing in caste they still continue to perform puja, or worship, on particular occasions. Were it not for the brahmans and the fear of losing caste, I believe there are hundreds in the villages around us who would renounce idolatry altogether.

I have recently heard of three or four very interesting cases in our neighbourhood of good impressions having been produced by village preaching, and the distribution of the holy scriptures and tracts. While at a village about forty miles from Monghir, our native brother Nainsukh was invited to go and see a man who was very ill, and who wished to see him. The sick person was in respectable circumstances. He had heard the gospel, and had read a portion of the holy scriptures. When Nainsukh entered his room he exclaimed "Oh, I am so glad to see you. I have been reading your book, and I want you to instruct me in its doctrines. The religion of my own people is all false. I have no longer any confidence in idols. Jesus Christ appears to me to be the true Saviour, and I wish to know more about him." You may be sure that Nainsukh was delighted at hearing such speech. He sat down by the side of the sick man, and preached the gospel to him for an hour. The poor man listened with the greatest interest. Nainsukh prayed with him, and left him, having promised to call and see him on his return from the mela (or fair) to which he was going. On his way back Nainsukh called, as he promised, but the man was dead. His relatives told Nainsukh that he refused to allow them to perform the usual pujas (superstitious rites) to their idols, and told them all that his whole confidence was on Jesus Christ, whom the Christians worship; and he exhorted them also to renounce their idols, and trust in Him. With this confession he died. May we not hope that he was a brand plucked from the burning?

I have since heard of another instance at the same village, of a person being favourably impressed by reading a copy of the gospels, which he had received from some missionary. These, and similar facts, are encouraging, and lead us to hope for better things, and for greater success.

February 8th, 1849. Yesterday and the day previous there was a mela (or fair) at a celebrated hot spring about six miles from our house, called Seeta-Roond, or the fountain of Seeta. Seeta was the wife of Ram, or Rama. The brahmans say that on her last incarnation she became invisible on this spot, or entered the nethermost regions there, and immediately on her disappearing this spring of hot water burst forth, and has continued to flow ever since, as an astonishing proof of her divinity. It is no valid objection to this proof, in their estimation, that there are in different parts of the country some twenty or more other Seeta Roonds, respecting all of which a similar tale is told, and each of which claims to be considered the very spot on which the goddess made her last appearance on earth. Two or three times in the year large numbers of people come together from the surrounding villages from the distance of twenty or thirty miles to perform certain idolatrous ceremonies at Seeta Roond, after performing which they all visit a certain temple on the banks of the Ganges, about a mile from our house, and bathe in the river. The distance between the ghat at the river and the spring is about six miles. The whole line of road is thronged with people going to and fro from sun rise till about noon. We station ourselves on a convenient spot by the side of the road, and are able to collect large and attentive congregations for hours together.

WEST INDIES.

BAHAMAS.

We have pleasure in inserting a letter from Mr. Rycroft, dated Grand Cay, Turk's Island, 2nd April last, bearing testimony to the improvement of the people, and their exertions in providing a place of worship and a residence for their minister.

Having an opportunity of sending a few lines to you, I embrace it to say that the means of grace established in the settlement where this chapel has been erected by the agency of the Baptist Mission, have, through Divine mercy, proved efficacious in uprooting many soul-destroying evils, of establishing an improvement in the general habits of the settlers which excites general notice and surprise, and of leading many persons to the adoption of gospel principles, the service of our dear Redeemer, and the hope of another and better state of existence.

Here we have a native agent and his wife, around whom the settlers cluster to receive instruction for themselves and their dear children. On the Lord's day every inhabitant is found in the house of God, and every child capable of walking in the Sunday school, which contains not less than 100 dear children dependent in a great degree on the institutions established here for intelligent information on all subjects, especially moral ones. To see this school in its grotesque appearance, grotesque to an unaccustomed eye, is a sight worth crossing the seas to look upon, and in its results at present, not to refer to future generations, rewarding to the benevolence and labour laid out.

The chapel before you [*vide frontispiece*] has been built solely at the expense of our poor people, some of whom have given money, and others labour. Here we are now able to afford accommodation to three or four hundred persons, whilst the clean, neat, and suitable mission-house on the right renders our native agency comfortable, and being the most desirable residence in the settlement, is not unfrequently sought as a temporary abode by gentlemen having business in this place. It is gratifying to think that since our mission premises have been set up, the settlers are no longer satisfied with the huts we found them in, but are on the right and left erecting neat, clean-looking, and desirable residences. The present physical, mental, moral, and spiritual aspect of our friends here is every way satisfactory.

We have now built, in the course of a few years, three chapels in these islands, and a fourth is far advanced. At two we are erecting a house for the use of native agency.

Every settlement on the Caicos is now supplied with the means of grace, and has its little church and regular sabbath services, as well as week-day worship. But for the denomination we represent, these islands, apparently, would have been in a condition no language can adequately describe. But we are verily thankful to see the prophet's word verified with relation to these poor islanders, "Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off."

JAMAICA.

WESTERN UNION.

In the Annual Report of the Churches in connexion with the Baptist Western Union for 1848, it is stated, "We are free to confess, that at the commencement of the year, knowing that spiritual deadness existed to a very fearful extent,—foreseeing the difficulties we should have to encounter in consequence of that deadness, and resolved at all hazards and at any cost to exercise strict and scriptural discipline, we anticipated a large decrease in the numbers of our members. In this, however, our fears have not been realized. We are pained at having to report any decrease at all; but are bound to praise the God of all grace for any aspect in our mission of an encouraging nature."

We cannot but express gratitude to God, that notwithstanding the altered condition of Jamaica, whilst on the continent of Europe, and in some of the islands of these Western Seas, contention, turmoil, and bloodshed have prevailed, yet in this land all classes have been permitted to enjoy peace, and that they have *uninterrupted* opportunities of attending the public means of grace. It is a matter *of humiliation* and for lamentation, that these peaceful times have not been so

fully improved by the churches of Christ as they ought to have been in attempts to enlarge Messiah's kingdom. Notwithstanding, however, present appearances, we yet rely upon Him who has promised in answer to prayer, "I will pour out water upon the thirsty, and flowing streams on the dry ground. I will pour my Spirit on thy children, and my blessing on thy offspring."

The Report then contains details of the respective churches, particularizing with deep concern the lukewarmness and backsliding of some and the awful falls of others who once ran well, and at the same time pointing out cause for rejoicing in the internal peace with which the churches had been favoured, and the spirit of prayer and of zeal which evidently characterized many of the members, with many pleasing proofs afforded that God had not forsaken his churches, but was still working by the power of His Spirit in their midst. The result of this information will be found in the tabular statement annexed, to which are appended statistical reports of the Sunday and day schools connected with the churches.

TABULAR VIEW OF CHURCHES AND STATIONS CONNECTED WITH THE BAPTIST WESTERN UNION, FOR THE YEAR ENDING DECEMBER 31, 1848.

NAME OF STATION.	PARISH.	PASTOR.	Station formed.	Church formed.	Baptized.	Restored.	Received.	Died.	Excluded.	Dismissed.	Withdrawn.	Increase.	Decrease.	Members.	Inquirers.
Buff Bay	St. George	S. Jones	1824	1834	...	...	2	5	10	...	12	...	25	155	29
Anatto Bay	Metcalf	... „ ...	1824	1824	44	11	...	26	30	...	50	...	51	799	98
Port Maria	St. Mary	David Day	1826	1826	...	20	2	10	25	...	...	...	13	463	114
Oracabessa	... „ ...	... „ ...	1827	1829	...	6	3	12	15	1	...	...	19	363	75
Mount Angus	... „ ...	William Teall	1828	1842	...	6	...	4	21	4	...	...	23	360	70
Mount Nebo	St. Thos. in Vale	James Hume	1834	1842	...	8	2	10	21	...	2	...	23	378	17
Spanish Town	St. Catherine's	J. M. Phillippo	1819	1820	}	No	ret	ur	ns.						
Passage Fort	... „ ...	... „ ...	1821	...											
Sligo Ville	... „ ...	... „ ...	1834	...											
Point Hill	St. John's	J. Tunley	1824	1835	...	6	4	7	19	2	2	...	20	333	3
Jericho	St. Thos. in Vale	P. H. Cornford	1824	1834	27	25	2	26	73	2	...	...	47	1300	84
Moneague	St. Ann's	... „ ...	1834	1835	1	4	1	6	10	3	5	...	18	216	21
Stacey Ville	Clarendon	T. Gould	1835	1838	18	12	...	22	18	2	4	...	16	257	72
Coultart Grove	St. Ann's	... „ ...	1835	1835	17	2	2	8	10	...	...	3	...	279	48
St. Ann's Bay	... „ ...	B. Millard	1829	1830	16	11	6	19	41	4	...	...	31	25	31
Ocho Rios	... „ ...	... „ ...	1829	1830	24	4	...	6	13	4	...	5	...	450	43
Brown's Town	... „ ...	J. Clark	1830	1831	56	19	6	15	49	8	...	9	...	1060	63
Bethany	... „ ...	... „ ...	1836	1839	36	7	13	11	29	3	...	13	...	524	53
Sturge Town	... „ ...	S. Hodges	1839	1845	30	12	6	9	14	6	...	19	...	373	32
Salem	... „ ...	... „ ...	1843	1846	13	15	5	4	12	1	...	16	...	200	32
Dry Harbour	... „ ...	T. Smith	...	...	11	8	3	4	4	1	...	13	...	154	50
Clarkson Ville	... „ ...	F. Johnson	1839	1840	49	7	1	6	13	1	...	37	...	288	36
Stewart Town	Trelawney	B. B. Dexter	1829	1829	48	20	13	29	18	3	5	26	...	765	
New Birmingham	... „ ...	... „ ...	1838	1838	29	3	2	4	15	2	...	13	...	232	
Rio Bueno	... „ ...	J. Tinson	1829	1829	21	11	2	8	9	9	...	8	...	327	
Refuge	... „ ...	W. Claydon	1831	1837	35	18	3	4	19	33	...	...	...	598	37
Kettering	... „ ...	... „ ...	1840	1844	20	16	10	2	5	...	...	39	...	243	18
Waldensia	... „ ...	J. E. Henderson	1836	1837	}	No	ret	ur	ns.						
Unity	... „ ...	... „ ...	1842	1842											
Falmouth	... „ ...	R. Gay	1827	1827	35	23	4	14	21	1	6	20	...	836	44
Bethtephil	St. James	J. B. Picton	1835	1835	}	No	ret	ur	na.						
Hastings	... „ ...	... „ ...	1841	1843											
Salter's Hill	... „ ...	W. Dendy	1824	1825	20	41	8	41	70	2	...	...	44	1285	102
Mount Carey	... „ ...	E. Hewlett	1835	1842	39	9	1	9	12	...	...	28	...	701	77
Shortwood	... „ ...	... „ ...	1840	1842	14	11	2	4	12	...	...	11	...	480	88
Watford Hill	Hanover	... „ ...	1838	1838	12	1	52	3	10	...	...	52	...	219	23
Bethel Hill	Westmoreland	... „ ...	1835	1842	14	10	5	7	8	...	...	14	...	459	82
Lucea	Hanover	J. May	1830	1830	...	19	6	13	24	...	4	...	16	724	13
Green Island	... „ ...	... „ ...	1831	1835	...	3	...	14	8	6	25	...	50	153	
Gurney's Mount	... „ ...	C. Armstrong	1829	1829	15	11	...	18	38	10	12	...	52	672	20
Fletcher's Grove	... „ ...	... „ ...	1835	1842	14	4	1	2	12	1	4	...	...	173	16
New Providence	St. Elizabeth	G. R. Henderson	1840	1841	21	5	...	5	7	...	...	14	...	175	
Bethsalem	... „ ...	... „ ...	...	...											
Savanna-la-Mar	Westmoreland	J. Hutchins	1828	1829	51	13	11	49	32	4	...	...	10	724	160
Fuller's Field	... „ ...	... „ ...	1827	1828	53	7	33	28	19	4	...	42	...	251	180
					783	408	211	464	766	117	131	382	458	17854	1831

The Statistical Reports of Sunday Schools and Day Schools are postponed till next month from want *of room; also several interesting* communications which are now in print.

CALABAR.

A letter has been received from Mr. TINSON, dated April 9th, 1849, from which we have pleasure in making the following extract:—

We are all about as usual in health. The students are well, and giving me much comfort in every respect. Mr. Smith is going on well at Dry Harbour. He has had two additions to the church since his settlement, and the people seem pleased with him. For the last two sabbaths he has been supplying Mr. Armstrong's station, and Dry Harbour has been supplied by students. Yesterday week I sent a black student to Falmouth, and brother Gay says he gave great satisfaction. I notice these little matters because they indicate our progress, and I flatter myself that you and the Committee will take an interest in them.

FERNANDO PO.

ARRIVAL OF THE "DOVE."

We had the pleasure of announcing in the Herald for the last month, the safe arrival of the "Dove." The want of room forbade more. We feel assured that our readers will be gratified with the following extract from Mr. SAKER'S letter, dated Clarence, February 24th, 1849:—

The merciful God has again brought our dear friends to this distant land. On sabbath day last, soon after our school had closed (say one o'clock), Mr. Lynslager sent word to me that the "Dove" was in sight. The "smokes" then, as it has been for eight weeks past, was exceeding heavy, so much so that we could not see more than three miles distant; and at that time, with the aid of a small glass, I could only discern something approaching. Hoping that the governor's glass had not misled him, I instantly prepared to go to meet this long looked for "Dove." The news fled through the town so quickly, that I had not time to prepare myself ere five or six of our people, one after the other, came up to tell me the news. Others ran to the beach to procure a boat, and soon a dozen friends were ready seated in Mr. Lynslager's boat to convey to us great joy or heavy tidings.

Rapidly the boat glided over the waves, and all doubt as to the identity of the vessel was removed, yet no one was to be seen on deck, owing to the thick haze. We soon neared the "Dove," and one by one I saw Captain Milbourne, brother Newbegin, a stranger, another, and another, but no Mrs. Saker. Another moment, and a voice came pealing over the water, "All right, brother."

A happy greeting followed. My dear wife had been obliged to go below from over excitement. In a few minutes all our minds were calm, and after reading the 103rd psalm, we prostrated ourselves before God in adoring gratitude.

A light air brought us into the cove, and our anchor fell into the deep. But the friends who had congregated to welcome the brethren when they landed, had grown impatient, and numbers, in canoes and boats, came off, so that soon our little vessel seemed like a floating city. Our whole town was moved, and every one, young and old, came out to welcome the long expected friends. As soon as convenient, *our boat moved* back to the beach, and many *smiling, happy faces* welcomed our brethren to this distant shore. Great joy was depicted in every countenance; but it was the sabbath, and there was no tumult, no noise, but a hearty, joyful welcome.

We ascended the hill, and all who had not sought the beach were assembled on the highest ground, and greeted us as we passed. It was then past three, and ere we could obtain refreshment the bell announced the hour of worship. A goodly company met, and brother Newbegin preached. At seven in the evening a prayer-meeting was held to give the church an opportunity of expressing their gratitude for the great mercies we now enjoy. It was a hallowed hour.

On Monday evening a public meeting was held in the chapel, which I feel unable to describe. I was too much engaged in it to take notes of any thing that was said, and I fear that no one else has done it. Besides our mission band, Wilson, S. Johnson, and Smith addressed the meeting. It was not so much the things said, although all was chaste and happily appropriate; but there was a hallowed, grateful feeling, that sought to be uttered by some, but in others was a calming, sanctifying power. I think it was, without exception, the happiest and most joyous public meeting I have attended in Africa.

On Tuesday evening a special meeting was held to express our gratitude for the deliverances our brethren had experienced on the voyage. These were neither small nor few, but which our friends will speak of themselves.

And now, dear sir, we are all here, healthful and happy. To me it has been an exhilarating time. It has had a happy effect on my spirit, but I feel unable to bear the joy, and I shall soon need a quiet, retired hour to moderate my feelings. That hour will soon come, for on Tuesday next the "Dove" will move on to Bimbia. Brother Newbegin and wife, Yarnold and wife, Captain Milbourne and wife, will passage in her, and on its return it is probable I shall visit Cameroons, with Mrs. Saker.

STATE OF THE FUNDS, AND NECESSITY FOR INCREASED EFFORT.

The state of the funds, and the fear of stations being abandoned and missionaries withdrawn, have called forth several letters to the Editor, expressing very strongly feelings in which we would express our entire concurrence, and at the same time our confident belief that if the suggestions contained in those letters were fully and earnestly carried out, not only would curtailment be unnecessary, but the sphere of usefulness may be considerably extended; and if the motto of the Pope is "NOT A STEP BACKWARDS," let not the protestant relax in his efforts to fulfil the gracious commission of the Redeemer to go into all the world and preach the gospel to every creature.

One friend (D. J. E.), after the suggestion of measures for the consideration of the Committee as to communication with the pastors of the churches and the officers of the auxiliaries, urges the desirableness of each pastor convening a meeting for solemn consultation and earnest prayer within a short period, in order to avert the lamentable result that would ensue if stations should be abandoned or missionaries withdrawn, and expresses the hope that by the matter being presented as a personal question to the members of our churches, a large augmentation of income may be secured.

Another correspondent (R. S.) remarks feelingly on the feeble efforts that are put forward for the fulfilment of the Saviour's great commission, and enforces the duty of immediate steps being taken to double, which he considers possible, the income of the Society, urging on every member of the church, in addition to that now given, to subscribe one penny weekly, and stating that some of the young members of the church with which he is connected have begun collecting on that principle.

A third, under the appropriate motto, "*Go forward,*" prays "that we may all think more of the love of our divine Redeemer, who being rich for our sakes became poor, and feel an increased interest in the promotion of his cause," and he sets an example which we shall be happy to see more generally followed, by enclosing five pounds in addition to his annual subscription.

Surely if the principle enforced in our March number, under the title of "Divine Method of Giving," were generally followed out, that is to say, if every one who can, gave something, and that on the first day of every week, and each gave as the Lord had prospered him, the Society would be at once relieved from all embarrassment. There are probably many young persons who do not contribute, and we trust that Juvenile associations will be multiplied, and that in them all such will be included. The youthful Josiah never thought when he set about a work for God what a blessing God was about to confer on him, and it may be that our children, when brought to feel an interest in the salvation of the heathen, may, under the Divine blessing, be led to seek for themselves that which they would confer upon others. Those in humble circumstances, if they can be induced to put aside with regularity even the smallest sum, will by their numbers raise a large amount; but if we may venture an opinion, it is that the poor members of our churches have borne their proportion of that which has been done. When we look back to the lists of subscribers for twenty years, and see the same individuals with the sum of one pound one shilling annually appended to their names, while it is acknowledged that their income has, under a Divine blessing on their exertions, been increased tenfold, and that their style of living has been in comparison with that, the conclusion is manifest that they have not given as the Lord has prospered them. It may be that they have added some six or eight guineas to their subscription list, and perhaps *advanced somewhat* in their contribution to the support of their

minister, but alas how small a proportion does the whole together bear to that of which God in his providence has made them stewards! Who amongst us, except some poor widow, has ever made a sacrifice? While a tenth may be a due proportion for one man, a fourth or even a half may be as unquestionably that for another. We feel no doubt that an adherence by all to the scriptural method of giving would at once double the income of the Society. May the Lord enable each of us to feel it a privilege to do all we can for the promotion of His cause.

After the above was in print a letter came to hand from W. H., expressing the feeling which had been created by the Missionary Herald for the last month, which he describes as "a most thrilling one, calculated to excite the most fervent gratitude for the conversion of souls, and a deep sympathy with the Committee of the Society under its present difficulties." He expresses his earnest desire that each may arise and show himself strong on behalf of Christ's cause; each according to his power and his responsibility. He states that his reading parts of the Missionary Herald at the prayer meeting had produced immediately a donation of £5, and urges an effort to pay off the debt; but we would remind our excellent friend that this is not all we require. Our expenditure is, year by year, greater than our income, and we must have an increase of regular annual income, or the effort will have to be repeated; and such efforts often repeated have an injurious effect on the Society. As we have expressed above, if every one does what he can, the income will be more than sufficient, and we feel that it will be a reproach to us if, that being the case, the Committee shall be compelled to diminish its means of usefulness.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from the 16th to the 31st of March, 1849.

	£	s.	d.
Annual Subscriptions.			
Bartlett, Rev. T., Marnwood	1	1	0
Bailey, W., Esq.	1	1	0
Beeby, Mrs.	2	2	0
Bickersteth, Rev. E.	1	1	0
Carey, Rev. E., & Mrs. Carey	2	2	0
Delaney, Miss, two years	2	2	0
Edwards, Mrs. E.	1	1	0
Hamilton, T., Esq.	1	1	0
Hancock, Rixon, and Co., Messrs.	1	1	0
Hoby, George, Esq.	1	1	0
Johnson, Mr. W.	0	10	6
Johnson, Mr. G.	0	10	6
Kemp, G. T., Esq.	3	3	0
Key, William, Esq.	1	1	0
Maclaren, Mr. D.	1	0	0
Mann, Mr. Joel	1	1	0
Millar, W. H. Esq.	5	5	0
Napier, T., Esq.	1	1	0
Olney, Mr. Thomas	1	1	0
Peek, Brothers, and Co., Messrs.	1	1	0
Peto, S. M., Esq., M.P., and Mrs. Peto	100	0	0
Phillips, T., Esq.	1	1	0
Poole, M., Esq.	1	1	0
Pottenger, Rev. T.	1	0	0
Potter, Henry, Esq.	1	1	0
Ramsden, R., Esq.	1	1	0
Ridley, S., Esq.	1	1	0
Sharp, Mrs.	1	1	0
Smith, W. L., Esq.	2	2	0
Smith, Mrs. W. L.	1	1	0
Smith, Miss E.	1	1	0
Wallis, A. J., Esq., by Messrs. Nisbet	5	0	0
Warmington, J., Esq.	1	1	0
Watson, S., Esq.	1	1	0
Donations.			
Allingham, J., Esq.	5	0	0
Beal, Mr., for *clothing for Fernandians*	0	10	0
Servant of do., for *do.*	0	2	6
Bible Translation Society, for *E. I. Translations*	250	0	0
Do., for *African do.*	100	0	0
C. R.	1	0	0
Crosby, Miss Mary, £25 Consols, with dividend	24	5	0
Dickett, the late Mrs. Jane, of Harlington	25	0	0
Freeman, Messrs. R. & T., for *clothing for Fernandians*	1	0	0
Friend to Missions, a thank-offering	5	0	0
Friend, H.	5	0	0
Hamlin, Captain	1	0	0
Hatch, Miss, Islington, for *Dove*	0	10	0
K. F. M.	100	0	0
Pottenger, Mrs., for *Debt*	1	0	0
Trestrail, Rev. F., for do.	5	0	0
Watson, Mr.	0	5	0
Wilkin, Miss, Collected by	1	17	8
Williams, Thomas, Esq., Cowley	10	0	0
Servant of ditto	0	6	0
Wood, Mrs., for *clothing for Fernandians*	1	0	0
Zion's Trumpet, Editor of	2	2	0
Legacy.			
Llewellyn, Mrs., the late, Estate of, 5 years	17	19	7
LONDON AND MIDDLESEX AUXILIARIES.			
Battersea—			
Collection	7	10	0
Contributions	43	12	8
Do., Sunday School	1	19	5
Do., for *Dove*	0	17	11
	54	0	0
Acknowledged before	9	8	2
	44	11	10
Bloomsbury Chapel—			
Contributions, on account	7	4	3
Bow—			
Collection	1	18	0
Contributions	6	17	8
Do., for *Dove*	0	12	7

	£	s.	d.
Brentford, New—			
Collection	8	12	0
Contributions	9	16	8
Do., for *Dove*	1	6	6
Do., Sunday School, for *do.*	1	0	0
Brompton, Alfred Place—			
Contributions	4	10	0
Camberwell—			
Contributions	95	12	4
Do., for *Colonies*	0	10	0
Do., for *Entally*	1	6	0
Do., Juvenile	8	15	7
Do., for *Dove*	5	3	9
Church Street—			
Contributions	1	10	4
Devonshire Square—			
Contributions	34	9	5
Do., *F. E.*	5	5	0
Do., for *Dove*	0	11	0
Eagle Street—			
Contributions	15	11	2
Ealing—			
Collection (moiety)	2	9	0
Contributions	1	16	0
Hackney—			
Collection	19	15	4
Contributions	31	12	4
Hammersmith—			
Collections (part)	7	14	1
Contributions	21	16	3
Do., Sunday Schools	1	8	8
Do., for *Dove*	1	15	11
	32	14	11
Henrietta Street—			
Contributions, for *Dove*	1	11	6
Do., for *Entally*	0	13	6
Highgate—			
Sunday School, for *Dove*	0	13	0
Islington, First Church—			
Contribution	1	1	0
Do., for *Dove*	1	0	0
Islington, Second Church—			
Contributions, for *Dove*	0	9	3
John Street, Bedford Row—			
Contributions, by Miss Stoneman	0	16	0
Kensington—			
Contributions, by Mrs. D. Rawlings	3	0	0
Keppel Street—			
Contributions	4	11	1
Do., Juvenile	1	9	10
Do., for *Dove*	4	2	1
Do., for *Africa*	0	2	6
Maze Pond—			
Contributions	43	7	2
Do., for *Ceylon Schools*	9	0	0
Do., Juvenile, for *Muttra*	20	0	0
	72	7	2
Acknowledged before	9	0	0
	63	7	2
New Park Street—			
Contributions	10	13	7
Do., Juvenile, for *Ceylon Schools*	32	0	0
Do., for *Dove*	6	6	6
Regent Street, Lambeth—			
Collection	11	10	0
Contributions	53	18	9
Do., for *Haiti*	2	3	9
Do., for *China*, additional	15	6	0
Regent Street, continued—			
Contributions, Sunday School, for *Africa*	4	0	0
Do., do., for *Dove*	1	1	1
	87	19	7
Acknowledged before	36	12	10
	51	6	9
Salters' Hall—			
Contributions	11	2	10
Shacklewell—			
Contributions, on account	25	0	0
Shoreditch, Ebenezer—			
Contributions	0	4	0
Shoreditch, Providence—			
Contributions	3	5	8
Spencer Place—			
Contributions	7	19	9
Do., Sunday School	3	16	3
Stepney College—			
Collection	2	13	7
Contributions, for *Dove*	2	13	1
Tottenham—			
Contributions, for *Dove*	1	6	10
Walworth, Horsley Street—			
Sunday School, for *Dove*	1	13	0
Walworth, Lion Street—			
Sunday School, for *Dove*	2	2	0
Do., for *African Schools*	3	3	0
Waterloo Road—			
Contributions, 2 years	14	3	0
West Drayton—			
Contributions	2	4	6

Bedfordshire.

Ampthill and Maulden	6	3	6
Contributions, for *Dove*	0	8	1
Heath	1	15	0
Houghton Regis—			
Collections	7	2	2
Contributions	12	17	10
Keysoe—			
Collection	1	4	0
Leighton Buzzard, First Church—			
Collections	7	15	2
Contributions	23	0	1
Do., Sunday School	2	0	0
Do., for *Schools*	7	0	0
Do., for *Africa*	0	6	0
Leighton Buzzard, 2nd Church—			
Contributions	1	10	3
Luton, First Church—			
Collections	21	1	5
Proceeds of Tea Meeting	6	7	6
Contributions	3	9	6
Luton, Wellington Street—			
Contributions, for *Dove*	0	12	0
Do., for *Ceylon Schools*	1	3	0
Do., Sunday School for *do.*	0	5	3
Do., do., for *Dove*	9	7	3
Northall—			
Collection	1	12	9
Risely—			
Contributions	0	11	6
Sharnbrook—			
Collections	4	0	0
Contributions	7	0	0
Steventon—			
Collections	3	16	7
Contributions	1	4	11
Thurleigh—			
Collection	1	14	9
Contributions	2	12	0
Toddington—			
Collection	1	0	1
Contributions	1	1	11

Berkshire.

Kingston Lisle—			
Contributions	3	8	6
Wallingford—			
Contributions, for *Dove*	1	0	6
Wokingham—			
Proceeds of Tea Meeting	8	0	0
Contributions	10	5	4
Do., for *Dove*	2	4	0
	20	9	4
Acknowledged before	18	17	4
	1	12	0

Buckinghamshire.

Brickhill, Great—			
Contributions	0	15	4
Do., for *India*	2	13	6
Do., Sunday School, for *Indian Schools*	1	0	0
Do., for *Dove*	0	13	3
Chesham—			
Contributions	14	12	6
Chipperfield—			
Contributions, for *Dove*	0	10	0
Olney—			
Contributions, for *Dove*	0	13	1
Waddesdon Hill—			
Contributions, for *Dove*	0	4	0
Weston Turville—			
Deverell, Mr. R.	10	0	0
Wycombe, High—			
Collections	7	11	5
Contributions	12	0	0
Do., Juvenile	1	2	7
Do., British School Girls	0	3	2

Cambridgeshire.

Cambridge—			
Contributions, for *F.E.*	15	1	0
Do., for *Dove*	2	5	0
Soham—			
Contributions, for *Debt*	1	0	0
Wisbeach—			
Contributions	4	14	0

Cornwall.

Falmouth—			
Collections	9	2	0
Contributions	13	0	9
Do., for *Debt*	0	10	6
Do., Juvenile, for *Patna Orphan Refuge*	4	0	0
Do., Sunday School	1	6	6
Do., do., for *Dove*	0	10	0
Grampound—			
Collections	2	0	0
Helstone—			
Collections, 1847-8	14	6	11
Contributions, do.	1	11	0
Redruth—			
Collections	6	19	0
Do., Chacewater	0	13	7
Contributions	5	15	5

	£	s.	d.
St. Austle—			
Collections.....	5	8	3
Contributions	8	4	4
Truro—			
Collections	7	8	7
Contributions	20	10	2
Do., for *Translations*	1	0	0
Do., for *Schools*	1	0	0
	103	6	11
Acknowledged before	26	18	0
	76	8	11

CUMBERLAND.

Carlisle—			
Contributions	1	10	0
Do., for *Schools*.....	1	0	0
Do., for *Translations*	1	0	0

DEVONSHIRE.

NORTH DEVON Auxiliary	50	0	0
Sheepwash—			
Guest, Mrs., for *Dove*	1	0	0
Torrington, Great—			
Veysey, Miss E., for *Dove*.....	0	10	0
Modbury—			
Contributions	2	4	0
Do., for *Dove*.....	0	2	0
Plymouth—			
Collections, &c.....	72	18	6
Contributions, for *Haiti*	1	5	0
	74	3	6
Acknowledged before	35	0	0
	39	3	6
Shaldon—			
Contributions	3	5	0
Stonehouse—			
Contributions	1	7	9
Do., for *Dove*.....	0	17	3

DORSETSHIRE.

Dorchester—			
Contribution.....	1	0	0
Do., Sunday School, for *Dove*	1	16	6
Poole—			
Collections	2	1	2
Contributions	1	15	0
Do., Sunday School, for *Dove*	4	0	0

DURHAM.

Hamsterly—			
Collection	2	0	0
Contributions	0	14	0
Monk Wearmouth—			
Contributions	4	1	0
Shotley Bridge—			
Collection	1	15	0
Contributions	0	8	2
Do., Sunday School, Shotley Grove, for *Dove*	0	3	0
South Shields—			
Collection	3	15	0
Contributions	2	1	0
	5	16	0
Less expenses	1	0	0
	4	16	0
Sunderland—			
Collection, Sans St....	12	0	11
Do., Bethesda	6	1	4
Contributions	9	7	9

ESSEX.

Ashdon—			
Collection	3	5	0
Braintree—			
Contributions	4	12	0
Do., for *Dove*.....	1	0	0
Colchester—			
Collections.....	9	11	2
Contributions	15	11	8
Do., for *Schools*.....	0	10	0
Do., for *Dove*.....	3	3	0
Do., for *Debt*	0	5	0
	29	0	10
Acknowledged before	13	0	10
	16	0	0
Harlow—			
Collection	7	0	0
Contributions	21	1	9
Ilford, Turret Place—			
Contributions	6	0	0
Langham—			
Contributions	16	5	6
Do., for *Dove*.....	0	11	6
Langley—			
Collection	1	1	8
Loughton—			
Collection	8	6	8
Contributions	0	10	10
Do. for *Dove*.....	2	8	7
Potter Street—			
Collection	2	12	0
Contributions	3	10	0
Do., Sunday School, for *Dove*	0	14	0
Saffron Walden—			
Collections	13	10	0
Contributions	10	4	5
Do., for *Dove*.....	1	17	0

GLOUCESTERSHIRE.

Cheltenham—			
Collection	13	15	0
Do., Sunday School	6	19	3
Contributions	11	7	0
Do., Sunday School	10	3	9
Fairford—			
Thomas, Mr., for *clothing for Fernandians*	0	12	6
Gloucester—			
Woodrow, Rev. G. ...	1	0	0
Lydney—			
Contribution.....	0	10	0
Do., for *Dove*.....	1	0	0
Tewkesbury—			
Contributions	3	16	4
Thornbury—			
Collection, &c.	5	5	6

HAMPSHIRE.

Beaulieu—			
Contributions	21	1	0
Guernsey, St. Peter Port—			
	Currency.		
Collections, Wesley Road	10	5	0
Contributions	3	10	0
	13	15	0
Less exchange	2	13	11
	11	1	1
Jersey—			
Collections.....	4	12	8
Contribution	1	0	0
Lymington—			
Contributions	4	10	0

	£	s.	d.
Portsmouth, Portsea, & Gosport Auxiliary—			
Contributions	19	0	6
Ebenezer—			
Collection	3	6	1
Contributions, Juvenile	3	7	2
Do., for *Dove*.....	2	1	1
Forton—			
Collection	2	11	6
Kent Street—			
Collections.....	25	7	10
Contributions	6	0	2
Do., Sun. School, Marie-la-bonne	0	10	0
Landport—			
Collection	2	11	2
Contributions	1	4	3
Do., Sun. School	2	0	0
White's Row—			
Collection	3	8	3
Contributions	0	6	2
Do., for *Dove*.....	1	0	0
	21	14	2
Acknowledged before	20	0	0
	21	14	2
Southampton—			
East Street—			
Collections	2	3	0
Contributions	5	17	10
Do., Juvenile ...	3	11	0
Portland Chapel—			
Contributions	10	8	9
Wallop—			
Contributions, for *Dove*.....	0	10	6
Whitchurch—			
Collections.....	3	7	5
Contributions	4	0	0
Do., for *Dove*.....	0	10	6

HERTFORDSHIRE.

Bishops' Stortford—			
Collection	3	16	0
Contributions	1	7	5
Do., Sunday School	0	4	3
Do., for *Dove*.....	0	14	2
Hitchin—			
Contributions	3	0	0
Markyate Street—			
Sunday School, for *Dove*.....	1	6	9
Royston—			
Contributions	6	5	0
Tring—			
Contributions	6	9	5
Watford—			
Collection	13	15	1
Contributions	31	15	7
Do., for *Dove*	4	2	3
	49	12	11
Acknowledged before	20	0	0
	29	12	11

HUNTINGDONSHIRE.

Huntingdon—			
Collections (moiety)...	5	17	4
Contribution	3	1	0
Do., for *Dove*.....	1	11	8
Ramsey—			
Contributions	13	11	4

KENT.

Ashford—			
Collections.....	4	15	11
Contributions	3	11	4
Do., for Schools.....	1	1	0
Do., for Dove.....	1	1	0

	£	s.	d.
Ibthorne—			
Collection	1	5	0
Contribution	1	1	0
Broadstairs—			
Contributions	5	0	0
Canterbury—			
Collections	14	6	6
Contributions	18	4	10
Juvenile Association—			
Collection	2	7	3
Contributions	47	14	6
Do., Sun. School	1	4	0
Do., for *Dove*	2	15	0
	87	12	1
Acknowledged before	13	16	0
	73	16	1
Chatham, Zion Chapel—			
Collections	10	12	6
Contributions	6	15	3
Do., Sunday School	0	17	3
Do., for *Dove*	2	3	2
Greenwich, London Street—			
Contributions	0	11	2
Maidstone—			
Contributions	26	9	2
Do., for *Translations*	10	0	0
Do., for *Dove*	0	10	0
Do., Juvenile	5	0	0
Margate—			
Collections	9	5	0
Contributions	21	16	7
Do., Sunday School, for *Dove*	0	10	0
Meopham—			
Contributions	3	7	6
Do., Sunday School, for *Dove*	0	10	0
Ramsgate—			
Collections	18	2	3
Contributions	26	9	0
Do., Sunday School, for *African Schools*	1	18	9
Romney, New—			
Contributions	1	0	0
Staplehurst—			
Contributions	5	10	0
Woolwich—			
Collection, Queen St.	6	8	6
Contributions	6	9	4
	12	17	10
Acknowledged before	8	0	0
	4	17	10

Lancashire.

Ashton under Lyne—			
Contributions	19	5	3
Dover, near Wigan—			
Sunday School, for *Dove*	0	11	6
Heywood—			
Sunday School, for *Dove*	1	0	0
Liverpool—			
Contributions, balance	93	13	11
Do., by Rev. C. M. Birrell, for *Haiti*	20	15	0
Manchester—			
Collections	13	13	8
Contributions	174	14	6
Do., for *Debt*	62	0	0
Do., for *Dove*	1	0	0
Great George Street, Salford—			
Collection	5	5	3
Contributions	6	11	0
Gorton—			
Sunday School, for Dove	0	13	6
Grosvenor Street—			
Collection	10	10	7
Contributions, Sunday School	0	17	3
Union Chapel—			
Collections	81	11	6
Contributions	30	0	0
Do., for *Dove*	10	0	4
York Street—			
Collections	11	19	4
Contributions, Juvenile (2 years)	10	7	2
Do., Sun. School, for *Dove*	1	11	6
	421	4	7
Acknowledged before	310	0	0
	111	4	7
Rochdale, West Street—			
Contributions	1	0	0
Sabden—			
Contributions, for *Dove*	1	12	0
Foster, George, Esq., A.S.	100	0	0
Tottlebank—			
Collection	7	19	4
Contributions, for *Dove*	2	0	8

Lincolnshire.

Burgh—			
Contributions, for *Dove*	1	0	0
Grimsby, Great—			
Sunday School, for *Dove*	0	10	0
Horncastle—			
Contributions	1	0	0
Horsington—			
Collection (moiety)	1	10	0
Limber—			
Contributions	1	4	0
Do., for *Dove*	1	6	0
Spalding—			
Collection	1	12	4
Expenses	0	12	4
	1	0	0

Norfolk.

Buxton—			
Contribution	2	0	0
Do., Sunday School	0	14	4
Dereham, East—			
Collection	4	8	10
Do., Juvenile	3	7	7
Contributions	14	4	6
Diss—			
Collection	11	6	0
Contributions	5	18	9
Do., Juvenile	5	3	7
Do., Sunday School	0	6	10
Downham—			
Collections	3	2	1
Contributions	3	5	0
Ellingham, Great—			
Collection	3	3	9
Contributions	3	11	5
Do., for *Dove*	0	11	0
Do., Sunday School, for *do*	0	7	1
Fakenham—			
Collection	4	5	2
Contributions	16	17	0
Do., Juvenile	1	14	1
Ingham—			
Collections	9	8	0
Contributions	15	3	0
Do., Sunday School	0	16	6
Lynn—			
Collections	13	1	10
Contributions	4	2	6
Do., Sunday School	0	9	9
Do., do., for *Dove*	2	2	0
Lynn, West—			
Sunday School, for *Dove*	0	4	6
Necton—			
Collections	2	12	5
Contributions	5	5	4
Norwich—			
Gurney, J. H., Esq., for *Africa*	20	0	0
St. Mary's—			
Collections	30	6	6
Contributions	86	14	2
Do., for *Dove*	1	1	7
St. Clement's—			
Collection	8	10	2
Contributions	4	11	7
Swaffham—			
Collection	11	5	1
Contributions	5	13	1
Do., Sunday School	1	11	5
Upwell—			
Collections	2	4	9
Worstead—			
Collection	6	3	0
Contributions	6	0	0
	321	13	5
Acknowledged before	220	0	0
	101	13	5

Northamptonshire.

Aldwinkle—			
Collection	2	13	3
Contributions	0	3	3
Kettering—			
Contributions	11	4	6
Do., Sunday School	0	16	5
Do., for *Dove*	1	10	10
Ringstead—			
Collection	1	17	3
Contributions	5	8	1
Do., Sunday School	0	2	0
Titchmarsh—			
Collection	0	10	9
Woodford—			
Collection	1	11	6

Northumberland.

Berwick on Tweed—			
Dodds, R., Esq., for *clothing for Fernandians*	1	0	0
Broomley—			
Collection	7	17	0
Contributions	0	11	7
Ford Forge—			
Contributions, for *Africa*	5	0	0
Newcastle on Tyne—			
Collection	2	7	4
Tuthill Stairs—			
Collection	11	0	0
Contributions	18	13	0
Do., Juvenile	0	18	6
Do., Sun. School, Forth Banks, for *Dove*	0	18	0
Do., for *Debt*	1	0	0
Shields, North—			
Collections	7	15	1
Contributions	8	15	0
Do., for *Schools*	1	10	0
	67	5	6
Acknowledged before	35	0	0
	32	5	6

NOTTINGHAMSHIRE.

	£	s.	d.
Carlton Hall—			
Box, by E. Scott	0	13	0
Collingham—			
Nichols, Mrs., for *Jamaica Theological Institution*	1	0	0
Nottingham—			
Juvenile Society	19	0	0
Woodborough—			
Collections	2	2	8
Contributions	2	3	0

OXFORDSHIRE.

OXFORDSHIRE Auxiliary—			
Abingdon—			
Collections	11	0	11
Contributions	14	2	1
Do., for *Africa*	1	0	0
Do., for *Native Teacher, Benares*	5	0	0
Do., for *Female Education in India*	4	17	0
Chadlington—			
Contributions	1	15	0
Chipping Norton—			
Contributions	13	16	6
Coate—			
Collections	5	14	2
Contributions	1	8	0
Faringdon—			
Collection	4	10	0
Contributions	6	4	7
Oxford—			
Collections	15	0	0
Proceeds of Breakfast	10	1	0
Contributions	29	10	0
Do., for *W. I. Schools*	5	0	0
Do., for *E. I. do.*	1	0	0
Do., Sun. Schools	0	6	1
Witney—			
Contributions	1	10	0
Woodstock—			
Collection, &c.	2	3	0
	133	18	4
Acknowledged before	50	0	0
	83	18	4

SHROPSHIRE.

Oswestry—			
Collection, &c.	4	19	8
Contributions	1	10	0
Do., for *Dove*	0	10	0
Shrewsbury—			
Collections	16	5	1
Contributions	16	4	0
Do., Sunday School	2	0	4
	34	9	5
Less expenses	7	11	0
	26	18	5

SOMERSETSHIRE.

Bath—			
Collections	14	10	0
Do., Twerton	1	12	1
Do., Lympley Stoke	1	2	3
Contributions	31	13	0
Do., Lympley Stoke	3	15	5
Do., for *Africa*	2	0	8
Do., Juvenile	7	18	8
	62	12	1
Acknowledged before	20	0	0
	42	12	1

Frome—			
Contributions, for "*Fanny*," *Bimbia*	0	10	0
Do., Badcox Lane, for *Dove*	5	12	0
Norton St. Philip—			
Contributions, for *Dove*	0	10	0
Street—			
Contributions, for *Dove*	0	12	0
Withycombe—			
Contributions	1	10	0
Do., for *Africa*	0	10	0

STAFFORDSHIRE.

Hanley—			
Collection., &c.	9	10	0
Leek—			
Contributions	2	1	0
Willenhall, Lichfield Street—			
Collection	1	17	0
Contributions	3	4	8

SUFFOLK.

Barton Mills—			
Contributions, for *Debt*	12	5	6
Earl Soham	1	15	4
Grundisburgh	2	10	0
Ipswich—			
Contributions, by Miss Pollard	1	0	3

SUSSEX.

Hailsham—			
Contributions	2	3	0
Hastings—			
Contributions, for *Dove*	0	3	0
Lewes—			
Contributions, for *Debt*	2	12	6

WARWICKSHIRE.

Birmingham—			
Collection, Public Meeting	13	5	4
Bond Street—			
Collections	17	1	0
Contributions	10	10	11
Do., for *Africa*	1	0	0
Do., Sun. Schools, for *Mr. & Mrs. Makepeace's Schools, India*	5	6	0
Do., Sun. School, Potter Street	1	16	3
Cannon Street—			
Collections	25	13	0
Contributions	51	13	1
Do., Sun. Schools	4	19	8
Do., do., for *Haiti School*	3	15	1
Do., for *Haiti*	2	15	6
Do., for *Schools*	5	10	0
Do., for *Dove*	1	0	0
Do., for *Africa*	21	12	8
Graham Street—			
Collections	21	17	8
Contributions	27	17	2
Do., Sun. School Girls	5	0	0
Do., for *Africa*	1	1	0
Do., for *Translations*	0	5	0
Heneage Street—			
Collections	10	6	11
Contributions	8	15	6
Do., Sun. Schools	6	18	6
Do., Juvenile	7	11	6
New Hall Street—			
Collections	5	0	0
	260	11	9
Acknowledged before	170	1	0
	90	10	9
Leamington—			
Collections, &c.	24	0	0
Contributions	8	5	5
Do., for *Dove*	1	17	6
Warwick—			
Contributions	1	12	9

WILTSHIRE.

Bratton—			
Collection	5	2	4
Contributions	9	12	1
Do., for *Patna Orphan Refuge*	8	11	0
Damerham and Rockbourne—			
Contributions	5	5	0
Do., for *Dove*	2	0	0
Melksham—			
Juvenile Association	2	16	2
Shrewton—			
Contributions, three years	11	4	6
Swindon New Town—			
Contributions, for *Dove*	1	0	0

WORCESTERSHIRE.

Bromsgrove—			
Collection	3	8	0
Contributions	3	15	6
Evesham, Cowl Street—			
Collections	7	12	0
Contributions	0	7	0
Stourbridge—			
Collection	1	0	0
Contributions	3	9	6
Do., Sunday Schools	1	8	6

YORKSHIRE.

Bedale—			
Sunday School, for *Dove*	0	8	0
Beverley—			
Collections	5	12	0
Contributions	3	16	3
Do., Sunday School, for *Dove*	0	16	9
Bishop Burton—			
Collections	5	3	0
Contributions	4	1	0
Do., for *Debt*	1	0	0
Do., Sunday Scholar	0	2	0
Grimsby—			
Collections	4	6	8
Contributions	5	15	0
Hull—			
Collection, Public Meeting	12	16	10
Contributions	16	12	0
George Street—			
Collections	16	18	4
Contributions	1	6	6
Do., for *Dove*	0	15	11
Do., Sun. School, for *do.*	0	7	0
Salthouse Lane—			
Collections, and Juvenile Contributions	11	4	6
Killinghoime—			
Collections	1	3	0
Leeds—			
Collections, South Parade	21	14	10
Do., Hunslet	1	0	7
Contributions	28	19	11
Do., for *India*	0	2	3
Do., for *Dove*	1	11	4

	£	s.	d.
...med—			
...ns, Sunday			
..., Hunslet..	0	10	0
...tanningley,			
...s	0	18	2
	54	17	1
...ged before	42	17	4
	11	19	9
.....	2	8	6
...ns	2	4	9
...day School	0	12	9
...G AUXILIARY—			
—			
...ns.....	10	13	0
...tions	1	0	4
...n	4	7	4
—			
...ns.....	2	11	8
...tions	7	8	4
...ns.....	4	17	10
...tions	0	8	8
...ns.....	3	3	1
...tions	5	17	0
...h—			
...ns.....	29	9	4
...tions	23	8	0
...in. School	0	15	4
...r *Dove*.....	1	16	8
	95	16	7
...ged before	50	0	0
	45	16	7
...ns, for			
.....	1	0	0
...ok—			
...n	1	0	0
...*Dove*.....	3	2	11
...ns	1	0	0
...'H WALES.			
—			
.....	7	13	3
...n	0	10	0
	8	3	3
...nt not re-			
.....	2	0	0
	6	3	3
.....	0	9	3
.....	0	4	4
.....	0	5	6
.....	0	5	8
.....	0	3	6
—			
.....	0	14	10
...d.....	0	7	6
.....	1	7	0
.....	0	8	0
.....	0	5	4
.....	1	2	4
.....	0	10	8
.....	0	11	8
.....	0	5	10
...SHIRE—			
...—			
.....	1	11	2
...s.....	2	7	9

	£	s.	d.
Llandudno—			
Collections.....	1	3	0
Contributions	1	15	0
Llanelian	0	10	0
Llanllyfni	1	1	0
Llanwydden	0	8	0
Pontllyfni	1	15	0
Pwllheli—			
Contributions	34	8	4
DENBIGHSHIRE—			
Bontnewydd—			
Collection	0	11	6
Cefn Bychan—			
Collection	0	15	8
Contributions	1	15	0
Glyndyfrdwy—			
Collection, &c.	2	19	1
Llandyrnog—			
Collection	0	4	0
Contributions	0	15	5
Llangollen—			
Collection	1	8	7
Contributions	6	2	7
Do., for *Dove*.....	0	13	0
Do., Sunday School	0	10	0
Llannefydd—			
Collection	0	12	0
Llansaintffraid	0	6	6
Llansilin—			
Collection	0	7	8
Contributions	0	14	4
Penycae, Rhuabon—			
Contributions	0	16	0
MERIONETHSHIRE—			
Harlech—			
Collection	1	0	0
Contributions	1	8	0
MONTGOMERYSHIRE—			
Newtown—			
Collection	7	11	1
Contributions	29	18	5
Do., for *Dove*.....	2	19	9
SOUTH WALES.			
BRECKNOCKSHIRE—			
Brecon, Watergate ..	2	2	10
Do., Kensington ..	3	16	3
Hay	2	11	0
Llanelly, Bethlehem ...	3	2	0
Llanfrynach	0	13	7
Llangynidr.....	4	17	4
Maesyberllan.....	3	0	0
Penyrheol	1	0	0
Pontycelyn.....	5	3	7
Sardis—			
Collection, additional	0	7	0
CARDIGANSHIRE—			
Bethel—			
Collection	0	6	6
Contributions	1	9	6
CARMARTHENSHIRE—			
CARMARTHENSHIRE, on account, by Rev. B. Price	12	0	0
Aberduar—			
Collection	0	14	0
Contributions	0	16	0
Do., Sunday School	1	12	0
Llanelly, Bethel—			
Collection	0	12	9
Contributions	3	0	0
Llwynhendy—			
Collection	0	6	3
Salem—			
Contributions	0	10	0
Do., Sunday School	0	15	6

	£	s.	d.
GLAMORGANSHIRE—			
Abercannaid	1	10	0
Berthlwyd	0	16	4
Caerphilly—			
Collection	2	19	8
Contributions	0	17	6
Do., Sunday School	0	9	0
Dowlais—			
Caersalem	4	10	0
Elim	0	14	3
Hebron	1	6	6
Hengoed.....	2	9	6
Hirwaen—			
Collection	1	2	0
Contributions	7	18	6
Merthyr, Tabernacle—			
Collection	1	9	0
Contributions	0	12	6
Neath, Tabernacle	1	0	0
Pontypridd—			
Collection	1	4	7
Contributions	8	8	1
MONMOUTHSHIRE—			
Abercarn—			
Collection	1	4	7
Contributions	1	17	11
Bassaleg, Bethel—			
Collection	0	18	10
Contributions	2	16	7
Blaenau, Salem.....	2	11	8
Castletown—			
Collection	1	6	0
Contributions	5	8	0
Do., Sunday School	1	10	0
Henllys, Soar—			
Collection	0	15	7
Contributions	0	17	6
Llanwenarth	7	14	0
Llaniddel	2	12	6
Machen, Siloam—			
Collection	0	18	2
Contributions	0	5	0
Newport, Charles Street—			
Collection	3	1	6
Contributions	1	18	6
Pisgah—			
Collection	1	15	0
Contribution.....	0	10	0
Risca, Moriah—			
Collection	1	11	0
Contributions	2	15	2
St. Bride's—			
Collection	0	17	6
Contributions	0	15	6
St. Mellon's—			
Collection	1	5	1
Contributions	1	2	6
Tredegar, English Church—			
Collection	1	0	0
Contributions	1	0	0
Twyngwyn—			
Collection	1	3	0
Contributions	0	12	6
PEMBROKESHIRE—			
Bethel (for 1847)—			
Collection	1	8	0
Contributions	0	17	6
Do., Sunday School	2	15	0
Blaenywaun—			
Collection	3	8	0
Do., Gerizim.....	4	11	8
Do., Penuel	1	7	0
Contributions	8	19	11
Cilfowyr—			
Collection	1	13	6
Contributions	1	6	6
Do., Sunday School	1	0	8
Middlemill—			
Collection	1	6	6
Do., St. David's & Tretrio	1	2	2
Contributions	19	10	9

	£	s.	d.
Penybryn—			
Collection, 1847	0	17	10
Contributions, do.....	0	10	0
Do., Sunday School, do.....	1	15	6
Collection, 1848	0	14	11
Contributions, do	0	2	6
Do., Sunday School, do.....	1	3	2
Tabor—			
Collection	0	17	3
Contributions	1	0	0
RADNORSHIRE—			
Rhayader—			
Contributions	0	4	4

SCOTLAND.

Aberchirder—			
Collection	8	16	9
Aberdeen—			
Collection, John St....	7	0	0
Do., Stewartfield Congregational Society	2	0	0
Do., Correction Wynd, for *Africa*	10	7	6
Contributions	6	7	8
Auchencairn—			
Contributions, for *Dove*.....	1	0	0
Banff—			
Collection, Independent Chapel	1	14	0
Braemar—			
Haynes, H., Esq., M.D.	2	0	0
Cupar—			
Collection	5	0	0
Contributions	4	15	6
Do., for *Dove*.....	3	9	1
Edinburgh—			
Collection, Bristo St., for *Translations*	9	10	4
Do., do., Juvenile...	1	15	9
Do., Charlotte St., for *Translations*	60	0	0
Contributions	6	6	6
Do., for *Debt*	21	0	0
Legacy, Mr. D. Craig, late of Kilmarnock	5	0	0
Elgin—			
Collection	5	12	6
Forres—			
Collection, Secession Church	3	0	6
Fortrose—			
Collection	1	15	6
Glasgow—			
Collection	6	15	4
Contributions	35	17	8
Do., for *Translations*	15	0	0
Do., for *Dove*.....	5	7	0
Grantown—			
Collection	5	7	7
Contributions	1	6	6
Huntley—			
Collection, Independent Chapel	3	17	6
Inverness—			
Collection, Independent Chapel	2	12	1
Kennedy, Rev. Mr....	0	10	0
Kemnay	0	7	0
Kingussie—			
Collection	1	11	2
Lochgilphead—			
Contributions, for *Dove*.....	0	8	
Montrose—			
Sabbath School, for *Dove*.....	0	5	6
Perth—			
Ladies' Society, for *F. K. in India*	2	12	6
Portsoy	1	0	0
St. Andrew's—			
Contributions, for *Dove*.....	1	5	0
Saltcoats.....	2	0	0

IRELAND.

Abbeyleix—			
Contributions	1	10	0
Dublin—			
Contributions (additional).....	2	12	0

FOREIGN.

Africa—			
Bimbia	2	16	11
Asia—			
Benares 170	0	0	
Calcutta 155	0	0	
Delhi	23	0	0
Howrah	22	16	0
Monghir	67	15	0
Bahamas—			
Nassau	32	17	7
Turk's Island	55	2	7
Haiti—			
Jacmel, for *Chapel* ...	2	0	0
Trinidad—			
Port of Spain	26	0	10

Received during the month of April, 1849.

ANNUAL COLLECTIONS IN LONDON AND ITS VICINITY.

	£	s.	d.
Annual Meeting at Exeter Hall.....110	2	5	
Do., at Finsbury Chapel..... 18	3	5	
Do., Juvenile Associations, for *Schools & Native Preachers*—			
Bishopsgate Chapel	0	19	8
Bloomsbury Chapel	5	9	0
Surrey Chapel	2	13	0
Annual Sermon at Surrey Chapel 24	7	5	
Do., at Bloomsbury Chapel..... 34	11	4	
Bow.....	7	4	0
Battesland Street, Hoxton	3	8	4
Church Street, Blackfriars (moiety)	4	0	0
Deptford, Lower Road	3	10	0
Eagle Street	7	0	4
Hammersmith	12	0	6
Hampstead, Hollybush Hill	2	0	0
Harlington.....	7	0	0
Hatcham	4	2	6
Highgate.....	12	3	10
Islington, First Church	11	17	7
Kennington, Charles St.	3	5	8
Keppel Street	3	3	6
Poplar, Cotton Street ...	5	14	0
Prescot Street, Little ...	7	16	8
Shoreditch, Austin St...	7	10	7
Wandsworth	3	0	0
Waterloo Road.....	5	2	0
Windmill Street, Hope Chapel.....	0	12	0

Annual Subscriptions.

Huntley, Miss, Bow ...	1	1	0
Maclaren, Mr. J. W. ...	0	10	6
Mecham, Samuel, Esq...	1	0	0
Moore, Mrs., for *Colonies*	1	0	0
Morrell, C., Esq.	2	2	0
Rivers, Mrs.	0	10	6
Thomson, Rev. James, D.D.....	1	1	0
Twelvetrees, Mr. Harper	1	1	0

Donations.

Boyce, the late Mr. Thomas, the Executors of	100	0	0
Edmonstone, Geo., Esq.	2	0	0
Friend.....	1	0	0
Do., Exeter Hall	2	0	0
M. N., additional.....	2	0	0
Roe, Mr., Freeman	10	0	0
Standring, Mr. James, for *Debt*	5	0	0
Thank offering	5	0	0
Watts, Captain.....	5	0	0

Legacy.

Wilson, Mr. Thomas, late of Luton.....	18	0	0

LONDON AND MIDDLESEX AUXILIARIES.

	£	s.	d.
Alie Street, Little—			
Sunday School	1	17	2
Do., for *Dove*.....	1	10	1
Battesland Street, Hoxton—			
Sunday School, for *Dove*.....	2	7	7
Poplar, Cotton Street—			
Sunday School	5	11	2
Do., for *Dove*.....	1	10	0
Walworth, Lion Street—			
Female Missionary Society	22	0	0

BEDFORDSHIRE.

Bedford, Old Meeting...	30	5	3

CORNWALL.

Launceston—			
Pattison, J. R., Esq., A. S.....	1	0	0
Do., Donation	1	0	0

DERBYSHIRE.

Loscoe.....	2	0	0

DEVONSHIRE.

Culmstock—			
Collection	1	0	0

	£	s.	d.
DORSETSHIRE.			
Poole—			
Hodges, Mr.	1	0	0
ESSEX.			
Braintree—			
Collections	10	12	4
Contributions	0	10	0
Do., for *Dove*	0	10	0
Halstead—			
Collection	2	2	6
Contributions	2	10	0
Ilford, Old Meeting—			
Collection	3	4	0
Stratford—			
Collection (moiety)	0	6	0
GLOUCESTERSHIRE.			
Chipping Campden	1	15	6
HAMPSHIRE.			
Broughton—			
Collection	1	10	0
KENT.			
Crayford—			
Smith, Mr. J.	1	1	0
Gravesend, Zion Chapel—			
Collection	12	11	8
Ramsgate—			
Hall, Mr. E., for *Africa*	1	0	0
LANCASHIRE.			
Liverpool—			
Contributions, by Rev. C. M. Birrell, for *Cottage for Haiti*	20	0	0
NOTTINGHAMSHIRE.			
Nottingham—			
Contributions, Juvenile, additional	2	12	2
SOMERSETSHIRE.			
Crewkerne—			
Pupils at Prospect House	0	10	0
Hatch—			
Collection	0	11	0
Highbridge—			
Collection, &c.	1	13	10
Minehead—			
Collection	2	5	2
Contributions	1	0	0
Do., for *Africa*	0	10	0
Do., at W.	1	5	0
Do., at do., for *Africa*	0	10	0
Paulton—			
Contributions, for *Dove*	0	17	0
Stogumber—			
Collection	2	6	2
Wincanton—			
Collection	4	10	0
Contributions	4	6	4
Do., Sunday School	0	15	4
Yeovil—			
Collection	3	17	3
Contributions	0	1	3
Do., Sunday School	1	1	6
STAFFORDSHIRE.			
Walsall, Goodall Street—			
Sunday School, for *Dove*	1	10	0
SUFFOLK.			
Beccles—			
Contributions, for *Dove*	1	13	10
Bildestone—			
Sunday School	1	5	0
Do., for *Dove*	1	0	0
Otley—			
Sunday School, for *Dove*	0	7	0
WESTMORELAND.			
Crosby Garrett—			
Contributions, for *Dove*	1	0	0
Winton—			
Contributions, for *Dove*	0	10	0
WILTSHIRE.			
Salisbury—			
Sunday School	1	14	0
WORCESTERSHIRE.			
Bewdley	3	0	0
YORKSHIRE.			
Bradford, Second Church—			
Contributions	13	17	4
Do., for *Schools*	1	10	0
Do., Juvenile	11	10	0
Do., Kendal	1	0	0
SOUTH WALES.			
GLAMORGANSHIRE—			
Swansea—			
Collection, York Place	6	0	10
Contributions	7	4	6
SCOTLAND.			
Broadford, Isle of Skye—			
Mac Queen, Mr. Jas.	1	0	0
Campbelton—			
Contributions	1	10	0
Edinburgh—			
Gibb, H. M., Esq., for *Schools*	0	10	0
Stirling—			
Blair, Mr. and Mrs.	100	0	0
IRELAND.			
Easky	0	16	0

Received during the month of May, 1849.

	£	s.	d.
ANNUAL COLLECTIONS IN LONDON AND ITS VICINITY.			
Battersea	7	0	0
Bloomsbury Chapel	101	7	4
Camberwell	40	0	0
Chelsea, Paradise Chapel	3	10	0
Church St., additional	2	0	0
Hatcham, additional	0	10	0
Maze Pond	16	5	6
New Park Street	18	14	1
Regent Street, Lambeth	11	8	6
Do., Juvenile	1	1	3
Salters' Hall	11	12	8
Spencer Place	4	14	6
Unicorn Yard	4	18	0
Vernon Chapel, Pentonville	6	0	8
Annual Subscription.			
Giles, Edward, Esq.	1	1	0
Donations.			
C. M.	3	0	0
Do., for *Debt*	2	0	0
Colls, Mr. H., *for do.*	2	2	0
E. L., for *do.*	1	0	0
Edwards, Mrs., by	0	18	0
Friend	0	10	0
Friend, by a Friend	100	0	0
"Go Forward"	5	0	0
L. M., for *Haiti Chapel*	50	0	0
Lay, Master, Collected by, for *Dove*	0	3	9
Nash, Mrs. W. W.	10	0	0
Servant	0	10	0
Smith, Mrs. John	0	10	0
Stevenson, George, Esq.	50	0	0
Ward, Mr. B. L.	10	0	0
Wilson, Mrs. J. Broadley	30	0	0
Legacies.			
Brackenbury, Mrs., late of Raithby Hall	93	15	8
Potter, Mr. Henry, late of Brixton	45	0	0
LONDON AND MIDDLESEX AUXILIARIES.			
Chelsea—			
Contributions, by Miss Vines, for *African Schools*	1	0	0
Hatcham—			
Contributions, for *Dove*	0	5	0
John Street, Bedford Row—			
Contributions	36	0	0
Do., Sunday School	2	0	0
Do., for *Jamaica Theological Institution*	1	15	0
Trinity Chapel, Southwark—			
Sunday School, for *Dove*	0	13	2
BEDFORDSHIRE.			
Biggleswade—			
Foster, B., Esq., for *Debt*	5	0	0
BUCKINGHAMSHIRE.			
Princes Risborough—			
Eggleton, Mr. John, for Debt	1	0	0

	£	s.	d.
DEVONSHIRE.			
Bampton	1	0	0
Exeter, Bartholomew Yard	6	10	6
Do., South Street.....	3	0	0
Tiverton—			
Collection	6	14	1
Contributions	8	18	8
Do., Sunday School, for *Native Teacher*	5	0	0
DORSETSHIRE.			
Weymouth—			
Collection	5	10	0
Contributions	10	5	8
Do., Sunday School	9	2	6
ESSEX.			
Rayleigh—			
Collection	3	16	0
Contributions	2	9	0
HERTFORDSHIRE.			
Totteridge	3	9	8
Ware—			
A. Z.....	1	0	0
KENT.			
Biddenden—			
Sunday School	0	15	4
Greenwich, Lewisham Road—			
Collection	9	11	2
Smarden—			
Collection	3	8	6
Contributions	1	11	0
LANCASHIRE.			
Goodshaw—			
Collection	2	12	0
NORFOLK.			
Ingham—			
Postle, Mrs., for *Debt*	5	0	0
OXFORDSHIRE.			
Bicester—			
Contributions	2	0	0
SOMERSETSHIRE.			
Bristol Auxiliary—			
Balance of last year...	146	9	8
Contributions, on account, 1849-50	298	7	3
Burton—			
Collection	0	17	0
Frome, on account	65	0	0
Paulton—			
Sunday School, for *Dove*.....	3	11	0
Stowey—			
Collection	0	9	6
Whitnell—			
Collection	0	8	0
WILTS AND EAST SOMERSET Auxiliary—			
Beckington—			
Collection	3	0	1
Contributions	0	16	3
Bradford—			
Collection	2	2	6
Contributions	14	12	3
Bradley, North—			
Collection	1	12	0
Calne—			
Collection	2	8	1
Contributions, for *Dove*.....	0	10	0
Chapmanslade—			
Collection	1	1	6
Contributions, for *Dove*.....	0	7	2
Laverton—			
Collection, &c.	1	5	3
Melksham—			
Collections.....	5	8	9
Do., Forest.....	0	10	2
Do., Beanacre ...	0	4	4
Contributions	22	1	0
Do., for *African Schools*.....	0	10	0
Norton St. Philip's—			
Collection	2	2	10
Contributions	5	17	10
Do., for *Dove*.....	0	10	0
STAFFORDSHIRE.			
Wolverhampton—			
Marten, Mrs.....	1	0	0
Do., for *Patna Orphan Refuge*	0	10	0
Do., for *Jamaica Theological Institution*	0	10	0
WARWICKSHIRE.			
Alcester—			
Contributions, for *Dove*.....	1	5	0
WILTSHIRE.			
Corsham—			
Collection, &c.....	8	15	6
Devizes—			
Collections.....	12	17	5
Contributions	12	2	3
Do., Juvenile.....	8	8	0
Penknap, Westbury—			
Collections.....	3	7	1
Contributions	4	15	10
Westbury Leigh—			
Collection	2	6	2
Contributions, Juvenile	0	12	10
WORCESTERSHIRE.			
Blockley—			
Contributions, for *Dove*.....	1	12	0
YORKSHIRE.			
Bradford, First Church—			
Contributions	11	10	0
Do., Juvenile.....	3	7	6
NORTH WALES.			
DENBIGHSHIRE—			
Gefail-y-Rhyd—			
Collection	0	15	11
SOUTH WALES.			
CARMARTHENSHIRE—			
Llangynog, Ebenezer—			
Collection, &c.	3	12	0
RADNORSHIRE			
Rock and Franksbridge—			
Collection	3	3	0
SCOTLAND.			
Lechdonhead, Isle of Mull—			
Mac Donald, Mr. Jno.	1	0	0
Thurso—			
Dunnet, Mr. George	2	0	0
IRELAND.			
Dublin—			
Neilson, W., Esq.....	5	0	0
FOREIGN.			
AMERICA—			
American and Foreign Bible Society, for *Translations*	211	15	4

Will "Onward" favour us by stating how a letter must be directed in order to reach him? His £20 has been received, and £15 of it has been appropriated as he requests.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., M.P., Treasurers, or the Rev. Joseph Angus, M.A., Secretary, at the Mission House, 33, Moorgate Street, LONDON: in EDINBURGH, by the Rev. Christopher Anderson, the Rev. Jonathan Watson and John Macandrew, Esq.; in GLASGOW, by Robert Kettle, Esq.; in DUBLIN, by John Purser, Esq, Rathmines Castle; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq. Contributions can also be paid in at the Bank of England to the account of "W. B. Gurney and others."

IRISH CHRONICLE.

A WORD OR TWO ON SEVERAL THINGS.

Our readers will be gratified to hear that the Rev. S. Green has returned in safety from the sister island. During rather more than a month's journey, he visited Parsons-town, Moate, Athlone, Ballina, Banbridge, Conlig, and Belfast. His report as to the state of the mission in these stations is very encouraging. He also speaks highly of Messrs. M'Namara and Moriarty, both of whom he saw, the latter having met him at Parsons-town, and the former at Ballina. The committee have resolved to engage Mr. M'Namara for six months, hoping by that time to have such an increase of funds as to justify his permanent engagement. It is with regret that we announce that a similar step could not be taken with Mr. Moriarty, owing to the want of means; yet he will not be lost sight of. We appeal to our friends in Scotland to help us in this matter.

The report which Mr. Green presented respecting the condition and management of the farm near Ballina, supported out of the Relief Fund, was satisfactory to the committee, there being every probability, judging from present appearances, of all expences being repaid by the crops, even for the first year. Mr. Green was present when the labourers were paid a week's wages, and they appeared contented and truly grateful for the relief which the work on the farm afforded them.

We are very glad to find that the proposal for prayer for Ireland, suggested by the treasurer, and which has been communicated to most of the churches by circular, as well as to many private friends, has been so cordially approved, and so cheerfully responded to. We hail this as an omen for great good.

As this is the season when persons possessing means usually seek for renewed health and vigour, by relaxation from the cares of business, by journies to the continent, or sea-side, we beg to put in a word for Ireland. The disturbed state of Europe renders travelling on the continent unsafe. Now why not try Ireland, where scenery of all kinds, and almost inexhaustible, may be found. The North Western Railway Company engages to convey first class travellers in their from London to Killarney and back, for £6., and second class for £4., giving a fortnight for the journey, and from Birmingham and Manchester for proportionably less fares. By availing themselves of this arrangement, our friends could really benefit their afflicted fellow subjects in Ireland. They might spend a Lord's day or two, at some of the stations occupied by our missionaries, and cheer them by their presence and sympathy. The money spent in the journey would give employment to many industrious poor, and some kindly feelings would be called into play, while their own minds would more thoroughly sympathize with the condition of the people. We throw out this suggestion as one worthy of consideration, and shall be glad to furnish any friend who will ask, whatever information we possess, respecting the route, and the best way of seeing most in the least time.

Mr. Young is prosecuting his work at Cork with many encouraging tokens of success. There have been several additions to the church, and the attendance increases. He wishes insertion for the following statement.

AS IT SHOULD BE.

The tale of the good Samaritan is placed on record for our imitation as well as admiration. That we might not expend all our thought and feeling in admiring the generous deed, there has been appended the practical exhortation, "Go and do likewise."

May I be allowed, through the *Chronicle*, to place before our friends the liberal conduct of two ladies towards Ireland, not for eulogy, but for imitation. In a late number I expressed a wish to employ as a reader a good man whom I had baptized. These ladies, who wish their names to be veiled, have offered to support this person to labour in this city, and he is now actively employed in his work of faith.

Ireland lies prostrate and groaning under the oppression of superstition and sin. What can so effectually assuage her griefs, and heal her maladies as the gospel of Christ. And in con-

junction with other agency, how useful in diffusing the gospel are such men, who go from house to house to make it known. These friends have generously given me such a help, without cost to the society. Who will "go and do likewise?"

Mr. Bates and his friends are taking steps to carry out their long cherished desire for a place of worship, which we believe has been commenced. It will be seen from the acknowledgments in the previous Chronicle that kind friends in England have liberally helped.

On account of my absence from home for so many months during my late visit to America, the out stations have not been visited with the accustomed regularity; but at Banbridge the usual services have been kept up. Notwithstanding the depression of trade, the distress which prevails all around, and my protracted absence, we have had nine added to us during the year, and our clear increase is seven. The Sunday-school which had somewhat declined from a variety of causes, is beginning to look up again, and we have now one hundred in the roll.

Mr. Wilshere, who is supported by the late Mr. Boyce's fund, and who occupies the society's chapel at Athlone, in his summary of the proceedings of the past year observes:

We have not met with such fierce opposition as formerly. Still various influences are at work very powerfully to frustrate our aims. We have been enabled to establish a Sunday-school which is well attended—we have got up a lending library, which is much prized, and the books are eagerly sought for, both by the scholars in the school, and the members of the congregation, and the attendance on the Lord's days and on the week evenings, is very encouraging, while several thousands of tracts have been distributed, and hundreds of families visited in the barracks, the town, and villages about, by the scripture reader. This is the sowing time, and we must go on with the work, and wait until the time for reaping shall come.

It is the conviction of all persons, having any means of forming a correct judgment, that the Irish mind is undergoing a great change. The deputation from Ireland to the assembly of the free church entered fully into this matter. We wish we had room for the Rev. Mr. Kirkpatrick's statement. But we select an example from Brennan's journal which will illustrate

THE CHANGE GOING ON.

On my way to the county of Sligo, a poor man met me on the road, who said he was glad to see me, for he was going to my house. I asked him what was his business. He told me he was very unhappy for some time past. I inquired the reason. He said, "I have not confessed to my priest for two years." "What keeps you from going to your priest?" "I see he is not living like a Christian himself, and he cannot be of any use to me!" "But do you not believe that whatever the conduct of the priest may be, that by his office he could forgive sin." "Yes, I did, *but you will not find many of that mind now.*"

Being struck with this, I asked him whether he knew of any that did not believe in the power of the priest to forgive sin? "*Yes, I know thirty and more that believe he has no more power to forgive sins than you have!*" I then inquired did he know that any of the people had a bible or a testament? "Yes, you gave I. B. a testament, and he reads it for a good many." "Did you hear him read it?" "Yes I did, *and it was the first time that I heard it;* and then I heard P. S. reading some little books that you gave him, and that is the reason why I was wishing to see you." I told him of the sufferings and death of Christ. While I was speaking his eyes were fastened upon me, and when we parted I promised to visit him. I state this to show that we have reason to hope that the spell of priestcraft is giving way.

Mr. Berry writing May 3rd, has occasion to refer to the same subject. The fact is a different one, and that is all the better, but it is equally satisfactory. Of the reality and extent of the change we have spoken of, we give it as,

ANOTHER PROOF.

The change which has taken place in this country is indeed great. I am living here about ten years. The first month of the first year, I went to preach at a funeral. Every Romanist man and woman walked away, and left me with a few protestants. On Tuesday last I was *invited* to preach at a very large funeral. The majority of the people were Romanists. *Every one remained.* They paid almost breathless attention. Not a whisper was heard. All were silent, solemn, and seemed deeply impressed. Is not this contrast cheering!

We need frequent examples to impress upon our minds great facts, the reality of which we have been disposed to question. From the midland district, the following extract from J. Monaghan's journal, conducts us into the far West, and there we gather,

SOME FRESH EVIDENCE.

My engagements in this neighbourhood all tend to show that the people are becoming more and more alive to inquiry which the

Lord will, I trust, sanctify to the full discovery of the truth as it is in Jesus.

In passing through D——, I entered a house where I found two men, one holding an Irish testament in his hand, the other a small book called, "The ground of the Catholic doctrine." They were comparing these together, to see how the doctrines set forth in the latter agreed with those of the former. They said they were glad at my timely appearance, and told me what they were about, and that purgatory was the subject of their present inquiry.

I then took the testament and read all the passages which were referred to in support of the doctrine, and showed that neither penance, nor any corporeal punishment, could take away sin and render us just in the sight of God; and then by other portions of scripture proving that it is by faith alone in the all sufficient atonement of Christ, that a sinner can be justified. They listened patiently, and agreed that purgatory was an invention to swindle them out of their money. Yes, I replied, and out of your salvation too! That is a fact, said a third person who was present, and they do it without scruple.

On some occasions when calling at their houses, I find the people assembled in batches reading the scriptures, and comparing the doctrines of their church with their sacred contents. We have easier access to the people now than ever.

Mr. M'Ker gives a short, but interesting summary of a journey through a part of his district. Evidences of the fact already dwelt upon, come out incidentally, but they are not the less valuable.

A PREACHING TOUR.

I have just returned from a preaching tour through the lower part of Sligo, and a part of Roscommon. During a fortnight I have addressed congregations in Doorish, Clara, Boyle, Castlesea, Clogher, Achowry, Sugawarry, &c. Many heard the word with pleasure and with profit. We have had some Romanists to hear, who listened attentively, and expressed themselves much interested in what they heard respecting the message of mercy.

I had the pleasure of speaking to about three hundred children, during the past week or two, on the subject of their eternal welfare. The state of the schools, is on the whole satisfactory. Sometimes I think that the pupils should have made greater progress in scriptural knowledge. But then I remember that most of them receive no religious instruction whatever, except what they obtain in the schools, so that I see no ground of complaint against the teachers.

Eneas M'Donnell gives a very interesting account of a visit paid to his station by the Rev. G. M'Namara, who is now an agent of the society.

A NEW THING.

During the time Mr. Hamilton was in London, Mr. M'Kee and Mr. M'Namara preached in Tully. The visit of the latter, for the first time as a preacher of the gospel, caused a little stir among the Romanists; for only a few years before they saw him, in the same parish, a sacrificing priest. They were very anxious to hear him, and were expecting that his sermon would consist of a tirade of abuse against the pope, and the blessed virgin. To their great surprise he ridiculed neither of the above personages, but directly led them to the Lamb of God that taketh away the sin of the world.

After the service was over, a woman, who had never heard the gospel before, desired her husband to ask Mr. M'Namara whether he had still the power to forgive sins. He replied, "If any earthly priest can forgive sins, so can I; but none can, for God only can forgive sins. He was asked by another, how soon he would come again, or when he would preach in the Irish language for them. These and other questions were asked by Romanists, and I cannot but hope that he will be very useful among his benighted fellow countrymen.

Richard Moore's journal states a fact, which shows that a feeling is growing up of scorn for priestly denunciation. Formerly it excited the strongest terror —now, in many cases, it only provokes a smile

LIGHT GIVES COURAGE.

"I got last week into the wilder part of the the country around C——, where the priest has been cursing me, and all who come to hear me. But the more he denounces us, the more we prosper; for the Lord is blessing our labours, and adding to our number. When the people saw me crossing the bogs, some ran to meet me. I said to one of them, as he walked with me, 'The priest will curse you next Sunday.' He replied, 'When he is tired of that, he must stop, for I am sure the Lord will not answer him.'"

BLASPHEMY RENOUNCED.

"As I stood in Mr. O'Malley's shop in L—— speaking to the people, M—— and his wife came in and said, 'I can bless God for sending you to D. C—— the other day. I was then one of the greatest blasphemers in Ireland. But, blessed be God, I have not swore since I heard you that night, and never will again, God being my helper.'"

Mr. Wilson's labours at Kilcooley Hills are blessed to the good of souls. His reader, Mr. Hayden, has been struck

with paralysis, and it is not very likely that he will be able to resume his labours as formerly. The Committee have no means at present of supplying his place.

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"I am sorry to say that several of our most worthy members are about to emigrate. This is trying, but we must not be unduly discouraged. We shall have some baptisms shortly. On the whole good is done.

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Another extract from J. Judge's journal, will show the utter darkness which Romanism throws over the mind, and when a poor sinner sees the way of salvation by Jesus, it is truly coming "into marvellous light."

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The state of trade in the North has been so depressed as to affect the church at Conlig severely. Matters are somewhat improving; but Mr. Mulhern's letter give some idea of the case.

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M. H.	2	0	0

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L. M.	50	0	0
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Of such Christian and ministerial character and usefulness, our beloved departed friend, Mr. Russell, was a valuable instance. He was a native of Scotland, was born July 9th, 1780, in the parish of Lhanbryd near Elgin, and was the eldest of four sons. His parents were occupants of a piece of land, of frugal and industrious habits, who were attentive to his education as circumstances and opportunities permitted. From his early youth Mr. Russell was of a mild and amiable disposition, and a favourite with his school companions, and had a great fondness for books, reading eagerly all that came in his way. He assisted his

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parents in their pursuits, until his 16th year, when he went to Elgin, where he remained four years. During this time his attention was led to divine things. Some parts of the Assembly's Catechism were specially blessed to him; and in 1801 he became a member of the church under the Rev. Mr. Bannantine, before whose pastorate the church had been supplied by the Rev. G. Ewing's first class students from Glasgow. This had resulted in drawing forth the zeal of the members of the church, and a sabbath school (then a new thing) was formed, and Mr. Russell was among its foremost promoters and warmest supporters. He afterwards removed to Glasgow, and was a hearer of Mr. Ewing. Returning home, he soon after went to Aberdeen and joined the independent church then under the pastorate of the Rev. William Stephens. It was here that Mr. Russell formed a close friendship with Mr. William Anderson, afterwards the distinguished classical and mathematical tutor of that name in the Bristol baptist college, and it was here that these endeared friends became decided baptists; and at a time when nothing of the kind had taken place in that part of the country, as Mr. Russell himself has informed us, "for ages, perhaps not since the introduction of Christianity," these young men, with two others, had the decision and firmness to be baptized. It took place a few miles from Aberdeen, in a branch of the river Don, and was performed by Mr. Edmonds, afterwards pastor of the baptist church at Cambridge. In consequence of their baptism, Mr. Russell, Mr. Anderson, and another, who was also a member of the church, were dismembered, yet with a reluctance and kind feeling which resulted in a change of discipline in the church, and in much *friendliness towards* baptists. As there *was no* baptist church near Aberdeen, *the baptism of* Mr. Russell and Mr. Anderson was soon followed by their leaving Scotland, their coming together to London, their attendance at the baptist chapel in Little Wild Street, and their joining the church there, then under the pastoral care of the writer, by whom and by the church they were greatly esteemed. After some time they were proposed for trial of their gifts, with a view to the ministry, were approved, and introduced by the church to the Bristol baptist college. Soon after their entrance at Bristol, a letter of inquiry respecting them as students was addressed by their pastor to the Rev. Dr. Ryland, their tutor, to which he replied as follows:—

"My dear Brother,—As you wished to have my opinion respecting the young men who came from Aberdeen through your church, I am glad to be able to give it very decidedly in their favour. They are diligent, have good abilities, hopeful talents, appear truly godly and amiable, bid fair to make improvement in literature, and to be useful, acceptable preachers of the gospel. Making due allowances for their former circumstances, and the short time they have been here, everything is as encouraging as I could reasonably wish. I have no fault to find with them, nor any particular ground of fear respecting them. The devices of Satan are many, and the more I have to do with young ministers, the more general grounds I have for anxiety; but I greatly trust it will be found an honour to your friends that they helped them forward.

"I am yours cordially,

"John Ryland.

"*25th February*, 1805."

The "former circumstances" of Mr. Russell and Mr. Anderson to which the Doctor alludes, were those of their not having received more than a good plain

education. To this Mr. Russell has referred in the memoir which he published of his dear friend Anderson (who died in the prime of life and of usefulness), and which appeared in the Baptist Magazine for October and November, 1833. He observes that "Mr. Anderson entered the academy with no previous advantages, except that he had read and thought more than most young men at his age, and in his circumstances." A true description also of himself. And now so many years since the above letter was written, and when both these endeared friends have finished their course, it is cheering to reflect that the hope of their judicious tutor respecting them has been more than realized. They were men and ministers of more than ordinary excellence; unlike as they were in natural temperament and engagements. In the personal friendship and correspondence of the celebrated John Foster, who expressed in the strongest terms his esteem for Mr. Anderson and his admiration of his extraordinary talents, acquirements, and usefulness as a tutor, Mr. Russell, also, had such a share as testifies to his superiority.

Mr. Russell and Mr. Anderson maintained their endeared intimacy until Mr. Anderson's lamented death. When that event was very near, Mr. Russell had left home to visit him. On entering Bristol he was informed by a messenger that Mr. Anderson was in a dying state; and on hastening to his chamber, Mr. Anderson beheld him with an intense look of apparent recognition, but was unable to speak, and soon expired! It was a remarkable providence which led Mr. Russell to Bristol at the time, as the intimate friend of Mr. Anderson, the proper person to preach his funeral sermon; this he was requested to do at Broadmead, and this he *undertook and performed, but, as he has said,* "*with* feelings all but overpowering." Mr. Russell's memoir of Mr. Anderson in the Magazine is interesting; but whatever might have been his qualifications for authorship, it was not his propensity, although his letters were replete with mental beauty.

It should be remarked that the baptist church at Broughton is of ancient date. The original church appears to have been at Salisbury, twelve miles distant, and to have worshipped at Porton, in consequence of the Five Mile Act. After the passing of the Act of Toleration it divided for the convenience of its members into two churches; one continued at Salisbury, the other settled at Broughton, with a branch at Wallop three miles and a half distant, as most of the members were resident at or near these places. The village of Broughton and the baptist church there have long been favoured by the residence, patronage, membership, and pastorate of distinguished individuals. Mr. Henry Steele, by whom the cause was principally supported, and the former places of worship were provided, was pastor of the church forty years. Mr. William Steele, his nephew, was pastor thirty years. Miss Anne Steele, the talented authoress of three volumes ("by Theodosia"), and of more than sixty hymns in the Baptist Selection, was a daughter of this William Steele, and a member of the church. The Rev. William Steadman (afterwards Dr. Steadman, president of the baptist college at Horton and pastor at Bradford) was eight years pastor of the church at Broughton, by whose zeal in introducing the gospel at Stockbridge and other places, the neighbouring ministers and churches were excited to follow his example, and a blessed change in the neighbourhood took place. After having been some years destitute of a pastor, during which the church was variously supplied, Mr.

Russell became the successor of Mr. Steadman, and the church, the village, and the neighbourhood, were favoured with his valuable residence and ministry for nearly forty years. The first fifteen of these years he resided, with great comfort to himself, in the family of Mr. Baldwin, a worthy deacon of the church, by whom and by the household he was much and uniformly respected and beloved. Whence, upon his marriage, he removed into the house provided for the successive pastors of the church, and to which is added a valuable library. Here, in great mutual affection and happiness, he passed the remaining twenty-five years of his life with Mrs. Russell, his now mourning widow, by whose unremitted tender care he was consoled through the three years of his paralyzed condition and his consequent incapacity, until finally dismissed from suffering by the hand of death.

Mr. Russell's probationary visits to Broughton took place while a student at Bristol. After his first visit of four months he received a unanimous invitation to accept the office of pastor; his reply of March, 1807, expressed in a truly judicious letter his inability for the present to accept or refuse, thinking four months insufficient for the requisite mutual knowledge of people and minister, and of relative circumstances, and pleading his inexperience as a young man and preacher, as requiring longer probation, at the same time leaving the church at entire liberty, if they chose, to look elsewhere for a minister. To this, however, they had no inclination. After two more visits he accepted the invitation of the church, and was ordained at Broughton, July 26th, 1809.

Here Mr. Russell passed the whole period of his pastoral labours—a highly esteemed minister, pastor, and friend—and although the life of a minister of *Mr. Russell's* settled and retiring disposition and habits (seldom and reluctantly leaving his people and his home), and resident in a comparatively quiet and retired place, cannot be expected to furnish numerous striking and impressive incidents, it yet may present various lessons of important instruction, and an example of excellence greatly adapted for usefulness.

As Mr. Russell was endowed with a superior natural capacity, became pious in early life, was a close, deep, and judicious thinker, and was accustomed for many years to study, he attained such a degree of general knowledge as made him much respected by persons of talent, refinement, and science, and his company welcome to them. And as his disposition was mild, unassuming, cheerful, benevolent, and communicative, he was generally esteemed and beloved, not only by his own religious connexions but also by his neighbours. He was kind-hearted to all, ready in every way in his power and at all times to assist and benefit every one. Thus he was well known, much applied to, and a blessing to the neighbourhood; and as he deserved, so he had, the general good will and good word of the inhabitants, who could but think and say of him, "He is a good man!"

As a minister of the gospel, Mr. Russell was "a scribe well instructed, a sound biblical scholar, and a most edifying preacher." His preaching and his prayers were solemn yet animated, comprehensive, judicious, and evangelical, remote from display, affectation, and lightness; directed to the glory of God by an ardent desire for usefulness, an aim to do good to sinners, to Christians, and the church of Christ. In social and public prayer he excited admiration, and was thought to excel. By the ministers and churches of his own and of other denominations around he was held in estimation. His preaching services were numerous; at Broughton chiefly, at Wallop two sab-

bath afternoon services, and one evening service each month, and a week-day lecture once a fortnight. Mr. Russell was a principal instrument in the erection of Broughton chapel, also of Wallop chapel, and one at Winterslow, six miles distant. A very valuable library, bequeathed by Mr. John Collins of Devizes (a member of the church at Broughton), Mr. Russell took pains to render lastingly beneficial to the minister, church, and congregation. The branch of Broughton church at Wallop is now formed into a distinct church, of which Mr. Coombs has been chosen the minister. The Broughton church now consists of those who have been added by Mr. Russell, with two exceptions only. Although he was very cautious in the admission of members relative to their personal religion, yet the additions have been cheering. He felt and manifested an ardent concern for the prosperity of the cause. A specimen of his devotedness may be presented from his correspondence with the writer in the year 1842.

"My very dear Friend, — When your last kind letter arrived, I was just beginning a series of services, with a view to awaken the consciences of sinners around us and at Wallop. After some consideration and prayer, I made my intentions known to some of our people. We had a special prayer-meeting, which was very pleasing. On the next Lord's day morning I addressed the church on the subject of united exertion for the salvation of sinners; and in the evening began a series of sermons to the unconverted. Through the week this was continued, till Friday evening inclusive. We met at six, spent an hour in prayer, and then the public service began at seven; and the whole of the following sabbath was employed in the same way. On the second Monday we had another meeting for prayer. At Wallop a similar course was adopted. I am afraid to speak on the effects yet. The greater part of the church were deeply interested, and I hope benefited. Some that were halting between two opinions became decided. Five of them have been received by the church, four of whom were baptized last Lord's day. We have very great hopes of nearly twenty who have continued as yet to cheer us, and, on the whole, I do think this will be the most prosperous year we have ever had." In the same letter Mr. Russell adds,—"A delightful work is going on just now at Wallop." This he describes as being a deep concern for salvation, wrought about the same time upon a considerable number of young persons, who, for many weeks together, held meetings among themselves every evening in the week, whom Mr. Russell had several times visited, and of whom he entertained the most pleasing expectations.

After Mr. Russell's seizure with paralysis, he writes in March, 1846, to the same friend as before,—"I have long wished to send a line or two to you, and this is among the first efforts of my pen. About September last, I was visited with another seizure which deprived me of the use of speech, and greatly impaired my mind and memory. My right arm, also, was benumbed so that I could not write. My former attack had left my other side weakened and feeble, but I soon recovered from that stroke so as to preach (as usual) three times a day, which I continued till September when I was laid aside altogether. This continued till January, and I had serious thoughts of giving up, when I was mercifully directed to the use of galvanism, which I have used every day since, and have found much benefit from it, so much so that I have engaged twice in the afternoons—about twenty minutes—and last Lord's day I took the morning service throughout. God has been very gracious to me thus

far, and I have reason for thankfulness also, that he has kept my mind and heart trusting in him all the time I have been laid aside. 'Bless the Lord, O my soul.'"

This testimony from Mr. Russell's own pen is highly valuable, especially as the nature of his affliction appears to have prevented, towards its close, those frequent expressions, relative to religious experience and prospects, which are so interesting and delightful in many death-bed scenes. But Mrs. Russell writes, when Mr. Russell was drawing near his end,—"My beloved husband has been lately very ill; still I indulged the fond hope that he would rally again, but the last week dropsy has come on; yet he has not been confined to his room until the last two days. His dear mind has been kept in perfect peace, stayed upon God." By a letter from a friend present, March 31, 1849, information was sent that "Dear Mr. Russell was taken home last night (Friday night) at twelve o'clock." Some time before his departure he had said with energy, in reply to the inquiry of a friend, whether he was happy, "I am." Thus peacefully our beloved friend entered into the joy of his Lord, aged sixty-eight years. It does not appear that Mr. Russell left behind him any diary. This is to be regretted, as from such a source a memorial of him might have been rendered increasingly valuable and useful.

It was the expressed and recorded wish of Mr. Russell that his friend and former pastor, Mr. Coxhead, should undertake at Broughton his funeral services. The fulfilment of this wish was prevented by the weakening effects, at the time, of recent influenza. But (as provided by Mr. Russell in case of failure) they were efficiently performed on the following Friday (Good Friday) afternoon and evening, by his own two brethren, Mr. Barnes and Mr. Coombs, who had often preached for him during his illness. Mr. Coombs preached the funeral sermon from our Lord's comparison of the "wise man who built his house upon a rock."

THOUGHTS ON HARVEST.

BY THE REV. W. AITCHISON.

"He reserveth unto us the appointed weeks of the harvest."—JEREMIAH v. 24.

THIS portion of scripture is part of a heavy charge of guilt brought against his apostate countrymen by the prophet Jeremiah. The principal sin alleged against them throughout this chapter is their atheistic indifference to the efficient intervention of God in regulating human affairs. So blinded had their spiritual perceptions become, that they neither reverenced Him whose almightiness curbs the wild ocean waves, nor recognized that divine goodness, on *which they* were dependent, to attemper *their seasons*, and to ripen their harvests (compare verses 21—24). They suffered, therefore, the appropriate punishment of their sin in the withdrawment of those mercies, whose Author they had refused to acknowledge. "Your iniquities," adds the prophet, "have turned away these things, and your sins have withholden good things from you."

The practical atheism of the ancient Jews is not an evil that died with them. It still exists in the thoughts and habits of life that characterize a great proportion of our own countrymen. Analyze,

for instance, the feelings with which the harvest of the present year has been contemplated by the mass of our population. How many, in the utmost judgment of charity, can be supposed to regard its blessings as a direct boon conferred by the hand of God? Were an inquiry to be instituted on this point, would not the prevalent idea be, that the harvest was an affair of course—a mere usual occurrence? Were the investigation to be carried on amongst a more thinking class than that which passively regards this blessing solely in its adaptations to supply physical want—should we not find views scarcely more enlightened? Would not a materialized philosophy assure us that harvest was the result of natural causes, and a thing, on the whole, to be calculated on? Should we not be informed that the certainty of the revolution of the earth around the sun would produce the seasons, and the seasons naturally afford us the harvest? There are few, comparatively, who would refer us from second causes to the great originating Cause. And yet one would suppose that minds aspiring to be accounted philosophic would sometimes be led to ask for some adequate final cause to which to refer all subordinate effects. Such questions as the following must at times, we should imagine, be started in their thoughts,—Who compels the earth to pursue her constant course around the sun? Who adjusts the seasons? Who causes the sun to emit that exact amount of heat which ripens the green blade without scorching it up? Who collects the clouds and causes them to distil that precise amount of moisture which vegetation requires, and yet prevents their drowning it in superfluous waters? Who organizes the plant so that it shall imbibe from the atmosphere those very influences, *and from the soil those very juices, which are calculated to nourish* and render it fruitful, and at the same time reject all of a contrary tendency? What do those who speak according to the principles of "the wisdom of this world" say to these things? The sun has not intelligence, nor the rain, nor the plant, and yet these produce a given result, which proves the existence of intelligence somewhere. *Where* can it be found but in that God whose ever-present and efficient care affords us "the appointed weeks of the harvest?"

To devout men it is a source of inexpressible pleasure to refer all their blessings to the hand of God. To trace his name upon all his gifts enhances their value to them—as a book presented by a dear friend acquires increased worth in our view when, with his own hand, he has inscribed it as a gift from himself. God has this year given us a harvest, fruitful upon the whole, and has also afforded the "appointed weeks" suitable to its ingathering. Let those, therefore, who profess to be the "Israel of God," not fail to acknowledge and bless his beneficence. "Whoso is wise and will observe these things, even they shall understand the loving-kindness of the Lord."

The passage of scripture prefixed to these remarks suggests one or two other reflections, as,—

1. The constancy with which "the appointed weeks of the harvest" arrive, reveals to us some striking aspects of the divine nature. We are taught the *fidelity* of God to his word. The *appointment* referred to in this passage was made by the divine Being to Noah, immediately after the flood. (See Gen. viii. 22.) This appointment he has observed from the hour in which the bright bow spanned with its glorious hues the receding clouds of the deluge, as the sign of his covenant, through all succeeding ages until the present time. In some instances we know he has seen fit to suspend his mercy, as when he

punished Israel for their sins by famine, but the promise has, upon the whole, been surely accomplished. In observing this promise he has had more regard to his own word than to our merits, or else long ago he would have "smitten the earth with a curse," and fixed a great gulf between his bounty and our necessity. He foresaw the whole dark amount of human transgression; that as surely as one harvest follows another, so surely one generation after another would arise whose "imagination" would be "evil from their youth," but he knew also that his own patience would be adequate to bear this unknown power of provocation, in consideration of the merits of the great Mediator. Wonderfully has his mercy arched the dark clouds of human guilt with the emerald bow of promise and hope—and still, undimmed by the waste of ages, there it shines, and shall still abide until the last fires shall burn the globe! How fully, therefore, we ought to confide in him for the fulfilment of those yet greater things he has promised to them that love him, to the church on earth, to the church perfected in the heavens.

We perceive his exhaustless *power* to fulfil all he has promised. What human power could create one grain of wheat? Yet what an infinitude of such grains God has produced for the sustentation of the human family since the days of Noah! What boundless resources of energy and skill, then, belong to our great Lord! It is, hence, an obvious remark how easily he can supply the want of his people on earth, and what glorious productions he has the possibility to create for their enjoyment in heaven.

We discern his affluent *goodness*. Our Lord is as good as he is great, and hence he is a bounteous giver. What a profusion of bounty he pours over this land *every* autumn! Not merely the mellowed corn necessary for subsistence, but what we may regard as kind luxuries—russet fruits and fragrant flowers. Here, too, we naturally ask, If in this world where his bounty is perverted and selfishly misappropriated, he gives so freely and so constantly, what gifts of unknown blessedness, what profusion of appropriate good, will Infinite Love confer on his redeemed in that state where "there shall be no more curse!"

2. The successive periods of harvest show how groundless are those fears which we are so ready to entertain with regard to the fidelity, power, and goodness of God.

If the harvest appear delayed, if any unfavourable symptoms affect a portion of its fruits, if a few wintry-like days succeed each other, how quickly our fears are aroused! How readily we regard the harvest as lost or extensively damaged! Yet, after all, the clouds pass away, and the kind power of our heavenly Father affords the warm sunshine of the "appointed weeks."

So it is with us in the trials of life. When the cloud of sorrow darkens our sky our whole attention seems riveted on that: we forget the Eternal Sun that shines behind its gloom; we scarcely hope for future good; we forget past deliverance; "God," we say, "has forgotten to be gracious." But often subsequent goodness shames us from our distrustfulness.

So in the history of the church. When almost universal spiritual languor prevails, when shining examples of the power of religion are few, when conversions are infrequent, when irreligion triumphs, we at times despond for the future welfare of the church, and overlook all her promised glories. But God reveals his power, his cause unexpectedly revives, and our sad misgivings, when we mourned over her ruined walls, are dissipated by the sight of her restored beauty. As the experienced husbandman waits patiently for the

harvest, so let us learn to wait for the maturity of all that God has promised to his church. That bright future which prophecy has sketched as awaiting her shall certainly arrive however dark her prospects may appear at present. "For the vision is yet for an appointed time, but at the end it shall speak and not lie; though it tarry wait for it; because it will surely come, it will not tarry." And as a harvest whose safety had been threatened is the more joy-giving when it is safely garnered, so the trials that now exercise the faith of the pious shall serve to augment their gladness when the promised glory comes.

3. The consideration of the period of harvest naturally leads the Christian's mind to reflect on that infinitely momentous epoch which Christ has designated "the harvest which is the end of the world."

That great period concealed from all human calculation, but accurately fixed in the purposes of God, is as certainly "appointed" as are "the weeks of the harvest." The sceptic who contemptuously asks, "Where is the promise of his coming?" may be too blind to mark in the "shaking of the nations," and other concomitant signs of the last time, the presages that "the night is far spent and the day is at hand." But the believer, as he reads the declaration, "He hath *appointed* a day in the which he will judge the world in righteousness," marks those sure signs which indicate that the earth is ripening for its approach. The good are maturing for the advent of Christ, and so are the bad; the one to reap the reward of his faith and toils in the celestial paradise of his Lord, where no unkindly influences shall smite him, and no precariousness cloud the bright happiness which God shall eternally shed over his perfected nature,—the other to be cast into that abyss where no ray of divine clemency shall ever shine, and no system of restoration be ever applied. Then shall come to pass that which is written, "He that is unjust let him be unjust still; and he that is filthy let him be filthy still; and he that is righteous let him be righteous still; and he that is holy let him be holy still."

Connected with the affairs of the final judgment there is a subordinated process of retribution proceeding now. The angel of death with his "sharp sickle" is now reaping the earth. "The first-fruits unto God and to the Lamb" are being successively gathered to the home of the just, to join the great company of redeemed and emancipated spirits. On the other hand, the wicked are being daily "driven away in their wickedness." This year's harvest is past, and admonishes us that one season less of ripened fruits and autumnal beauty shall greet our sight. When the *last* season has come, and the perpetual Reaper brings the keen edge of his inevitable sickle into contact with us, whither shall we be gathered? To the "garner" with "the wheat," or to the "furnace" with "the tares?" If on this most urgent question we are in fear or even in uncertainty, having no evidence of possessing "a good hope through grace," let us not delay to cast ourselves on the pure mercy of God in Christ Jesus—that mercy which can extract the sting from death, and shed endless light and joy around all our future destinies.

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IRELAND.

BY THE REV. B. C. YOUNG.

THAT Ireland is the statesman's great difficulty is a common-place observation. That it is the most difficult and important field of labour to which the missionary zeal of the Christian church could be directed, is not, perhaps, admitted or felt. It will be admitted some day. A writer who is well informed on the subject says, "That Ireland is the place where the grand struggle between popery and protestantism will be carried on and brought to an issue." The fact ought to be a burden on the very heart of the church, unrelieved only by the discharge of her duty.

India is everywhere open to missionary enterprize. Heathens will listen while the missionary tears in pieces the flimsy pretensions of their idols, but he who would gain the ear of Erin's sons must have the voice of the charmer, and he who would publicly rebuke their idolatry may count upon the fury of an Ephesian rabble, and reckon himself fortunate if some town-clerk should disperse the riotous multitude.

Rome herself throws open her Vatican, and exposes to contempt the cells of her Inquisition. Under the power of diverse and even contrary influences, such as infidelity, religious indifference, war, common sense, liberalism, and bible truth, Roman catholicism is being considerably modified on the continent. In Ireland the system is consolidated, rank, and malignant. If, borrowing a figure from the principal grouping of ancient astronomy, we might make the territory of Romanism to bear the configuration of the man of sin, we must assign the *heart* to Ireland. And this heart does not simply retain its vitality, the feebleness of atrophy in the extremities of the system is often removed by the copious arterial stream thrown out by its powerful action. But let not the fact that superstition has taken so deep a hold on the heart of Ireland be a matter of simple despondency,—there lies in it an element of hope. In part, it is the result of deep religious feeling. The religious element is embedded in the very depths of an Irishman's nature. From the whole globe there would not be found a more forcible illustration of the fact that "man will worship," than is afforded by the sons of Erin. One might venture to prophesy that in the history of the present race, the time will never come when, as a people, they will renounce a religious faith of some kind. Let Irishmen be truly converted to Christ, and only angelic natures will reach lower depths of adoring reverence than they. Let the love of Christ constrain them, and their joy shall be almost as irrepressible as the emotions of the white robed multitude who cry with a loud voice, "Salvation to God and the Lamb."

But what is to be done? Oh, that is the question. The short answer of a thousand voices will be, Give them the gospel; and if Gabriel were asked for the answer, he could not say so much in so few words, if he did not say the same. It is the panacea for a world's woe. Let us have confidence in the gospel. But a difficulty arises here. How is the medicine to be administered? Many an almoner of heaven's blessings has offered the healing cup, but the diseased would not drink. Many a herald has proclaimed, "As Moses lifted up the serpent in the wilderness, so has the Son of man been lifted up, that whosoever believeth might not perish;"

but, worse received than the herald in the desert, he was led to lay his indictment before high heaven in the complaining language of the prophet, "Lord, they will not see." So discouraged have some Christians been that they have little hope for poor Ireland, except by some great convulsion, or the personal coming of our Lord. Perhaps these good men may find that the whirlwind, the fire, and the tempest, are less frequently the accompaniments of the divine presence than they imagine. We have not yet exhausted the provisions of the commission which Christ gave his disciples for the church. The arrangements by which the progress of the gospel shall be facilitated are in the hands of Christ, and form a part of the promise to his people. A celebrated speaker who has gone "the way of all flesh," used to say that the church had overlooked one word of the commission. They had retained, he said, the word "preach," but had forgotten the "go." That complaint has lost its force by the missionary zeal of the last fifty years. There is, however, another word, the sign of an important logical connexion, that has been too little thought of. We too often overlook the "therefore" which links the proclamation of the gospel with the arrangements of infinite wisdom, carried into operation by the arm of omnipotent power. All power in heaven and in earth, held by him who has promised to be with his servants, is surely enough to excite their hope. Just at the close of his labours on earth, our Master had to lodge in heaven a most startling complaint, "O righteous Father," he said, "the world hath not known thee." Yet had not many months elapsed ere his disciples are found turning the world upside down; and this not by the supply of the Spirit simply, but by the assistance of the divine arrangements. And while this superintendence of circumstances is being always exercised, there are emergencies which are met by special providences. Out of this fact an important duty grows.

Vigorous efforts should be made, when circumstances indicate that God is giving an opportunity. Such an opportunity is now being given in Ireland. Romanism is, perhaps, as strong as ever, but she is more approachable. The check which the policy of the priesthood gave to late political movements, the subduing force of inexorable famine, and the melting influence of prompt and liberal charity afforded in a time of need, have, with other things, tended to modify the feelings of the people towards their priests, of Irishmen towards Englishmen, and of Romanists towards protestants. Nor should we forget that the changes on the continent will probably enfeeble the influence of jesuitism in this unhappy country. Politically, socially, and religiously, the people have arrived at a crisis. God is opening a path, let his church attend his footsteps to do his work. Let there be an extraordinary effort to meet an extraordinary time. Constant, persevering labour can never be dispensed with in the service of the church, but spasmodic efforts hold an important place in her work of faith. Her convulsive throes have thrown off many an incubus, and given impulses whose force has been unspent when ages have passed away.

Did the writer possess the wisdom requisite for the undertaking, the plan of operation could not be ramified in an article of this kind. One or two points may, however, be indicated.

The social condition of the people should be improved, especially by eliciting their industrial energies. Circumstances are against them. Those who seek their weal should try to make their circumstances. They must not for a constancy be relieved by almsgiving. An emergency may be met in this way, for they

must not perish with hunger, but let them be fed for a few years more by the subscription list or parliamentary grant, and they must be pensioned for life, the self-reliant feeling will be lost. Employment is the thing they need, employment under the direction of Scotch and English enterprise. There is a rage in Great Britain for emigration. Agriculturists, for instance, are expatriating themselves by putting from three to sixteen thousand miles between them and their homes, and never seem to think that at the end of a few hours' voyage they might find a field for their enterprise. Why cross the Atlantic, and add to it, sometimes, the Southern Ocean, to scatter their seed and reap their harvests, probably for a British market, when they might carry on their operations just over the channel? If land is cheaper in those far off regions, labour is much dearer. And when the earth has given her increase, will the markets of the new world or of Australasia give them prices equal, or nearly so, to those of the British metropolis? A number of settlers from the mother country would be a great blessing; they would give a stimulus to industry, modify the social condition of the people, and, if Christians, be a light in a dark place.

Moreover, the gospel must be presented in its own lovely and benign character. Protestantism must be evangelized and liberalized. It would be well, as far as Ireland is concerned, if we could sink the name to the bottom of the sea, but since we cannot get rid of it, we must demand that it shall appear in its own face. It has been associated with some of the noblest principles of heaven and most glorious periods of the church's history, but in Ireland it has been allied with fierce bigotry and oppression. Its *type has* been Samuel hewing to pieces *the Agagites*, to spare whom would be *rebellion* against God. Its favourite phraseology has been drawn from the imagery of the Apocalypse, and not content that the eternal Word should have his vesture dipped in blood, it would wrest the sovereign name from his thigh, and blazon it on the banner of the militant church. Or if in the times of relenting it grew more tolerant, it has yet degraded and wronged as a citizen the man whose soul it proposed to convert. The evangelist in Ireland should separate the precious from the vile, and exhibit Christianity in all her native benevolence. He need not be a noisy talker about church and dissent, he should not be a red hot politician, but he should everywhere calmly and firmly declare that his God has permitted no human authority to inflict penalty for the maintenance of religious convictions. As he collects around him Romanists and protestants, Saxons and Celts, he should imitate the large-hearted apostle at Athens who pointing the Greeks to the common parent of his large family, said, "He hath made of one blood all the nations of men. And we his offspring are."

It needs, too, that they who would bring the sons of Ireland to Christ, should know how to win them. Irishmen must be taken by the heart. Achilles was vulnerable only at the heel. An Irishman is mailed everywhere but at the heart. The minister of Christ must be an angel of mercy, firm as he who withstood the Roman guards, and gentle as they who ministered to the family of Lot. He must beseech men to be reconciled to God. While in faithfulness he tells them that they are the "enemies of the cross of Christ," he must do it "even weeping." "A tear contains in solution many arguments." If they hesitate to follow his instructions, he must point to the portentous clouds which threaten to break upon their heads, and say, Escape for your life, but he must take them by the hand and sweetly force them on

wards. Should he have to leave them unmoved by his appeals, as he retires his pathetic lamentation should reach their ears, "O that ye had known the things that belong to your peace!"

Englishmen! this land of spiritual death and pestilence has been moored just at the margin of your own country. The darkest land lying alongside the lightest. The country most needing missionary labour placed by God in the eye of the country that is most missionary in its character.

Englishmen! when you are revolving your plans of benevolence and enterprise for the world's salvation, the sons of Ireland appeal to your consistency as they ask, Are we too near to be regarded? Ask again at the lips of incarnate compassion, "Who is my neighbour?" and without doubt he will point to the Musselman, the Hindoo, and the sable African. But will not He who said, "beginning at Jerusalem," especially indicate those who lie bleeding and dying just over the narrow channel? Can he mean that England and America—the great missionary countries of the world—should dot the world with their mission stations, and almost overlook their little sister placed by God's providence between them? The penalty they have to pay for their neglect proclaims with a trumpet voice that they have missed their duty. If the strong heart of America has thrown off the foul error conveyed to her shores, there are not wanting the localities where the poison is doing its deadly work on her population, while Great Britain has been fairly girded by the neck. Her injured and injurious ally seems determined to cling to her with tenacious grasp. Let her take care that she be not dragged down to the same level of degradation.

"I AM AS GOOD AS MY NEIGHBOURS."

BY THE REV. CORNELIUS ELVEN.

It was with this specious, self-complacent plea an individual once essayed to ward off an exhortation given by the writer to an unconverted man. But our object in this paper is to show how fearfully the sophism is cherished in the church, as well as in the world. It is true one counterfeit sovereign may be as good as another, but this will not make either of them genuine. One patient in a hospital may be quite as strong as another, but this will not make either of them well. No man would be satisfied with his base coin though his neighbour's was as worthless as his own. Nor would any sick person be content to be unhealed, merely because others *were suffering from the same disease; for "the children of this* world are wiser in their generation than the children of light." Yet how much of the acknowledged deadness of the members of Christian churches is attributable to the setting up this false standard, answering the description given by the apostle of those who "measuring themselves by themselves, and comparing themselves among themselves, are not wise."

Any mere professor, any unconverted member of our churches, might urge this plea. Unconverted members! say some; are there any such in visible Christian communion? It is no new thing, be it remembered, for such to be the case; from the days of the apostles to the present the history of the church exhibits but too clear proof of the truth

of this allegation. And a worldly, carnal-minded member, conscious that he wants the evidence of his conversion in "the fruits of the Spirit," may lay the flattering unction to his soul,—"I am not the only one,"—and it may be true. You may be as good as Judas! but where will be the comfort of that when, like him, you go as "a son of perdition" to your "own place?" O then, let the reader, who may be a member of a Christian church, not take it for granted, that because he has passed the usual ordeal for admission, all is right—rather let every one pray, "Search me, O God, and try me!"

We who are ministers also, as we may be self-deceived, so we may err in taking it as a matter of course that all the members of our churches are truly converted. And while we are regarding them in a condition in which we should exhort them to "strengthen the things which remain and are ready to die," we forget that after all we may be watering dead plants, and they, while consoling themselves with the plea that "they are as good as their neighbours," may learn to their everlasting confusion that (as the ingenious Bunyan has it) "There is a way to hell even from the gates of heaven, as well as from the city of destruction."

Members "walking disorderly," too commonly urge this plea. The writer recently remonstrating with one who had formed an acquaintance with an avowedly ungodly person, was coolly reminded that such a one (pointing to another in the like condemnation) "did the same thing;" and when this latter delinquent was admonished, the same extenuation was attempted by pointing to the former. But let it be remembered there will be no such bandying of charges from one to another in the day *of judgment*, for there "Every one of *us shall give* account of himself to God."

Another phase of this self-complacency is discoverable in the contributions of Christians to the cause of Christ, both with regard to the support of the cause at home and abroad. A. says, "I give as much as B.;" and A. satisfies his conscience, or seeks to do so, although he may have double the property of B. That an earthly monarch is not served thus, let the schedule of the income tax bear witness. What a uniformity is seen in the subscription lists of our missionary society; how the £1 stands alike against the names of scores of contributors. But what a disparity would be presented if by the side of each even, uniform pound, there could be put in figures the property of each! Well, He who once sat over the treasury, and remarked upon the widow's mite and the rich man's contribution, knows it all.

But, once more, how lamentable it is that with regard to conscious religious declension, there should be such a tendency to weigh ourselves by others, and so incur the rebuke of Ephraim of old, "He is a merchant, the balances of deceit are in his hand," Hosea xii. 7, and instead of regarding the perfect standard of God's word, seek to lull our suspicions, and deceive our own souls by forming a standard from the defective specimens of Christianity which an evil eye may readily select from those around us. An easy method this of saying "peace, peace, when there is no peace." For alas! it is but a poor attainment to reach the average piety of the present day. Yet, too often it is thought, if not expressed, "Our church is quite as prosperous as others." "The statistics of our association show quite as much increase as others." And, "I am quite as good as my fellow members." Rather let us study the requirements of the bible, let us sit at the feet of Jesus, gazing admiringly and imitatively upon his matchless beauty, till "we all with open face, beholding as in a glass, the

glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord."

In conclusion, let us learn the important truth, that each professing Christian is, however unthinkingly, continually sending forth a stream of influence for good or evil, more subtle, more powerful, and more penetrating, than the electric fluid. That from every look, and word, and action, this moral element is continually radiating and blending itself with kindred influences, will not only bear on the destinies of time, but will also be commensurate with the happiness or misery of eternity.

THE MISSION OF THE BAPTIST CHURCHES.

From the Boston "Christian Review."

The doctrine of individualism is peculiar to the baptists as a religious sect. It is not true that a firm belief that immersion is essential to baptism, and that believers only are to be baptized and come to the Lord's table, is the all of a baptist. Embracing these peculiar views is the result of an antecedent cause. It is admitted by all, that baptists have ever been peculiarly strenuous in maintaining the right of private judgment on all questions. They have ever scorned to call any man master. Opinions and doctrines have never been deemed by them peculiarly sacred because of their antiquity. Whatever they believe and receive as true, has ever been previously subjected to the most thorough examination. They have ever scouted the traditions of men, while they have adhered to the simple truths of the bible. They have always maintained that every individual should read and understand the scriptures for himself. Their uncompromising maintenance of liberty of conscience has ever been a peculiar characteristic. Others have contended for this principle to a certain extent, but none, save the baptists, through their entire history. What other sect is not accustomed to appeal to the teachings of the fathers, to the usages *of the past, to tradition, and ecclesiastical law, in maintaining* the doctrines of the bible and the discipline of the church? In all matters of faith a baptist would feel that he had proved recreant to his God, should he rely on anything but the simple scriptures. He regards himself able to think and investigate for himself, and feels that he is responsible to God for what he believes. Hence, he separates himself from the mass, and seeks to decide all questions alone; he may employ helps, but the investigation and the decision to which he comes are his own. These characteristics are clearly exhibited in the history of those who have been called to contend for their faith. Roger Williams has been held up to ridicule for what has been termed his seditious spirit; but a careful study of his life will show that his conduct can be accounted for only on the supposition of his holding and maintaining those peculiar views respecting liberty of conscience and the word of God, that are everywhere, in theory at least, at the present day, so much applauded. All who have been called to stand in defence of their peculiar views, have rested everything on the simple declaration of Jehovah. "To the law and to the testimony" has been their first and only resort in settling every point of doctrine.

As a denomination we are not now

required to contend for the truth as did our fathers. There is, therefore, not the same manifestation of these essential elements as formerly; but should the times change we should soon have evidence of their existence; the lion's strength is not destroyed when he sleeps. Still we may see the exhibition of the same thing, to some extent, in the jealous care with which our church independency is defended, and in the immediate and severe rebuke occasioned by the slightest indication of ecclesiastical tyranny.

A baptist, then, is one who thinks and investigates for himself, calls no man master, rigidly contends for the fullest liberty of conscience, and stands alone, responsible only to his God, in all that makes the man and the Christian; while his union with his brethren is merely that of love to Christ, which is experienced and cherished in common. There may be those in other communions in whom these elements are found, and many among baptists in whom they are not; but we have reference to that which distinguishes us as a denomination. It will require no very deep penetration to discern that in giving this brief outline we have drawn out the prominent characteristics of individualism. Embody individualism or make it incarnate, and it is evident from its nature that it would think and act for itself, maintain the right of private judgment, and submit to the rule of no being but God himself.

In view of these thoughts it will not be difficult to point out the mission of the baptist churches. What was the great design in their organization? And have they thus far fulfilled their destiny? These questions merit an extended examination. If this sect has accomplished anything it has been by *establishing* and defending the fullest *liberty of conscience*, the truth that the *bible* and the bible only is the rule of faith and practice, and strict individualism. As Christians, in common with others, we labour to establish true religion in all the world; but as baptists we labour to make each man think and investigate for himself, to call no man master, and to maintain an uncompromising war against all ecclesiastical tyranny. This is our mission as baptists; wherever baptist sentiments have prevailed, these have been the fruits; in every age of the church the baptists have contended for these principles, in a firm and unshaken faith. Every distinguishing doctrine and usage of the denomination can be traced to these characteristic principles.

Are these principles soon to be practically acknowledged by the world? We discover no evidence of the speedy conversion of the world to these views; but the great battle has not yet been fought. In what age of the church has tradition had more authority than at this day? When have the masses been more disposed to receive their views of doctrine from their leaders, without gainsaying? When has individualism in religious faith been more strenuously opposed? Truly the baptist denomination has much to do before its mission shall be closed. It will not be closed but with time.

In consequence of the firmness with which we have ever contended for our conscientious views, the calumny has been bruited abroad that, as a sect, we are very narrow in our principles, and that our foundation lacks the "comprehension" that is demanded by the times. But do we not hold to all the fundamental principles of the gospel, in common with other evangelical sects? Are we not inflamed by the same love to Christ? Is there anything in our love of individualism and liberty of conscience, in our hatred of ecclesiastical tyranny and tradition, or in our unflinching adherence to the "law and

the testimony," to contract the heart or to hinder the full expression of liberal and generous souls? Is not the very reverse true? Are we not labouring to separate man from the mass, to beget within him self-confidence and self-reliance, thus increasing his strength and fitting him to act better his part in life? Is there anything that looks like narrow views and want of comprehension, in giving men the largest possible freedom? Can any system be more liberal or built on a broader basis, than that which recognizes as a fundamental principle the ability of each man to govern himself,—the system in which man, after his heart is changed, is left free from all party and ecclesiastical restraint, free to go and come as God wills, free to obey the dictates of his own conscience? If there is danger anywhere, it is in being too liberal,—danger of extravagance and of excessive latitude. This has ever been urged by the church of Rome against protestantism at large; that church has ever contended that the only way to maintain the unity of the faith is to compel the people to receive her doctrines without questioning. Now we have advanced farther than any other denomination of protestants in opposition to this peculiar feature of Romanism; we have gloried, if at all, in being on the other extreme. Where, then, is the bigotry and narrowness of views, or want of comprehension? Are not our views as liberal as the truth, and as comprehensive as the bible? We have hinted that there may be danger from extreme liberality, but our strict adherence to the bible, regardless of consequences, is our protection; within this enclosure we are securely walled. Who can ask for a larger liberty than the privilege of being men, Christian men, and of thinking and acting independently, as the Master teaches? What system can be more comprehensive than that which makes provision for the free and full action of men in the highest state of civilization—a system in which man is recognized as man?

THE ORIENTAL.

"Now let me introduce you," says Mr. Tucker, "to one of these Orientals; one that you might find in your service at Calcutta. You perceive he makes, on entering your presence, a *salaam*—a low and most graceful bow. On recovering the upright posture, look into his face. You perceive a dark complexion, perhaps a dark olive, perhaps a nut-brown, or perhaps nearly jet. The usual colour in Bengal is an agreeable tint of brown. But you see at once a great difference between the Hindu and the negro. You see no woolly hair, or flat nose, or thick protruding lips. On the *contrary, the hair is long and flowing; the features are of the* Caucasian type, usually fine and delicate, and often very beautiful; and the whole countenance is bright and sparkling. You must judge of the hair, however, from what hangs on the neck, for the head is covered with a graceful turban, which the wearer would deem it extremely unpolite to take off when coming into your apartment. You perceive, however, that his feet are bare: he has left his shoes at the door: reminding you of that passage of scripture, 'Take off thy shoes from thy feet, for the place whereon thou standest is holy ground." His person is enveloped in flowing garments of white muslin; and you cannot help acknowledging

that his whole appearance is far more comely and impressive than your own. This attractiveness of appearance extends through almost all classes in Indian society. I remember looking out of window one day, and seeing at a little distance a woman supporting something on her head with her hand, her graceful attitude and flowing robe seeming a model for a Grecian sculptor. On inquiry I found she was a servant of some labourers who were enlarging a building, and that she was carrying away on her head the rubbish in a basket.

"But you must not suppose this fair exterior a type of equal symmetry within. Don't *trust* this pleasing person. His maxim is, that it would be no sin whatever to deceive you; the only sin is in doing it so clumsily as to be found out. And, perhaps, you had better not inquire into his personal morality. Let the incident related by Mr. Weitbrecht (of the Church Missionary Society), suffice on this point. He tells of a Brahman who accused Christians of being guilty of imposture; of having put in a part of their New Testament since they came to India! On being asked *what part*, he pointed to the *first chapter of the Epistle to the Romans;* adding, 'There! you never could have described the character of my countrymen so well, if you had not seen them first!' But what else could be expected, brethren, when the character of the chief deities of India is stained with the darkest crimes; when the figures presented to the eye on the front of cars and temples are obscene beyond description; and when every temple has its group of wretched women, the wages of whose iniquity go to support the priest! 'If I steal,' said a Brahman, a middle aged man, his son sitting by his side, 'If I steal, I take refuge in a thieving god; if I lie, in a god of falsehood:" and so he went through, to the missionary who questioned him, a catalogue of crimes. Put side by side with this, my friends, that glorious declaration, 'God is light, and in him is no darkness at all.'"

A REAL AMENDMENT OF A WELL KNOWN HYMN.

A sermon recently preached by Mr. Green of Taunton at the annual meeting of the Western Association, and published at the request of the ministers and messengers, contains the following anecdote:—"The scene was the little prayer meeting of a rustic village chapel. Very few were present, for it was a time of much coldness and great apparent decline. Still some Christian hearts had been deeply feeling, and earnestly praying, even there. Their *emotions* and prayer were unconfessed *even to* each other, but God had marked *them all.* The prayer meeting was passing as usual, the minister was absent, and a deacon occupied his place. A plain, hard-working man was this deacon. I think I see him now, standing there, a true 'son of the soil,' with his bronzed countenance, his hard hands, his week-day dress—but he was one of those who, with all the fervour of a very earnest soul, was mourning in secret. He selected a hymn. It was the one commencing,—

"'Hear, gracious Sovereign, from thy throne,
And send thy various blessings down.'

A few verses were sung to some old tune, until he came to the last. This

runs you will remember thus (and observe the last two lines),—

"' In answer to our fervent cries
Give us to see thy church arise;
Or, if that blessing seem too great,
Give us to mourn its low estate.'

But while giving it out the good man paused. It did not somehow come up to the measure of his desire. It was at any rate no expression of his prayer. It was evident it would not do. A moment's thought—swift and inspired—an alteration struck him, his eyes sparkled with a holy joy, then *out it came*,—

"' In answer to our fervent cries,
Give us to see thy church arise,
That blessing, Lord, is not too great,
Though now we mourn its low estate.'

"Every heart was arrested. Sudden emotion overpowered us all—we could scarcely sing the verse. But each, in silence, gave to the sentiment his own earnest amen. And we proved it true. From that evening revival began; the church arose from slumber to new faith and new works. And it was not long before 'the windows of heaven were opened,' and a train of blessing begun, which has continued in its plenitude through eight years to this very day."

GEOMETRICAL PROGRESSION.

The astonishing results of the mere process of doubling when repeated frequently are well known to students of arithmetic, but an application of the fact suggested by Mr. Moase in his Church Member's Monitor, will be new to many. In urging disciples of our Lord to exert themselves individually to bring others to the Saviour, he says, "The number of genuine Christians throughout the world has been estimated at 250,000, and taking the gross population of the world at one thousand millions, it requires that each Christian should be the instrument of converting only one sinner annually to bring the whole earth's population to Christ in twelve years."

INDEPENDENCE OF THE ENGLISH BIBLE.

The Rev. Christopher Anderson of Edinburgh, with whom the history of the English bible has been for many years a favourite study, observes, "It has long been a very prevalent error to imagine that our English bible owed anything to any government, as to the expense of its production, from Henry VIII. downwards. Even in the case of the current version, first *printed in the reign of James VI., it owed nothing to* him, either as to money or to what is vulgarly called patronage, though a dedication in a very fulsome style was prefixed, now most properly often left out. It has been ruled, indeed, by judges on the bench that the volume belongs to the crown, on the ground of property, as James was long loosely imagined to have been at the expense of the revision, but this has now been proved to be an entire mistake."

INFANT BAPTISM AND CIRCUMCISION.

THE theory which derives a warrant for the baptism of infants from the covenant of circumcision, once so popular among our independent brethren, seems to be passing into disesteem with great rapidity. Moses Stuart, writing on the Use of the Old Testament under the Gospel Dispensation, in his work on the Old Testament Canon, says, "How unwary, too, are many excellent men, in contending for infant baptism on the ground of the Jewish analogy of circumcision. Are females not pro subjects of baptism? And again, a man's slaves to be all baptized bec he is? Are they church member course when they are so baptized? there no difference between engraf into a *politico-ecclesiastical* commun and into one of which it is said 'it is not of this world?' In sh numberless difficulties present th selves in our way, as soon as we b to argue in such a manner as this!"

CHARITY.

BY THE REV. THOMAS SWAN.

NEXT Charity (but who can tell
Her charms) appeared, formed to excel
Both Faith and Hope, yet of her power
Unconscious, as a rose in flower
Of June she seemed. Her mien bespoke
Meek modesty. From her eyes broke
Affection's radiance. Robed in white,
Emblem of purity's sweet light,
She stood with lily in her hand,
And empress seemed. Austere command
From her lips came not. Looks of love
Announcing that from world above
She had descended, sweetly gained
Obeisance willing, unconstrained.
Before her Faith and Hope the way
Prepared, as dawn brings in the day.
Everything hateful she rejected,
But what was loveliest selected
In human kind. Intuitive
Her dread of those who ever live
In malice. Purest joy she felt
In all whose kindly spirits meet
For human woe, and in their deeds
Beneficent. Her love exceeds
All eulogy. From highest place
She came, dispensing gifts and grace;
Where nought was seen but desert wild,
A lovely paradise soon smiled;
Where thorns and thistles rankling grew,
Eden's rich bloom appeared anew.
Her power and qualities inspired
The pen of an apostle. Fired
Was Paul with such a noble theme,
That like a song his numbers seem.
'Twas she that led the hero on
To glory and a martyr's crown!
Omnipotence of right belongs
To Charity. The wondrous songs
Of all the saved in heaven shall tell
Her grace and power, which far excel
The sister virtues. Faith, at last,
And Hope, shall be as blessings past,
Whose aid was needful in the hour
Of trial, but whose utmost power
To help will fail, and take their flight,
As stars evanish when the night
Departs, and leave a vacant sky
For the approaching majesty
Of day's bright king; so Faith in sight
Shall be absorbed, and Hope's pure light
Be lost in the surpassing blaze
Of Charity, through endless days;
Bright she shall shine, and not a cloud
The lustre of her beams shall shroud.

Yet still her virtues are untold;
Nor could the loftiest muse unfold
Their qualities. Suffice to say,
That long before the troubled day
Of time began, with Him she dwelt,
Who for the lost such kindness felt,
That to this ruined world he came,
Urged by the never-dying flame
Which she had kindled. See him laid
In a rude manger, all his shade
The stable's roof, while Mary's hands
The Infant wrapt in swaddling-bands,
Whose previous dwelling-place had been
A sanctuary never seen
By mortal eye. Behold him next
With evil spirit sorely vexed
In the bleak wilderness! And see
His anguish in Gethsemane!
His conflict dire in Calvary
Then say, if mortals ere can raise
A song expressing half her praise.

Birmingham, May 2, 1849.

CHRONOLOGICAL PAGE FOR AUGUST, 1849.

		SUN RISES & SETS.	FAMILY BIBLE READING.	MEMORANDA.
1	W	4 25	Proverbs viii.	Venus and Mars visible in mornings.
		7 45	Hebrews xii. 1—13.	Saturn south-east about midnight.
2	Th	4 27	Proverbs ix., x.	Sun due east 7h. 4m., morning.
		7 44	Hebrews xii. 14—29.	Moon rises, 39 min. past 6, evening.
3	F	4 28	Proverbs xi.	Twilight begins 1 h. 31 m.
		7 42	Hebrews xiii.	Clock before sun, 5 minutes, 52 seconds.
4	S	4 30	Proverbs xii., xiii.	Full Moon, 52 min. past 3, morning.
		7 41	Titus i.	Moon rises, 44 min. past 7, evening.
5	Lᴅ	4 31	Psalms.	Sunday School Union Lessons,
		7 39	Psalms.	Luke xiii. 1—17, Psalm li.
6	M	4 33	Proverbs xiv.	1844, Prince Alfred born.
		7 38	Titus ii.	Moon rises, 44 min. past 8, evening.
7	Tu	4 35	Proverbs xv.	Moon sets, 58 min. past 7, morning.
		7 36	Titus iii.	Baptist Irish Committee, 6, evening.
8	W	4 36	Proverbs xvi.	Moon sets, 10 min. past 9, morning.
		7 34	1 Timothy i.	Moon rises, 35 min. past 9, evening.
9	Th	4 38	Proverbs xvii.	1791, Dr. C. Evans (Bristol) died, æt. 54.
		7 33	1 Timothy ii.	Moon rises, 10, night.
10	F	4 40	Proverbs xviii.	1812, Lawson arrived at Calcutta.
		7 31	1 Timothy iii.	Moon rises, 30 m. past 10, night.
11	S	4 41	Proverbs xix.	Dog Days end.
		7 29	1 Timothy iv.	Moon's last quarter, 33 min. past 1, aftern.
12	Lᴅ	4 43	Psalms.	Sunday School Union Lessons,
		7 27	Psalms.	Matthew xiii. 1—23, Isaiah lv.
13	M	4 44	Proverbs xx.	1792, Queen Adelaide born.
		7 25	1 Timothy v.	Clock before sun, 4 minutes, 35 seconds.
14	Tu	4 45	Proverbs xxi.	Moon rises, 31 min. past 12, morning.
		7 23	1 Timothy vi.	1457, First printed book issued.
15	W	4 46	Proverbs xxii.	Moon rises, 26 min. past 1, morning.
		7 21	2 Timothy i.	Moon sets, 21 min. past 5, afternoon.
16	Th	4 48	Proverbs xxiii.	Moon rises, 31 min. past 2, morning.
		7 19	2 Timothy ii.	Moon sets, 10 min. past 6, evening.
17	F	4 49	Proverbs xxiv.	1761, Dr. Carey born at Paulersbury.
		7 17	2 Timothy iii.	1786, Duchess of Kent born.
18	S	4 51	Proverbs xxv.	New Moon, 33 min. past 5, morning.
		7 15	2 Timothy iv.	Moon sets, 29 min. past 7, evening.
19	Lᴅ	4 52	Psalms.	Sunday School Union Lessons,
		7 13	Psalms.	Matthew xiii. 24—53, Judges ix. 1—29.
20	M	4 54	Proverbs xxvi.	1800, J. Fountain (Dinagepore) d., aged 33.
		7 11	Mark i. 1—28.	Moon sets, 18 m. past 8, evening.
21	Tu	4 55	Proverbs xxvii.	Day breaks 2 h. 31 min.
		7 9	Mark i. 29—45.	Baptist Home Mission Committee at 6.
22	W	4 57	Proverbs xxviii.	1485, Richard III. died, aged 42.
		7 7	Mark ii.	Moon sets, 10 min. past 9, evening.
23	Th	4 59	Proverbs xxix.	1806, Chater & Robinson arrived in India.
		7 5	Mark iii.	Moon sets, 34 m. past 9, evening.
24	F	5 0	Ecclesiastes i., ii.	1662, Act of Uniformity enforced.
		7 3	Mark iv. 1—20.	1844, Dr. Carson died, aged 68.
25	S	5 2	Ecclesiastes iii., iv.	1795, Dr. Samuel Stennett died, æt. 68.
		7 1	Mark iv. 21—41.	Moon's first quarter, 56 min. past 4, aftern.
26	Lᴅ	5 3	Psalms.	Matt. viii. 18—27, Mark iv. 35—44, Jonah i.
		6 59	Psalms.	1819, Prince Albert born.
27	M	5 5	Ecclesiastes v., vi.	Moon rises, 3, afternoon.
		6 57	Mark v. 1—20.	Moon sets, 49 m. past 11, evening.
28	Tu	5 6	Ecclesiastes vii., viii.	1839, John Chin (Walworth) died, æt. 67.
		6 55	Mark v. 21—43.	Moon rises, 49 min. past 3, afternoon.
29	W	5 8	Ecclesiastes ix., x.	Clock before sun, 45 seconds.
		6 53	Mark vi. 1—29.	Moon rises, 34 min. past 4, afternoon.
30	Th	5 10	Ecclesiastes xi., xii.	Moon sets, 30 min. past 1, morning.
		6 51	Mark vi. 30—56.	Moon rises, 15 min. past 5, afternoon.
31	F	5 12	*1 Kings xii.*	1688, John Bunyan died, aged 60.
		6 49	*Mark vii. 1—23.*	Day decreased 2 h. 57 min.

REVIEWS.

Assertion of Liberty of Conscience by the Independents in the Westminster Assembly of Divines, 1644. *Painted by* J. R. HERBERT, R.A. *Engraved by* SAMUEL BELLIN. Published by Thomas Agnew, Printseller to the Queen and Prince Albert, Exchange Street, Manchester, December 16, 1848. London Agent, Owen Bailey, Wholesale Printseller and Publisher, 3, Quicksett Row, New Road, Fitzroy Square.

The courtesy of the publisher in forwarding to us a copy of this beautiful engraving demands our most respectful acknowledgments. It might have been thought that remarks which have already appeared in our pages would indispose him for such a costly act of politeness; but he probably felt that as a work of art the performance might defy hostile criticism, and gave us credit for ability to distinguish between questions so essentially different as the accuracy of a widely circulated statement, and the skill with which the supposed facts have been presented to the eye. For the truth of the history, it could not be expected that we should hold those gentlemen responsible whose names are attached to the print; and for the ability which they have displayed in their respective departments, they are indisputably entitled to the highest praise. We never saw a production of the kind in which the painter and the engraver had done more to command admiration.

The Westminster Assembly, it is well known, was a company of theologians convened by parliament in the latter part of the reign of Charles I. The prelates had been removed from the *House of* Lords; a bill for abolishing *the hierarchy* had been passed; and the legislators, supposing that they must establish something in the place of that which they had removed, issued an Ordinance "for the calling of an assembly of learned and godly divines and others, to be consulted with by the parliament, for the settling of the Government and Liturgy of the Church of England, and for vindicating and clearing of the Doctrine of the said church from false aspersions and interpretations." At such a convention it is evident that baptists had no business: they were the anti-state churchmen of the times, and if any were invited, which is not probable, it is certain that none of them attended. The acceptance of a seat in the Westminster Assembly was a virtual admission of the right of parliament to legislate on those subjects respecting which the divines were called together to give advice; and from the eighth year of Constantine the baptists had been accustomed to repeat the question, "What has the emperor to do with the church?" Of episcopalians, independents, and especially presbyterians, there was a goodly array; ten lords, twenty commoners, as lay assessors, and one hundred and twenty-one divines.

The Jerusalem Chamber in which they deliberated is still in existence, and portraits of a large proportion of the members have been preserved. The room, the tapestry, and the furniture are in the picture carefully pourtrayed, and the names of the individuals are furnished in an accompanying key. Dr. Twisse of Newbury, the prolocutor, is seen on his elevated chair. Before him are his two assessors, Dr. Burgess of Watford, and Mr. White of Dorchester; on his right hand, Gillespie,

Baillie, Rutherford, and Henderson, ministers from Scotland; and on his left, Love, Gouge, Reynolds, Ash, and Hoyle. Many others, men of known eminence, are behind the president, and a still larger number sitting or standing before him. It is an impressive sight. The intellectual majesty of many of the countenances, and the gravity and earnestness of their aspect, fix the attention at once and awaken curiosity. It is observable, also, that the chief men are in a state of excitement. Philip Nye is speaking, and it is evident that what he is saying is unpalatable to the principal personages, who hear his address with a mixture of surprise and alarm. Beneath are the words,

"ASSERTION OF LIBERTY OF CONSCIENCE BY THE INDEPENDENTS IN THE WESTMINSTER ASSEMBLY OF DIVINES, 1644.

"'WE WERE ALL HIGHLIE OFFENDED WITH HIM — ALL CRYED HIM DOWNE'— Baillie's Letters, Vol. II., p. 146."

Additional explanation is afforded in a printed prospectus, which, after expatiating on the importance of the assembly, and the services rendered to truth and liberty by those who obtained the appellation of "the dissenting brethren," adds,—"*The moment seized by the artist is, while Philip Nye is declaring, in the name of his associates, their settled judgment 'that, by God's command, the magistrate is discharged to put the least discourtesy on any man, Turk, Jew, Papist, Socinian, or whatever, for his religion. They were for union in things necessary, for liberty in things unnecessary, and for charity in all.'*"

The question whether these words were ever uttered in the assembly by Philip Nye or not having been mooted already in our pages, it is not possible to pass it over unnoticed on the present occasion. Were we inclined to wave it, our readers would not be content, for in their judgment as well as in our own, truth is a gem of inestimable value, which must be purchased whatever it may cost, retained at all hazards, and worn upon the breast openly. There are among them men to whom truth in common life, truth in history, truth in theology, truth everywhere, has become an object of intense desire and every day pursuit. Now they have seen in the Baptist Magazine for October, 1847, a review of Lectures entitled, "Liberty of Conscience illustrated," which had been delivered in connexion with the exhibition of Mr. Herbert's painting in Liverpool, Birmingham, and other places, by the Rev. Dr. Massie. There can be no impropriety now in saying that that review was written by our friend E. B. Underhill, Esq., as he has since republished it, with some slight additions, appending his name. To that we refer our readers for an elaborate view of the facts, no attempt having been made to disprove Mr. Underhill's argument, we believe, though certainly we have seen observations in print indicating a strong desire that it should be disregarded, and a want of sympathy with that solicitude about truth in small particles which in such men as Mr. Underhill has become a habit. Though it is not necessary, therefore, that we should go into the subject in all its length and breadth, we seem called upon for some remarks upon the scene presented to us in this enchanting specimen of pictorial art.

The picture itself we are happily able to regard with great complacency. We regret that by a sort of poetic license some eminent men are introduced to grace the assembly who did not belong to it: neither Cromwell, who is one of the most prominent and interesting figures, nor Owen, nor Milton, is to be found in the list of names contained in the ordinance by which the

assembly was called, nor in the list of additional members, who were termed "the superadded divines." It is possible, however, that they may have been admitted as visitors, though they were not members. In all other respects, we believe, the picture gives a just and impressive view, not only of the assembly which sat year after year, but also of an interesting scene which, on one occasion, actually took place. It was not, however, a scene occasioned by a declaration "that by God's command the magistrate is discharged to put the least discourtesy on any man, Turk, Jew, papist, Socinian, or whatever, for his religion," but by a speech delivered by Philip Nye against presbyterianism, in which he argued that it was unfavourable to civil liberty.

"We were all highlie offended with him—all cryed him downe." These are the words below the picture, and for these we are referred to "Baillie's Letters, Vol. II., p. 146." On page 146 we find the words. But in what connexion? What was the cause of the displeasure? We will present the passage to our readers at length, with these words distinguished by a variation of type, and if he does not decide that the indignation was excited by an attack upon presbyterianism, we must submit to be non-suited. Let it be observed, however, that the independents did contend for a toleration far more extensive than the presbyterians were willing to grant. The presbyterians contended for uniformity, the independents for toleration. The presbyterians would have established presbyterianism, and punished independents, baptists, and others, for schism; the independents contended for the toleration of all *whose errors were not fundamental*. The independents were for a limited toleration, and even to that the presbyterians declared they could not consent. They complained, too, that the emissaries of their antagonists caused the country people to think "that the Assembly did cry down the truth with votes, and was but an anti-christian meeting which would erect a presbytery worse than bishops. For to remedy these evils," adds Baillie, April 2, 1644.

"For to remedy these evils, and satisfy the minds of all, we thought meet to essay how far we could draw them in a private, friendly way of accommodation, but Satan, the father of discord, had well near crushed that motion in the very beginning. After our first meeting with some three of the assemblie, Marshall, Palmer, Vines; and three of them, Goodwin, Burroughs, Bridges, with my Lord Wharton, Sir Harie Vane, and the Solicitor, in our house, and very fair appearances of pretty agreement, Mr. Nye was like to spoil all our play. When it came to his turn in the assemblie to oppugne the presbytrie, he had, from the 18th of Matthew, drawn in a crooked, unformal way, which he could never get in a syllogisme, the inconsistence of a presbytrie with a civil state. In this he was cryed down as impertinent. The day following, when he saw the assemblie full of the prime nobles and chief members of both houses, he did fall on that argument againe, and very boldly offered to demonstrate, that our way of drawing a whole kingdom under one national assemblie, is formidable, yea pernicious, and thrice over pernicious, to civil states and kingdoms. ALL CRYED HIM DOWNE, and some would have had him expelled the assembly as seditious. Mr. Henderson shewed he spoke against the government of ours, and all the reformed churches, as Lucian and the pagans wont to stir up princes and estates against the Christian religion. WE WERE ALL HIGHLIE OFFENDED WITH HIM. The assemblie voted him to have spoken against the order; this is the highest of their censures. Maitland was absent, but enraged when he heard of it. We had many consultations what to do; at last we resolved to pursue it no further, onlie we would not meet with him, except he acknowledged his fault. The independents were resolute not to meet without him, and he resolute to recal nothing of the substance of that he had said. At last, we were entreated by our friends, to shuffle it over the best way might be, and to go on in our business. God, that brings good out of evil, made that miscarriage of Nye a mean to do him some good; for, ever since, we find him in all things, the most accommodating man in the company."—Baillie, pp. 145, 146.

But though there is nothing about Turks, Jews, and Papists," in this ragraph, and we have not been able find evidence that they were ever entioned in the Westminster Assembly e at all by Nye or any of his associates, ords occur more than once in Baillie's tters, when he is writing of other rties who went beyond the Five Disnting brethren in their notions. In rticular he charges this ultraism on anonymous writer, who was, it seems, independent minister in Coleman reet, named John Goodwin, but who d no seat in the Assembly. Thus, in riting to a cousin residing in Holland, r. William Spang, in May, 1644, aillie says,—

"'M. S. against A. S.,' is John Goodwin of oleman Street; he names you expressly, and ofesses to censure the letter of Zeland. He a bitter enemie to presbytrie, and is openly r a full libertie of conscience to all sects, even urks, Jews, Papists, and all to be more openly derate than with you. This way is very easant to many here."

Again, he represents M. S. as saying his, expressly acquitting "the Five" of oncurrence in the sentiment; other ndependents who agreed with M. S. aid so, but "the Five" would not say so. n a postscript to Mr. Spang, he says,—

"The independents here, finding they have ot the magistrate so obsequious as in New England, turn their pens, *as you will see in M. S.*, to take from the magistrate all power of aking any coercive order with the vilest hereics. Not only they praise your magistrate—who, for policy, gives some secret tolerance to livers religions, wherein, as I conceive, your livines preach against them as great sinners—ut avow that, by God's command, the magisrate is discharged to put the least discourtesy n any man, Jew, Turk, Papist, Socinian, or whatever, for his religion! I wish Apollonius considered this well, the Five he writes to will not say this; but M. S. is of as great authority ere as any of them."

But we have not only Baillie's declaration that "*the Five,*" *including Nye, would not say this, but his testimony,* also, that in the assembly Nye and Dr. Thomas Goodwin actually opposed the reception of a document which did say it. In a letter dated January 1, 1644, we find the following passage :—

"A day or two thereafter some of the anabaptists came to the assemblie's scribe with a letter, enveighing against our covenant, and carrying with them a printed sheet of admonitions to the assemblie from an Old English anabaptist at Amsterdame, to give a full libertie of conscience to all sects, and to beware of keeping anie sabbath, and such like. The scribe offered to read all in the assemblie. Here rose a quick enough debate. Goodwin, Nye, and their partie, by all means pressing the neglect, contempt, and suppressing all such fantastick papers: others were as vehement for taking notice of them, that the parliament might be acquaint therewith, to see to the remedie of these dangerous sects. The matter was left to be considered as the committees should think fit; but many marvelled at Goodwin and Nye's vehemencie in that matter."—Vol. II., p. 121, Edinb.

Any one who may wish to verify these quotations, and who has not access to Baillie's volumes, may find the passages correctly quoted in the "Historical Memorials" published by the Congregational Union, as collected by Mr. Hanbury,—a gentleman of whom it is right to say that though we sometimes differ from his conclusions, we have never found reason to complain of want of accuracy in his extracts. Our statement also shows that there is not the slightest reason why denominational feeling should mingle itself with this investigation. It is evident that there were independents at the time, as well as baptists, who did go the whole length of pleading for religious liberty in its completeness, though the independents who were members of the Assembly were not of this class. Nye and his colleagues too were enlightened and liberal-minded men, who in fighting the battle with predominant factions rendered important services to the community, though they were not prepared to go as far in

the advocacy of unlimited freedom as many go now, and as some few went then. We cannot help remembering, too, that it requires less courage at the present time to demand liberty for "Jew, Turk, Papist, and Socinian," than it required in those days—nay, than it required a quarter of a century ago, when the writer of this article was stigmatized, in a dissenting periodical, as an "apologist for published infidelity and blasphemy," because he had sent into the world an Address to Deists showing that Jesus Christ and his apostles were not responsible for the prosecution and imprisonment of persons who sold books against Christianity. Remembering what his boldness cost him only twenty-five years back, and remembering the unquestionable excellence and noble-heartedness of some who censured him then, he cannot be severe on men who, in the seventeenth century, hesitated to include among their clients, "Jew, Turk, and Papist." Let Nye and his colleagues have full credit for what they did; but let not history be falsified to make them appear more liberal or less liberal than they actually were. They pleaded for liberty against the sticklers for uniformity — liberty not for themselves alone, but for their baptist brethren also, nay, for all whose errors were not, in their judgment, fundamental. For their sake, as well as for the sake of historical truth in the abstract, we greatly regret that claims should have been set up on their behalf which cannot be substantiated; but if the title of the engraving were somewhat modified, we could gaze upon the engraving itself with unmingled admiration and delight; and the title is rather objectionable on account of associations connected with it, arising from the circulation of misapprehensions of the facts, than on account of what it expresses. Were it possible to *hear the* words uttered, as it is possible to enjoy the representation here made to the eye, gladly would we listen to Philip Nye and his independent brethren confuting their opponents; but the title of the engraving should be, "THE WESTMINSTER ASSEMBLY RECEIVING PHILIP NYE'S DEVELOPMENT OF THE TENDENCIES OF PRESBYTERIANISM."

The Congregational Lecture, Fourteenth Series. The Work of the Spirit. By WILLIAM HENRY STOWELL. London: Jackson and Walford. 8vo., pp. xxviii., 464.

IN this case it is easy to make a report of that kind which is to many readers the most satisfactory, though it requires from the reviewer little more than the discharge of the humble duty of a faithful witness. A brief statement of what the author believes he has performed can be presented in his own words, with a certificate that, in our judgment, the representation is correct.

"The sum of our entire argument is, that the practical energy of the spiritual life displays the distinct yet harmonious workings of the spirit of man and of the Spirit of God.

"It has been the purpose of the lectures now concluded, to take a comprehensive survey of doctrines respecting the work of the Holy Spirit in the salvation of man. This purpose has led to an examination of man himself, in that respect in which he is the subject of the work in question; then to an exhibition of what the scriptures teach respecting the work of the Holy Spirit generally, and especially of his work, in actually saving man. In contrast with the scriptures I have presented the notions of churches, and the dreams of mystics. I have compared the consciousness of Christians with the word of God. I have pursued the results of the Spirit's work as they are developed in the practical operation of moral principles, and in the spiritual power of Christian holiness. Fearful of omitting or misrepresenting the explanations of the harmony between the spiritual life and revealed truth which thoughtful and religious writers have given, I have used such diligence as I could command in reading what they had written, that I might be instructed by them. I have

compared these human writings with the word of God. Let me, in conclusion, declare with simplicity and plainness the issue of these studies.

"I have no doubt that when men turn to God there is a direct work of the Holy Spirit in their hearts; that there is, also, a *consequent* operation of the truth believed by the converted to induce them to turn to God, and to excite and encourage them to the attainment of perfect holiness; that it is the Holy Spirit's power within them that renders them willing to attend to that which the same Spirit teaches them in his word; that in attending to that teaching, and in following it, they act with the entire freedom of their intellectual and moral constitution; that the operations of material nature are not analogous to the agency of spiritual being, and that philosophy has not yet explained either the one or the other; that I am not warranted to say the truth is the means of beginning the spiritual life, though I am unable to conceive of that life in man being developed otherwise than by his free, practical, and devout belief of the truth which the Holy Spirit has revealed.

"Short of this I cannot stop. Beyond this I do not go. I honour the gifts, and appreciate the motives of the men—whether dead or living—from whom my deliberate judgment leads me to dissent. But to me the work of the Holy Spirit is, at this hour, what it has ever been—a mystery. I receive the declarations of scripture on this subject with reverent faith: I have laboured to expound them, here and elsewhere, according to the measure of ability for which I feel that I must render an account unto God, and with whatever light of knowledge he has enabled me to acquire. In them I read, what is to me, a plain revelation of the fact that the Spirit of God works immediately in the spirit of man for the salvation of his soul, and for the redemption of his body; and also the fact—to which consciousness bears witness—that he in whose spirit the divine work begins, gives proof that it has so begun in him, by believing the gospel, and by leading a life of watchfulness and prayer, of humble trust in Christ, of reliance on the promises of grace, and of patient preparation for that world where his holiness will be complete, and where his blessedness will last for ever."—pp. 395—397.

The perusal of this volume has afforded us much pleasure, and we cordially recommend it to the attention of intelligent Christians, especially of those who are entering upon evangelical labour. Its contents are evidently the result of careful investigation and independent thought. The plan has been gradually formed, the author tells us, during a pastoral ministry of thirty years, and amid the engagements which have employed him through a large portion of the latter half of that period as a teacher of theology. His views have not been adopted hastily, or presented to the world without having been tested by comparison with those of his contemporaries. His doctrine corresponds substantially with that of Owen, but it is presented to the present generation in a manner correspondent with their habits of thinking, and with a knowledge of modern theories respecting the important subject to which it refers. He has familiarized himself with speculations both of continental and English writers with whom he does not concur. Without intending to intimate that we coincide in every opinion which the author has advanced, it is our desire to express a very high estimate of the intrinsic worth of his performance, and of its adaptation to the present times.

BRIEF NOTICES.

Critical History and Defence of the Old Testament Canon. By Moses Stuart, *Professor of Sacred Literature in the Theological Seminary, Andover, Massachusetts. Edited, with Occasional Notes and References, by the Rev. Peter Lorimer, Professor of Theology and Biblical Literature in the English Presbyterian College, London.* Edinburgh: T. and T. Clark. London: Hamilton, Adams, and Co. 8vo., pp. 390.

Professor Stuart's object in this work is one of great importance. It is to give "a critical

and historical view of the Jewish canon of scripture in the days of Christ and the apostles, and to show that this canon, as received by the Jews at that time, was declared by our Saviour and his apostles to be of divine origin and authority, and was treated by them as entitled to these claims." The editor's estimate of the performance is, in our opinion, correct: "it supplies, to a considerable extent, a long felt *desideratum*, and though it is not of the nature of a complete *introduction* to the Old Testament, but leaves the demand for such a work in our own language still unsupplied,—yet as a general outline of the critical history of the Ancient Canon, and of the argument upon which its divine authority mainly rests, it will be found of excellent service, both to students of theology and to general readers, who are desirous of informing themselves, and coming to intelligent conclusions upon these interesting and important subjects." Mr. Lorimer regrets that in one or two instances he has felt himself obliged by a regard to the sacred interests of truth, in connexion with questions of great practical moment, to enter a caveat against some of the views which the author has broached. We are obliged to him for what he has done in this respect, and should not have complained had he done so more frequently, the author being, in our view, too much disposed to allow himself to be led by German scholars into by-paths from which otherwise his naturally sound judgment would have preserved him. The work is, however, valuable. Many important questions are thoroughly discussed, and the results brought out satisfactorily. Respecting the Song of Songs, Professor Stuart's opinion is, "that the book was, beyond any reasonable critical doubt, included in the canon whenever the same was completed;" that, "whoever they were that inserted this book in the canon of scripture, they must have regarded the work as of a religious cast;" that "there may have been some books, neither ritual nor politico-ecclesiastical, written for the time being, and the circumstances then existing, and which were wisely adapted to do good in this state of things—which books, by the introduction of a better and more perfect system of religion, have become, in a good measure, obsolete, or no longer useful to us, because our circumstances, habits, manners, and modes of thinking, are so different from those of the Jews in their partially civilized state;" that, "the Canticles is a book rather to be regarded in the light of a *local* one and adapted to *partial* usage than as a book now, under the full light of the gospel, specially adapted to our use;" that it is much better suited to the oriental than the occidental mind, and that "it may still have another day of usefulness among the Asiatics."

The Ten Years' Conflict: being the History of the Disruption of the Church of Scotland. By ROBERT BUCHANAN, D.D. *In Two Volumes.* Blackie and Son, Glasgow, Edinburgh, and Warwick Square, London. 8vo., pp. 491 and 650.

Without expressing an opinion on any of the numerous questions discussed in these volumes, or on the general merits of the controversy to which they refer, we can say without hesitation that we are very glad that they have appeared. The series of events which they record must be for a long time to come important and interesting, and it is desirable that the world should have a full, correct, and well authenticated account of the whole. Here we have a comprehensive history written by one who was minutely acquainted with the transactions of which he treats, and who thoroughly entered into the spirit of the party which entitled itself to admiration and sympathy. The narrative is preceded by five preliminary chapters, quite necessary for the English reader, on the Nature of the Question—on the Peculiarities of the Scottish Reformation—on Church and State in Scotland from the Reformation to the Revolution—on that which is described as the Dark Age of the Scottish Church, the Eighteenth Century—and on the Balance of Parties at the time when the struggle commenced. Chapters follow on the Assembly of 1834, the Veto-law, and the Chapel Act—on the Fruits of Evangelical Ascendency—on the Auchterarder Case—on the Collision—and then others illustrating the Conflict in its successive stages. The representations made throughout are, of course, in accordance with the views of the founders of the "Free Church;" but there is nothing to excite our suspicion of more one-sidedness than was under the circumstances unavoidable, and the documentary character of the work must render it one of permanent utility. It will, doubtless, be a standard book in future generations as well as in our own.

The Singular Introduction of the English Bible into Britain, and its Consequences: illustrative of the Paramount Duty and Imperative Obligation of British Christians to other nations in the present eventful period. London: 8vo., pp. 57.

The basis of this pamphlet is a larger work by the same author, Mr. Anderson of Edinburgh, entitled Annals of the English Bible. In this he enlarges on our obligations to William Tyndale and John Rogers, "the two primary agents, under God, to whom Britain must ever remain indebted," illustrates the providential interpositions by which the work was achieved, shows how little we are indebted for the blessings which we derive from it to men in high stations, and urges upon British Christians, as individuals, the duties devolving upon them in reference to the millions who are still destitute of the invaluable treasure. He cautions his readers against turning any longer an indolent eye only to what are called societies, reminding them that at *no* time did the vast multiplication of the bible in English depend upon any combination of men, large or small; and argues strenuously for the putting to press and printing in *this* country of "myriads of the sacred volume, say the New Testament, in *all* the European and in *many* of the Oriental languages already translated."

The Bible of Every Land: or a History, Critical and Philological, of all the Versions of the Sacred Scriptures, in every Language and

Dialect into which Translations have been made: with Specimen Portions in their own characters, and Ethnographical Maps. London: Samuel Bagster and Sons. 4to. Part V.

Information respecting above twenty languages of the Indo-European class, and the translations of the scriptures or parts of the scriptures which have been commenced, is contained in this portion of a work which to all who delight in biblical literature must be interesting. One very curious section is that relating to the Romrany or Gipsy version. So completely does the language of our English gipsies belong to the Indo-European class, that Lord Teignmouth, the first president of the British and Foreign Bible Society, who had spent many years in India, happening to meet with a gipsy woman, and being struck with her resemblance in form and feature to his former neighbours in the east, addressed her in Hindustani with which language he was familiarly acquainted, and found to his surprise that she could understand him perfectly. The gospel of Luke, in this language, was printed by Mr. Borrow at Madrid a few years ago, to the consternation of the Romish priesthood, who immediately took measures for its suppression.

Heaven's Antidote to the Curse of Labour; or the Temporal Advantages of the Sabbath, considered in relation to the Working Classes. By JOHN ALLAN QUINTON. *With Six Engravings by George Measom, from Designs by Gilbert.* London: Partridge and Oakey. 12mo., pp. 141. Cloth, gilt.

Nothing more can be necessary to recommend this work to attention than the bare announcement that from the thousand and forty-five productions submitted to the adjudicators, in consequence of the offer of three prizes for the three best essays on The Temporal Advantages of the Sabbath to the Labouring Classes, this is that to which the highest premium was awarded. The writer was born thirty-two years ago at Needham Market in Suffolk, and was the eldest of twelve or thirteen children. After going through the forms of schooling, with little practical advantage, as he now thinks, at the age of fourteen he was apprenticed to a printer and bookseller at Stowmarket. His constitution was unfit for prolonged muscular exertion, and this led him to form and indulge a taste for reading. He then became a sabbath school teacher, and shortly after, through instrumentality in connexion with the school, a decided Christian. At nineteen years of age he was received into fellowship with the independent church at Stowmarket; and for the last twelve years he has combined close attention to business in a printing office at Ipswich with attempts of various kinds to promote the spiritual interests of those around him. Since the evidence of mental superiority has been displayed which this essay affords, he has been removed, we believe, to a situation in which he will enjoy opportunities for usefulness congenial with his character and talents.

Egypt: a Popular and Familiar Description of the Land, People, and Produce. With an Introductory Essay by the Rev. THOMAS BOAZ, *Missionary from Calcutta. With a Map and upwards of Fifty Engravings. Second Edition.* London: John Snow. 16mo., pp. 328.

In this attractive volume will be found a cyclopædia of information respecting Egypt as it now is, and this, of course, illustrates the state of Egypt as it was in earlier centuries. For the history of this remarkable country recourse must be had to other publications, except as it may be gathered from a copious chronological table; but all that is needed to be known for ordinary purposes of the geography, inhabitants, and productions of Egypt, is furnished here in a satisfactory form. It is the work of an industrious compiler, who has consulted standard authorities and recent travels; and the engravings with which it is adorned are useful as well as pleasing.

Scripture Sites and Scenes, from Actual Survey, in Egypt, Arabia, and Palestine. Chiefly for the use of Sunday Schools. London: Arthur Hall and Co. 12mo., pp. 190.

The writer states that the plan of this work "does not embrace many of the scenes of the New Testament, these being reserved for another volume. The present contains brief notices of the earliest sites in Palestine frequented by the patriarchs; of Egypt and its condition in their day; of the scenes of the Exodus; of Edom and its rock-hewn capital Petra; with a general survey of the past and present state of Jerusalem, containing the substance of the author's 'walks' in and around that memorable city." The admixture of personal adventure with the geographical information, and the desire of the author to trace out accurately the steps of ancient worthies "in the days of their pilgrimage," add to the pleasure of the reader, and there is about the whole the aspect of truthfulness. We do not, however, discover any special adaptation to Sunday schools; the book is more suitable we think to a higher class of students: the religious observations are but few, and those few are not quite in accordance with our notions of theological propriety. The engravings on steel, twelve in number, add much to the value of the volume.

The Lord's Supper: a Treatise founded on First Corinthians xi. 23—34. *By the Rev.* JAMES MORGAN, D.D., *Belfast.* Belfast: W. M'Comb. London: Nisbet and Co. 12mo., pp. xv., 356.

The views of the author, who is a minister of "The Presbyterian Church in Ireland," are substantially those which we regard as correct; but there are phrases and references to matters of detail which are not indigenous in our churches, and which we do not desire to import. What he says respecting the works of two English episcopalians, we are ready to say respecting his: "The sacramental treatises of Haweis and Bickersteth are most edifying and refreshing, yet they have peculiarities arising out of their ecclesiastical connexions which render them, in some respects, not so well

adapted to all classes of the people." Yet it is a highly respectable volume: and ministers will find in it suggestive of views and trains of thought which may be useful in preparing for the exercises following in them in the Lord's house.

Consumption of the Lungs, or Decline, the Causes, Symptoms, and Rational Treatment, with the means of Prevention. By T. H. TUKE, M.D. London: Sampson Low. 12mo., pp. 80.

Though in many circumstances strong confidence towards God and charity have been received from a patient, yet these tendencies may be so much counteracted by injurious associations as to make aggravated disease appear that it is important that moral influences tending to promote the health should be cultivated among all classes. This little work is exceedingly well adapted for general perusal, being intended for intelligent readers, and giving clear, intelligible, and practical views of the whole subject. There is not the slightest approximation to quackery discernible, but the object of the author seems to be to make known what medical science in its present state teaches respecting consumption, and what all persons of middle life, young people especially, particularly invalids and expectants, ought to know.

A Glance at Social India. A Lecture delivered on behalf of the Young Men's Association in connection with the Bengali Missionary Society, at the Mission House, Bishopsgate Street. By the Rev. F. TUCKER, B.A., formerly Missionary in Calcutta. London: 12mo., pp. 36. Price Threepence.

An epitome of information respecting India with which all our young friends especially would do well to acquaint themselves.

Idolatry: its Guilt, Its Power, and Certain Extermination. A Lecture delivered at the Mission House, Bishopsgate Street, November 13, 1848. By the Rev. E. A. CRAY, D.D., LL.D. London: 12mo., pp. 36. Price Threepence.

Instructive and cheering. The statement for the living origin of the gods is well sustained, while the mighty power of Christianity has been manifested in the subjugation and abolition of idolatrous modes, conquering their most stubborn prejudices and establishing itself amidst their grossest superstitions and vices. Idolatry has been unable to produce any impression on the territories of Christianity. "While the religion of Jesus has converted idolaters, the religion of the idolater has not converted Christians."

The Eve of Pentecost. A Sermon preached at Yeovil, before the Western Association of Baptist Churches, May 31, 1848. By SAMUEL G. GREEN, B.A. Published at the Request of the Association. pp. 16. Price Threepence.

"An eloquent discourse on union—trust—and prayerfulness, from the words, "And when the day of Pentecost was fully come, they were all with one accord in one place."

Read and you will Know! or, the Young Christian Assisted and encouraged in the Pursuit of Knowledge. By JAMES CLARK. Second Edition. London: 32mo., pp. 87. Price Sixpence.

Taking for his motto the words in which the mother of one of the greatest scholars of the last century, Sir William Jones, was accustomed to address her son, the author illustrates by argument and facts the best means for the acquisition of knowledge. These are, a deep and ardent desire for it—a diligent and persevering application to its sources—a cheerful hope of success—and a spirit of dependence on the blessing of God.

The Trial of Antichrist, wherein, The Man of Sin, for High Treason against the Son of God, tried at the Sessions House of Truth. Taken in Short Hand by a Friend of St. Paul. Aberdeen: G. and R. King. 32mo., pp. 47.

A reprint of a work published about forty years ago, in which, under the form of a state trial, an epitome of ecclesiastical history is given, in relation to the rise, progress, and corruptions and tyranny of the Romish power. The matter was and is interesting which every one ought to possess, given humorously, and with a good exposition of that system of iniquity by which many wilfully shut their eyes to their own peril and that of their country.

Light Dust Heaps: or, the Final Testimony. R. T. S. Monthly Series. Price 6d.

The general design of this volume is to illustrate the blessings conferred by true religion in the closing scenes of human life. This is done principally by giving accounts of the dying experience of ungodly and self-righteous men in the one hand, and in the other of eminent Christians. Brief sketches of both kinds are interwoven, and judicious observations are interspersed with the narratives.

Lays and Legends of the Lakes of Cumberland and Westmoreland. By the Author of "Wanderings in the Isle of Wight." London: R. T. S. Square 16mo. cloth, gilt.

A book which will undoubtedly be acceptable to many young persons and to some old ones. It belongs to a class of which it is important that the Religious Tract Society should furnish an ample supply for juvenile readers, communicating general knowledge in a manner that will gain attention, with an entire freedom from all irreligious and the occasional introduction of religious observations.

The Dead Men's Mine. An Account of nearly three thousand Men, who are buried in Baptist Fields of every denomination. With the Inscriptions on their Tombs and Grave-

stones, and other Historical Information respecting them, from authentic sources. Edited by J. A. JONES. London: 18mo. pp. 24. Nos. xi. and xii. Price 3d. each.

A number of this work comes out regularly every month. The sketches continue to be drawn up with care and in a liberal spirit. They relate generally to men who deserve to be remembered, and respecting whom it is convenient to have information at hand alphabetically arranged. The present number closes with an account of Nathaniel Trotman of White's Row.

A Wreath around the Cross: or, Scripture Truths illustrated. By the Rev. A. MORTON BROWN, M.A., *Cheltenham, Author of "The Leader of the Lollards," &c. With a Recommendatory Preface by the Rev. John Angell James.* London: Simpkin, Marshall, and Co. 24mo. pp. 382. Cloth, gilt.

Plain, evangelical essays on our need of the cross—the way to the cross—the sufferings of the cross—life from the cross—faith in the cross—submission to the cross, and kindred subjects.

A Vindication of the Royal Bounty to Poor Protestant Dissenting Ministers: including Two Letters, which have been rejected by the British Banner. By JOHN PYE SMITH, D.D., F.R.S. London: 8vo. pp. 28. Price Threepence.

Having but just now received this pamphlet we have not had time to peruse it, but from a cursory view of its contents we have formed an opinion that justice to the venerable author and his colleagues demands that we should announce to our readers its existence. A large proportion of them, like ourselves, disapprove of the Regium Donum, and have made exertions to put an end to it; but—"it is not the manner of the" baptists "to deliver any man to die, before that he who is accused have the accuser face to face, and have licence to answer for himself concerning the crime laid against him." Dr. Pye Smith is a veteran advocate of anti-state church principles—one who professed them and disseminated them when their profession cost a man more than it costs now; in all his writings too he has always shown himself to be eminently candid towards his opponents, and if he thinks that the Regium Donum does not infringe anti-state church principles, whatever we may think of his reasons for that opinion, either before we have read them or afterwards, we maintain that he ought to be listened to respectfully.

RECENT PUBLICATIONS

Approved.

[It should be understood that insertion in this list is not a mere announcement: it expresses approbation of the works enumerated,—not of course extending to every particular, but an approbation of their general character and tendency.]

The Sound *Believer; or a Treatise on Evangelical Conversion; discovering the work of God's Spirit in Reconciling a Sinner to God. By* THOMAS SHEPARD, author of the "Ten Virgins," "Meditations and Experiences." *Aberdeen: George and Robert King. pp.* 372.

Words of Comfort for the Afflicted, in Daily Portions—Meditations, Hymns, and Prayers. *London; John T. Shaw. pp.* 152.

Luke, the Beloved Physician. A Tribute to the honour of the Grace of God, in the Life and Labours of the late William Bellby, Esq., M.D., F.R.C.P.E. By JONATHAN WATSON. *Edinburgh: Sutherland and Knox. 16mo., pp.* 32.

Barnabas; or the Christianly Good Man. Three Discourses by JOHN BROWN, D.D., Senior Minister of the United Presbyterian Congregation, Broughton Place, Edinburgh. *Edinburgh: A. Fullerton and Co. pp.* 77.

The Principles and Position of the Congregational Churches. A Discourse delivered at the Recognition of the Rev. J. Gill as pastor of the Church assembling in the Independent Chapel, Witham, Essex. By ALGERNON WELLS. *London; Snow. pp.* 20.

Reasons for Objecting to the Publication and Circulation of Barclay's Apology, addressed to the Society of Friends by One of its Members. *London: Bagster and Sons. pp.* 41.

The History of Rome, from the Earliest Times to the Fall of the Empire. For Schools and Families. *London: R. T. S. pp.* 438, *price* 3*s., cloth.*

The History of Scotland. By the Rev. THOMAS THOMSON, F.S.A., Scotland. For the use of Schools. *Edinburgh. pp.* 408, *price* 4*s., roan.*

A First Book of Geography; being an Abridgment of Dr. REID's Rudiments of Modern Geography, with an Outline of the Geography of Palestine. *Edinburgh: Oliver and Boyd. pp.* 72.

The Young Working Man; or a Few Words to a Farm Labourer. *London: R.T.S. pp.* 128.

Happy Restorations. Three Narratives entitled, The Great Preparation, The Young Footman, The Second-hand Dress. *London: R. T. S. pp.* 99, *price* 1*s.*

The Soldier's Progress; portrayed in Six Tableaux, exhibiting some of the Horrors of War, from Designs by JOHN GILBERT, Engraved by THOMAS GILKS. With a Few Words on Peace by ELIHU BURRITT. I. The Enlistment. II. Leaving Home. III. The Deserter. IV. The Battle. V. The Night after the Battle. VI. The Return. *London. Price* 1*s.*

The Eclectic Review. Contents: I. Rev. J. Dodson and Consistent Dissent. II. Guerrazzis' Autobiography. III. The Poetry of Science. IV. The Pulpit and the Platform. V. The Rupert and Fairfax Papers. VI. Longfellow's Poems. VII. Taylor's Loyola and Jesuitism. VIII. Punishment of Death. July, 1849. *London: Ward and Co.*

The Christian Treasury: containing Contributions from Ministers and Members of various Evangelical Denominations. July, 1849. London and Edinburgh: *Johnstone.*

INTELLIGENCE.

AMERICA.

AMERICAN BAPTIST MISSIONARY UNION.

May 15, 1849.

The thirty-fifth annual meeting of the Board of Managers of the American Baptist Missionary Union called to Philadelphia a large number of baptist ministers and others from every quarter of the Northern States. The absence of several old and well-tried friends of missions, such as Drs. Stow, Church, Wayland, Cone, and Williams, and deacons Lincoln and Colgate, was particularly regretted. Some of them were detained by domestic affliction, some by sickness, and some by the pressure of other duties. Those who were present came together in excellent spirits, cheered by the healthful condition of the affairs of the Union, and by the promises of the fields which were engaging its labours.

The following are items of what took place at the meetings for business:—

The Home Secretary, who had been instructed to address a circular to the members of the Union, on the question of so amending the Constitution as to provide for annual memberships on payment of fifty dollars, here reported. He stated that he had addressed circulars to about 1,700 members, that 831 had replied, and that of these 412 had voted for the amendment, and 419 against it. Referred to a special committee. . . .

Governor Colby presented a report on the question of amending the Constitution, advising indefinite postponement, which was accepted, and ordered to be read before the Union. . . .

The Rev. M. J. Rhees, Secretary of the Board of Managers, reported to this body the doings of the Board, which report, on motion of Rev. Dr. Sharp, was accepted. . . .

Abstracts of the Annual Reports of the Treasurer and the Executive Committee were presented. The first was accepted, and the last reserved for consideration.

In presenting the latter of these abstracts, the Foreign Secretary announced the reception to-day of letters from the Rev. Mr. Abbott of the mission to the Karens in Arracan, of which he read highly interesting and encouraging portions. Under the influence of this mission is a Christianized population of 12,000, while the churches, with several chapels, and enjoying the means of grace, have 4,500 members, and more than that number of candidates waiting for baptism. The influence of this mission extends across the line into Burmah Proper, where the numbers and character of the Christian Karens have commanded the respect of that despotic government, which now encourages rather than persecutes the churches, and where many Burmans have been converted, and received into the churches by the native Karen pastors. . . .

The acceptance of the Executive Committee's Report being the matter of business in order, the Rev. Mr. Granger, of R. I., made a sensible and effective speech in its favour, expressing the conviction that the Executive Committee should form their estimates according to the necessities of the missions, and rely with confidence on the willingness of the friends of missions to sustain them. Though the funds might be delayed, as was recently the case, their coming was not the less sure, and no panic should be occasioned by such a circumstance. . . .

At the final meeting of the Board, after the adjournment of the Union, Hon. J. H. Duncan was re-elected President, and Rev. M. J. Rhees Secretary. The following officers were elected:—

Foreign Secretary—Rev. Solomon Peck.
Home Secretary—Rev. Edward Bright.
Treasurer—Richard E. Eddy, Esq.
Executive Committee—Rev. W. Leverett, Rev. Baron Stow, D.D, Rev. W. H. Shailer, Rev. J. W. Parker, Rev. R. E. Pattison, D.D., Hon. H. Lincoln, S. G. Shipley, J. W. Converse, George Cummings, Esqrs.

The following observations on the question respecting the Constitution of the Society appear in the New York Recorder, for June 20:—

"It is well known that soon after the adoption of the present Constitution of the American Baptist Missionary Union—indeed before it came into force—very grave objections were made to that clause which composes the Union of Life Members only. The subject was referred to the Board of Managers, but the next meeting of the Board occurred at Cincinnati, and the attendance was necessarily limited. No further action therefore was taken than to refer it to a Committee of nine, to report in 1848 at Troy. This Committee reported accordingly, and the Home Secretary was instructed to send a circular to each member of the Union, inviting his vote, yea or no, on the proposition to admit annual members on payment of fifty dollars. The Secretary sent out 1,700 circulars. He received 831 replies, 412 ayes and 419 noes,—a majority of seven voting against the alteration. On making this report at Philadelphia, the matter was referred to a Committee, of which

Governor Colby was chairman, who reported substantially that this state of things shut up the Board to the necessity of doing nothing, and the whole thing was therefore indefinitely postponed.

"The acquiescence in this action was very general. Indeed it would have been very awkward to take any other action. The Rev. Mr. Hague, in a kind of friendly protest which he made by general consent, expressed himself as submitting to it for the present as a thing of course—the only thing which the circumstances allowed. But while we saw the acquiescence which was signified on the spot, we had no idea that the subject would slumber one week, and were never more satisfied that a mistake had been committed. Not that we had the slightest personal solicitude on the subject. We are content with the Constitution either way. If the road to the heathen is open, and we can do a work which God blesses with large measures of his approbation, we shall not be greatly troubled as to constitutional forms. And, moreover, we believe that those who make the change a matter of principle, are acting under an utter fallacy. We believe there can be no such thing as baptist church-representation, even though constitutional forms wearing the name were adopted. Essentially the Union must be as it is, whether made up of life-members, annual members, or both combined, an *agent* which the churches may use, an agent which they need in their missionary work,—but which is not *of* them. But whatever the fallacy to us, to others it is a principle, and the fact that it is so furnishes a valid reason for conceding what they demand, unless there are prudential reasons to the contrary, of which no proofs have been given."

ASSOCIATIONS.

BUCKINGHAMSHIRE.

Twenty churches are comprised in this body.

Amersham	J. Cocks.
Aston Clinton	T. Avery.
Buckingham	S. S. Pugh.
Chenies	T. Carter.
Cheeham	W. Payne.
Crendon	
Cuddington	E. Bedding.
Fenny Stratford	B. Bartlett.
Haddenham	P. Tyler.
Harefield	
Ickford	
Mill-end	
Missenden	G. Ashmead.
Mursley	
Quainton	D. Walker.
Princes Risborough	J. Dawson.
Seer Green	
Speen	B. Carter.
Swanbourn	H. Dumbledon.
Wycombe	J. Hobson.

The annual *meeting was held at Long Crendon, May 8th and 9th. Mr. Tyler presided and Mr. Payne was re-elected secretary. A circular letter was adopted which had been prepared by Mr. Payne, on "The True Ground of Human Responsibility in reference to the Gospel." Sermons were delivered by Messrs. Ashmead and Hobson. Resolutions were passed expressing sympathy with the Rev. J. Shore under his imprisonment—urging the attention of the churches to a circular about to be issued in relation to Mr. Terry's long-continued affliction; and appointing four special prayer-meetings.

Statistics.

Number of churches making returns		16
Baptized	47	
Received by letter	14	
Restored	4	
		65
Removed by death	38	
Dismissed	17	
Withdrawn	10	
Separated	20	
		85
Clear decrease		20
Number of members		1432
Sabbath scholars		1699
Teachers		306
Village stations		29

The committee of the Buckinghamshire Home Mission presented a favourable report of the stations to which assistance had been given during the year, Westcott, Crendon, Buckingham, and High Wycombe. Of the latter place they say, "The church at High Wycombe has continued to increase, and the congregations are often crowded. A large sum has also been paid during the year towards the removal of their debt, so as to relieve your committee from any further claims on behalf of that important town."

The next meeting is to be held at Fenny Stratford, on Tuesday and Wednesday the 9th and 10th of May, 1850.

BERKS AND WEST MIDDLESEX.

This body comprises seventeen churches.

Addlestone	W. C. Worley.
Ashampstead	H. Fuller.
Beech Hill	H. Young.
Brimpton	C. Rixon.
Datchet	John Tester.
Harlington	Wm. Perratt.
Horshill	B. Davis.
Newbury	Joseph Drew.
Reading	J. J. Brown.
Staines	G. Hawson.
Sunninghill Dale	G. Chew.
Uxbridge	
Wallingford	S. Davies.
Wantage	C. E. Birt, M.A.
West Drayton	
Windsor	S. Lillycrop.
Wokingham	C. H. Harcourt.

At the annual meeting at Harlington, May 29th and 30th, Mr. Perratt was chosen moderator and Mr. Harcourt secretary. Mr. Brown preached, and Mr. Drew submitted a

circular letter on "The Obligation of Dissenters to diffuse their Principles," which was adopted. A resolution was passed expressing sympathy with the Rev. J. Shore, and a conviction that there can be no security for civil or religious freedom while the church is united with the state.

Statistics.

Number of churches making returns		13
Baptized	62	
Received by letter	37	
Received on profession	5	
Restored	3	
		107
Removed by death	21	
Dismissed	24	
Withdrawn	13	
Excluded	11	
		68
Clear increase		39
Number of members		1089
Sabbath scholars		1700
Teachers		189
Village stations		30

Grants were made from the association fund to Addlestone, Brimpton, Staines, Uxbridge, and Windsor.

The next meeting is to be held at Wokingham on the Wednesday and Thursday in what is called the Whitsun-week, 1850.

NORTHERN.

Seventeen churches belong to this body.

Newcastle, *Tuthill-stairs*
Hamsterley .....David Douglas.
Rowley & Shotley Field James Fyfe.
Broomley & Broomhaugh Daniel Kirkbride.
North Shields .....J. D. Carrick.
Stockton.....W. Leng.
Newcastle, *New Court*.....John Green.
South Shields .....R. B. Lancaster.
Middleton-in-Teesdale. ...J. Robertson, A.M.
Wolsingham.....Edward Lewis.
Brough .....James Kay.
Monkwearmouth.....Thompson Oliver.
Bedlington .....W. Dickinson.
Sunderland, *Malings Rig*
Hartlepool.....John Kneebon.
Darlington .....
Sunderland, *Sans Street*...James Redman.

The annual meeting was held at Monkwearmouth, May 28th and 29th. Mr. Leng was chosen moderator, and Mr. James Potts of Newcastle requested to continue his services as secretary. Sermons were preached by Mr. Green of Newcastle and Mr. Davis of Salters' Hall, London. Among the resolutions passed there were one requesting four brethren to visit as a deputation every church in the association during the course of the year,—one approving the objects of the Hanserd Knollys Society,—and one sympathizing with Mr. Shore, and agreeing to petition for the abolition of the Ecclesiastical Courts.

Statistics.

Number of churches making returns		14
Baptized		43
Received by letter, &c.		26
Restored		11
		70
Removed by death	12	
Dismissed	9	
Withdrawn	6	
Excluded	6	
		33
Clear increase		37
Number of members		1227
Sunday school children		1580
Teachers		226
Villages supplied		20

The next meeting is to be held at Darlington on Monday and Tuesday in what called Whitsun-week, 1850.

NORTHAMPTONSHIRE.

Two churches in Buckinghamshire, one Rutland, and thirty-three in Northamptonshire, constitute this association.

Aldwinkle.....Brooks.
Barton Earl's .....Wilkinson.
Blisworth .....Stevens.
Braunston .....J. Gough.
Braybrook .....
Brington .....Campion.
Buckby .....Burdett.
Bugbrook .....Larwell.
Burton Latimer .....May.
Clipston.....T. T. Gough.
Desborough .....Clements.
Gretton .....
Guilsborough .....Hawkes.
Hackleton .....Knowles.
Haddon West .....Cole.
Harpole .....Ashford.
Kettering .....Robinson.
Kingsthorpe .....Litchfield.
Kislingbury .....Lea.
Moulton.....Wheeler.
Northampton—
College Street .....Brown.
Grey Friars Street Pywell.
Oakham .....Jenkinson.
Olney .....Simmons.
Pattishall .....Chamberlain.
Ravensthorpe .....
Road .....
Rushden .....Whittemore.
Spratton.....Marriott.
Stanwick .....Walcot.
Stony Stratford.....Foster.
Helmdon & Sulgrave
Thrapston .....
Towcester .....Campbell.
Walgrave .....Cox.
Weston-by-Weedon.

The annual meeting was held in College Street, Northampton, May 29 and 30, when Mr. Simmons was appointed moderator. Messrs. Jenkinson and T. T. Gough preached. A circular was agreed to, on "The Obligation and Advantages of Church Membership." Forty pounds were presented from the association fund to eleven necessitous ministers and churches.

Statistics.

Number of churches		35
Baptized		128
Received by letter		42
Restored		1
		171

Removed by death	59	
Dismissed	30	
Excluded	18	
Withdrawn	22	
		129
Clear increase		43

The next meeting is to be held at Towcester.

WESTERN.

This association comprises fifty-five churches.

Appledore	J. E. Ball.
Ashwater, *Muckworthy*	A. Facy.
Bampton	W. Walton.
Barnstaple	R. Cameron.
Bideford	B. Arthur.
Bradninch	C. Baker.
Brayford	W. Cutcliff.
Bridgwater	H. Trend.
Budleigh Salterton	T. Collins.
Burnham	F. H. Roleston.
Boroughbridge	T. Baker.
Burton	J. Merchant.
Bridport	C. Sharman.
Chagford	W. May.
Chard	R. Edwards.
Collumpton	U. Foot.
Crediton	
Creech	G. Medway.
Crewkerne	S. Pearce.
Croyde	J. Hunt.
Culmstock, *Prescott*	J. H. May.
Dorchester	S. Sincox.
Exeter, *South Street*	G. Gould.
Bartholomew Yard	J. Coles.
Hatch	H. W. Stembridge.
Hemyock	R. P. Cross.
Highbridge	
Honiton	T. H. Gauntlett.
Horsington	D. Bridgman.
Isle Abbotts	T. Young.
Loughwood	J. Stembridge.
Lyme	A. Wayland.
Minehead	C. Elliott.
Montacute	J. Price.
Newton Abbott	W. Cross.
Newton St. Petrock	
North Curry	R. Serle.
Shaldon	
South Molton	
Stogumber	J. G. Fuller.
St. Hill, *Kentisbere*	H. Crossman.
Street	J. Little.
Taunton	S. G. Green.
Thorverton	
Tiverton	E. S. Webb.
Torrington	D. Thompson.
Torquay	
Uffculm	T. Blackmore.
Upottery	J. Chapman.
Watchet	S. Sutton.
Wellington	J. Baynes.
Weymouth	J. Trafford.
Wincanton	G. Day.
Yarcombe	J. Pulman.
Yeovil	R. James.

At the annual meeting at Yeovil, on the 29th, 30th, and 31st days of May, Mr. James was chosen moderator, and Mr. Trend secretary. Sermons were delivered by Messrs. Gould, Green, and Trend, and a circular letter on "*Church Discipline*" was read by *Mr. Wayland. The following resolutions were passed:—*

I. "That this association is gratified to learn the appointment of brother Trend as a member of the missionary committee in London; and would suggest the propriety of the general adoption of the principle therein involved, so that members of the several baptist associations in the kingdom, selected by them for this purpose, might be nominated at the annual meeting as members of the Baptist Missionary committee.

II. "That this association has been much interested in hearing that a resolution has been proposed at the general meeting of the Baptist Missionary Society, with the view of more closely identifying that institution with our churches, and commends the subject to the prayerful consideration of Christian brethren.

III. "That this association would express its sympathy with the Rev. James Shore in his imprisonment at the suit of the Bishop of Exeter for the ecclesiastical offence of discharging his ministerial duties, without the licence and contrary to the monition of the said bishop; that it rejoices in the public testimony thus borne to the indefeasible obligation of those who are put in trust with the ministry of the gospel to preach the word whether men commend or rebuke them; and that whilst it would express its hope that by a wise and prompt alteration of the law similar instances of ecclesiastical oppression through the connivance or co-operation of the civil government shall be for ever prevented, it would record its solemn conviction that it is owing to the union of the church ith the state that such an iniquity has been practicable in the present instance. This association, therefore, prays God that Mr. Shore's imprisonment may be overruled in his providence to the freedom of his churches in this land from all legislative interference and control.

IV. "That in the opinion of the brethren now assembled, the great ends of the association of Christian churches would be more effectually secured by a division of the churches now associated into two associations: viz. one comprising the churches in Devon, and another those in Somerset and Dorset. That the churches of the present association be requested to consider this subject during the year, and express their opinion in their next year's letters, that the question may be definitively settled at the next association."

Statistics.

Number of churches making returns ... 44

Baptized	113	
Received by letter	19	
Restored	27	
		159
Removed by death	29	
Dismissed	39	
Excluded	29	
		97
Clear increase		62
Number of members		2364
Schools		41
Children		2769
Teachers		418
Village or other stations		46

The next meeting is to be held at Tiverton, on the Wednesday and Thursday of what is called Whitsun-week, 1850.

BRISTOL.

Forty-five churches are included in this body.

Bristol.

Broadmead .....N. Haycroft, T. S. Crisp.
Buckingham, Clifton ...
Counteralip .....T. Winter.
King Street .....G. H. Davis.
Maudlin Street.....T. Jenkins.
Pithay .....E. Probert.
Thrissell Street .....

Gloucestershire.

Avening.....S. Webley.
Minchinhampton.....R. G. Lemaire.
Fishponds.....G. B. Thomas.
Shortwood.....T. F. Newman.
Sodbury .....T. How.
Westbury-on-Trym .....
Wotton-under-Edge ...J. Watts.

Somersetshire.

Bath, Somerset Street...D. Wassell.
York Street .....W. Gilson.
Beckington .....J. Hinton.
Bourton .....J. Hannam.
Cheddar .....
Croscombe.....G. Pulling.
Dunkerton.....J. Ricketts.
Frome, Badcox Lane ...C. J. Middleditch.
Sheppard's Barton ...S. Manning.
Hanham & Keynsham T. Ayres.
Laverton .....
Paulton .....R. Bentley.
Philip's Norton .....
Pill .....
Twerton.....J. Daniel.
Wells.....J. H. Osborne.
Weston-super-Mare ...

Wiltshire.

Bradford .....H. Webley.
Bratton .....
Calne .....T. Middleditch.
Corsham..... .....J. P. Silifant.
Corton .....T. Hardick.
Crockerton.....Z. Clift.
Devizes .....C. Stanford.
Melksham .....C. Daniel.
Penknap .....S. Evans.
Sherston.....S. Stubbins.
Shrewton .....J. Mather, C. Light.
Trowbridge, Back St. ...W. Barnes.
Bethesda .....S. Walker.
Warminster .....G. How.

The annual meeting was held in King Street chapel, Bristol, on the 28th, 29th, and 30th of May, Mr. G. H. Davis presiding. Mr. Middleditch of Frome was rechosen secretary. A circular letter on "The Apostolic Constitution regarding the Oversight of the Churches," written by Mr. Middleditch, senior, was adopted. Messrs. Manning and Thomas preached. Grants were made to the ministers and churches at Wells and at Weston-super-Mare. Resolutions of local interest were passed, and also the following:—

"That this meeting recognizes in the principles of voluntary Christianity the most effectual safeguard of civil and religious liberty; and therefore affectionately presses on the members of our churches:—

"'The importance of cultivating an enlightened and enlarged acquaintance with the history and principles of nonconformity.'

"'The imperative duty of employing their influence to diffuse the knowledge of these principles, especially among the young in their own families and immediate circles.

"'The support of such publications as supply a cheap and intelligent advocacy of the political and religious rights of all classes of our fellow subjects.

"'The conscientious and unfettered exercise of the elective franchise, if secured, and the duty of lawfully and constitutionally obtaining and using it, if not already possessed.

"'The practical exemplification of their principles uniformly and fearlessly, so that the masses around who have been deeply prejudiced against Christianity, by the corruptions and abuses to which it has been subjected, may learn that it is not only a system of redeeming mercy, but that it is man's best preparation for the discharge of every social duty, and that he who is most devoted to the Saviour is the truest friend to the present, as well as to the eternal interests of his fellow men.'"

Statistics.

Number of churches making returns ...		41
Baptized	360	
Received by letter.....	136	
Restored.....	18	
		514
Removed by death	105	
Dismissed	136	
Excluded.....	54	
		295
Clear increase.....		219
Number of members.....		6870
Scholars		6286
Teachers		962

The association is to meet next year at Badcox Lane, Frome.

LANCASHIRE AND CHESHIRE.

This association comprises thirty-nine churches.

Accrington .....
Ashton-under-Lyne.....J. Macpherson.
Bacup, Ebenezer .....J. Smith.
Irwell Terrace .....T. Dawson, G. Taylor.
Blackburn .....
Bolton .....B. C. Etheridge.
Burnley .....R. Evans.
Burslem.....
Bury .....J. Harvey.
Chowbent .....T. Wilkinson.
Cloughfold.....W. E. Jackson.
Colne.....J. Bury.
Coniston .....R. S. Frearson.
Goodshaw.....
Haslingden, Pleasant St.J. Blakey.
Ebenezer .....
Heywood ....J. Sissons.
Hill Cliffe .....A. Kenworthy.
Inskip .....
Little-Moor-End .....J. Bamber.
Liverpool, Myrtle St....H. S. Brown.
Soho Street .....J. Stent.
Pembroke Place .....C. M. Birrell.
Lumb.....
Manchester, York St....
Oxford Road.....F. Tucker.
Grosvenor St. East ...
Wilmot St., Hulme...
Northwich.....T. Swinton.
Ogden.....J. Garside.
Oldham ....J. Birt.
Pendle Hill .....C. Kirtland.
Preston .....W. Walters.
Rochdale .....W. F. Burchell.
Salford .....H. Dunckley.
Stalybridge .. ..J. Ash.
Stockport .....J. Russell.
Tottlebank .....T. Taylor.
Wigan, Lord Street.....W. Ellison.

The annual meeting was held at Ashton-under-Lyne, May 30th and 31st, 1849, Mr. Dawson was chosen moderator, and Mr.

Burchell secretary. Sermons were delivered by Messrs. Birrell and Ives. A Circular Letter drawn up by George Foster, Esq., on "The Best Modes of Collecting the Pecuniary Contributions of the Churches," was adopted.

Statistics.

Number of churches making returns ...		38
Baptized	313	
Letter and profession	112	
Restored	35	
	—	460
Removed by death	60	
Dismissed	64	
Excluded	59	
Withdrawn	76	
	—	259
Clear Increase		201
Number of members		4510
Sunday-scholars		11276
Teachers		1265
Day and evening schools		1222
Preaching stations		65

OXFORDSHIRE.

The number of churches in this association is twenty-three.

Arlington	R. Hall, B.A.
Banbury	
Blockley	
Bloxham	D. Nunnick.
Bourton	J. Statham.
Burford	W. Cherry.
Campden	E. Amery.
Chadlington	T. Eden.
Chipping Norton	T. Bliss, A.B.
Cirencester	D. White, J. M. Stevens.
Coate	J. Jackson.
Cutsdean	D. Ricketts.
Fairford	J. Frize.
Faringdon	A. Major.
Hook Norton	J. Blakeman.
King's Sutton	J. Simpson.
Lechlade	A. Walsh.
Middleton Cheney ...	J. Price.
Milton	W. Cherry.
Oxford	E. Bryan.
Shipston	J. Morris.
Stow	J. Acock.
Woodstock	

The annual meeting was held on the 5th and 6th of June at Cirencester. Mr. Darkin was chosen moderator, and Mr. Bliss secretary. The association sermon was preached by Mr. Bryan. A Circular Letter prepared by Mr. Blakeman on "Human Accountability," was approved and ordered to be printed. It was resolved,

"That this meeting regards with interest the movement in favour of '*Arbitration instead of War*,' and would recommend the churches of this association to endeavour to excite attention to the subject in their several localities."

Statistics.

Number of churches making returns ...		19
Baptized	61	
Received by letter	17	
Restored	4	
	—	82
Removed by death	24	
Dismissed	10	
Withdrawn	10	
Excluded	10	
	—	54
Clear increase		28
Number of members (including Stow, now added)		1449
Sabbath School Children		2320
Teachers		316
Village stations.		37

The meeting for 1850 is to be held at Farringdon on the 28th and 29th of May.

KENT AND SUSSEX NEW ASSOCIATION.

Seventeen churches constitute this association.

Kent.	
Bexley Heath	H. Wallis.
Borough Green	C. Robinson.
Chatham	T. Jones.
Dover	J. P. Edgcombe.
Hadlow	J. B. M'Cure.
Maidstone (Providence)	
Meopham	W. Pope.
Ramsgate	W. Garwood.
St. Peter's	J. Smeed.
Sheerness	C. Slim.
Sutton-at-Hone	J. Neville.
Tunbridge Wells	H. Kewell.
Sussex.	
Brighton	W. Savory.
Rye	A. Smith.
Wivelsfield	T. Baldock.
Crowborough	J. Mose.
Added in 1849.	
Lessness Heath	J. Blake.

The annual meeting was held at Hadlow on the 5th and 6th of June. Mr. Baldock was chosen moderator, and Mr. Pope requested to continue his services as secretary. Sermons were delivered by Messrs. Slim and Mose. A Circular Letter drawn up by Mr. Jones on "The Portentous Signs of the Times," was received and ordered to be printed. The following resolutions were passed:—

"That this association recommends to the churches the 'Primitive Church Magazine,' and approves of the objects of the Strict Baptist Convention, and the Baptist Tract Society.

"That for the future this association be called the Kent and Sussex Association, (leaving out the word New.)"

Statistics.

Number of churches making returns ...		15
Baptized	48	
Received by letter	10	
By experience	3	
Restored	3	
	—	64
Removed by death	31	
Dismissed	13	
Excluded	21	
	—	65
Clear decrease		1
Number of members in sixteen churches		1321
Scholars		1151
Teachers		182

The next meeting is to be held at Meopham on the first Tuesday and Wednesday in June, 1850.

NEW CHURCH.

LONGSIDE, ABERDEENSHIRE.

In the month of October, 1847, Mr. Thorne, supervisor of inland revenue, having been appointed over the north-east district of Scotland, came to reside in the village of Longside. Being joined by his family in the beginning of the year 1848, and tasting again the sweets of domestic life, he, like the patriarchs of old, erected an altar to his God. During Mr. Thorne's short stay in Longside, he discovered, in a few instances, a desire among the people to converse on religious subjects, while many around were resting satisfied with a bare attention to the outward forms of religion. Anxious to fan the flame of love to Christ where it had already been kindled, and to be instrumental in quickening those who were dead in sin, he invited a few of his neighbours to his house one Lord's day evening, to unite with him while attending to family worship. Encouraged by the apparent interest they took in the exercises, he invited them to continue, at the same time informing them that he would be happy to meet with as many more as might feel disposed to come. The result was that on future evenings of the sacred day of rest a goodly number came together pretty regularly. Mr. Thorne, who for several years had preached the gospel in England and Wales, feeling his soul stirred within him, conferred not with flesh and blood, but straightway began to preach Christ unto them; his first address was from that interesting portion of God's word contained in Acts viii. 5—8; and the striking coincidence between Philip's going down to Samaria and Mr. Thorne's coming down to Longside, gave to the meeting an interest which cannot be expressed, but which was deeply felt by many present. After this, Mr. T. continued from sabbath to sabbath, in his own house, to proclaim the unsearchable riches of Christ to his fellow men, for their salvation,—exhibiting Jesus in all his dignity and glory, as well as in his great condescension, in becoming bone of our bone and flesh of our flesh, that he might be fitted to suffer, bleed, and die, the just in the room of the unjust, that the vilest of the vile who believe on him might obtain pardon and eternal life. Whilst thus exhibiting the grace of God and the love of Christ, that sinners might be drawn by the cords of love, he neglected not to warn them of their danger, and urge them, with earnestness and affection, to flee from the wrath to come; showing them their responsibility, and urging upon them that it was their immediate duty to believe and be saved. A number of those who attended Mr. Thorne's ministrations at first gradually withdrew from circumstances of a local nature which it is needless to state; but their places were soon filled up by others, so that in general the attendance has on the *whole* been good. Those who were under concern about their souls were invited by Mr. Thorne to converse with him; and his house and heart were ever open to receive them. A few embraced the various opportunities given them of conversing with Mr. Thorne and others on the things that related to their present and eternal weal; and it was found that, by the blessing of God on the preaching of the gospel, conviction had been produced, minds enlightened, duties discovered, hearts changed, peace obtained, and some expressed their willingness to follow Christ through good and through bad report.

But the question naturally arose, how were they to enjoy the fulness of the blessings of the gospel in Christian fellowship? There was no church in the vicinity with which they could now conscientiously unite; for they saw it to be their duty to put on Christ by baptism, and to join with those only who professed to be united by faith to him. There were in the surrounding district a few isolated baptists, who had long sighed for a church with which to cast in their lot; but hitherto they had no leader. Now the Lord seemed to appear in their behalf; and Mr. Thorne and these baptists who attended his services, after much consultation and prayer, resolved to form themselves into a church. Accordingly on the 11th of February of the present year, 1849, eight persons surrounded the table of the Lord, and it is hoped that they enjoyed the presence of the Master of the feast.

The church, hearing that the Rev. W. Arthur of Edinburgh was soon to be in Aberdeen, requested him to visit them. Mr. Arthur most readily complied, and along with some other friends came to Longside on the second sabbath of May. As there were six candidates for baptism, Mr. Arthur intended to preach in the open air; but the morning being rainy, the services were held in the place of meeting, where a clear and scriptural view of the nature and subjects of baptism was given to an attentive audience; after which Mr. Arthur and the people repaired to the side of a small rivulet that runs through the village; and after singing portions of two hymns, &c., the six persons already referred to were baptized by Mr. Arthur in the name of the Father, and of the Son, and of the Holy Ghost, in the presence of a large concourse of people. In the forenoon the church "came together to break bread," when Mr. Arthur preached an excellent sermon from Ephesians v. 18, "But be filled with the Spirit." He preached again in the afternoon a very appropriate sermon, Mr. Thorne assisting him in the devotional exercises. In the evening, the members of the church met Mr. Arthur and other friends from a distance, who suggested to them the propriety of a formal organization, and the appointment of one of their number to take the oversight of them in the Lord, and one at least to fill the deacon's office. The church agreeing to the

Mr. Arthur, who presided, read ortions of scripture, showing the ons of a bishop, or overseer, and m the church to signify the choice was understood they had already very eye was turned to Mr. Thorne, heart responded to the proposal ould undertake the duties of the to which, expressing his dependence aid, he gave his consent.

uitable portions of scripture were read the office of deacon, Mr. G. Rennie n to that department, and he also office. Mr. Arthur then gave out a d supplicated the great Head of the give his blessing; after which iend gave a short but very appro- ress to the church in reference to leges, pointing out the peculiarities agregational form of church polity, its scriptural character, and its to episcopacy on the one hand, byterianism on the other. May f heaven descend on the members le church, that peace may be within and prosperity within its bulwarks.

ORDINATIONS.

AYLSHAM, NORFOLK.

ursday, June 7, services were held ptist chapel Aylsham, in connection ordination of Mr. John Upton from Abbey to the pastoral office over h assembling in that place; when of Downham Market, having de- he nature of a gospel church and principles of dissent, proposed some to the minister and people which ounded to in appropriate answers; geon of Neatshead received the confession of faith; Mr. Keen of delivered the charge to the pastor, Venimore of Ingham preached to h. The devotional parts of the service lucted by Messrs. Groser of Blakeney, of Oulton, Dawson of Buxton, and Foulsham. May the connection ed be lasting and beneficial to both and people!

NEWCASTLE-ON-TYNE.

e informed that our friend the Rev. le, who has laboured at New Court ill Stairs chapels upwards of thirty been compelled to resign the duties storal office on account of an entire oked-for prostration of his strength, sequent inability to serve the church he was the pastor. His resignation e on the 11th of March last, and he succeeded by the Rev. T. Pottenger, Islington Green. Our best wishes attend our brother Pottenger in his new station, the importance of which is great, and the need of a divine blessing to render his evangelical labours successful most urgent.

BIDEFORD.

On Monday July 9th, after a most delightful social tea-meeting, at which about two hundred persons sat down, Mr. B. Arthur of Bath was ordained to the pastoral office over the baptist church Bideford, North Devon. Mr. Ball of Appledore read the hymns; Mr. Beaton, independent minister of Bideford, read the scriptures and prayed; Mr. Winter of Bristol gave a short statement in reference to a gospel church, and put the usual questions; Mr. Thompson of Great Torrington offered up the ordination prayer; after which Mr. Winter gave a solemn and affectionate charge, first to the pastor and then to the church from Heb. xiii. 22, "And I beseech you, brethren, suffer the word of exhortation," and closed the service with prayer. The attendance was very numerous, and it is hoped that the delightful feeling then produced will not soon be forgotten.

DARLINGTON.

The Rev. J. Fyfe of Shotley Bridge has accepted the unanimous invitation of the baptist church at Darlington to become their pastor, and intends to enter upon his labours there in August.

ELDON STREET, LONDON.

Rev. B. Williams, late of Liverpool and formerly of the Tabernacle, Merthyr, Glamorganshire, having accepted the unanimous invitation of the church meeting at Eldon Street, will commence his pastoral labours (D.V.) on Lord's day the 12th of August.

LESSNESS HEATH.

Tuesday, May 29th, the ordination of Mr. J. H. Blake took place in the baptist chapel, Lessness Heath, Kent. In the morning, Mr. Wallis of Bexley Heath read and prayed; after which Mr. W. B. Bowes preached. In the afternoon Mr. Box of Woolwich read and prayed; Mr. W. B. Overbury stated the nature of a gospel church; Mr. W. A. Blake asked the usual questions, received the confession of faith, and offered the ordination prayer with laying on of hands; Mr. W. H. Bonner delivered a solemn and impressive charge from the words, "Take care of the church of God." In the evening Mr. John Box of Woolwich gave an address to the church and congregation. The services of the day were well attended.

RECENT DEATHS.

REV. DAVID DOUGLAS.

At Hamsterley near Bishop Auckland, Durham, July 4, aged 60, the Rev. David Douglas, the much beloved pastor for twenty-seven years of the baptist church in that village, and well known as the historian of the baptist churches of the north of England. In a little time a more detailed account of Mr. Douglas's Christian character and ministry may probably appear in this publication.

REV. THOMAS TERRY.

Died, June 21, 1849, at Long Crendon, Bucks, in the 66th year of his age, the Rev. T. Terry. Mr. Terry commenced his ministry at Queenborough in Kent, and removing thence, was settled over the baptist church Princes Risborough, Bucks, July 27, 1820, where he continued pastor fourteen years. Mr. Terry was afterwards the pastor of a baptist church at Askett, and finished his mortal career at Long Crendon, having been recognized as pastor of the church in that village April 23, 1846. Deep affliction of body and mind preceded his departure. His remains were interred at Princes Risborough amidst numerous spectators.

MISCELLANEA.

PROFITS OF THE BAPTIST MAGAZINE.

The half-yearly meeting of the proprietors of this magazine was held on the 20th of July, when the following sums were voted to widows of baptist ministers. The initials alone of each widow are given, with the name of the contributor by whom she was recommended.

	Recommended by	£
E. G.	Rev. Joseph Preece	3
P. T.	Samuel Kent	3
E. A.	Wm. Kitchen	3
M. E.	T. Thomas	2
A. D.	T. Thomas	2
M. D.	Benjamin Thomas	2
E. W.	Benjamin Williams	2
M. E.	Wm. Morgan	2
J. J.	Thomas Swan	3
M. M.	Thomas Thomas	2
E. G.	Samuel Nicholson	2
M. A. B.	Edward Miller	3
M. V.	G. B. Phillips	3
H. B.	Cornelius Elven	3
E. H.	Thomas Young	3
J. C.	Thomas Wigner	3
J. A.	Wm. Kitchen	3

PROFITS OF THE SELECTION.

The annual meeting of the trustees was held on the 27th of June, when grants were made from the profits of this hymn book to fifty widows of baptist ministers.

	Recommended by	£ s.
Mrs. G.	W. Colcroft, J. Foster	5 0
P.	W. Yates, J. Berg	5 0
C.	J. Sprigg, Dr. Steane	5 0
N.	Dr. Steane, S. Green	5 0
G.	Shem Evans, J. Preece	5 0
A.	J. H. Hinton, Dr. Murch	5 0
J.	J. Edwards, J. Wilde	5 0
S.	J. T. Brooks, John Haigh	5 0
H.	M. Kent, W. Keay	5 0
K.	J. T. Brooks, E. Adey	5 0
C.	Dr. Murch, W. Groser	5 0
F.	Dr. Murch	5 0
A.		5 0
M.	B. Evans, R. Johnstone	5 0
H.	G. W. Fishbourne, Dr. Cox	5 0
H.	D. Rees, John Aldis	5 0
G.	W. Brock	5 0
N.	B. Evans, G. H. Orchard	5 0
B.	I. M. Soule, J. H. Hinton	5 0
H.	Henry Trend, F. Roleston	5 0
H.	J. Berg, F. Trestrail	5 0
T.	Dr. Murch, A. Tolly	5 0
D.	Dr. Murch, G. W. Fishbourne	5 0
P.	C. R. Birt	5 0
J.	Isaac New, Thomas Swan	5 0
D.	Dr. Murch, S. Green	5 0
F.	H. W. Stembridge, J. Collins	2 10
G.	T. Nicholson	2 10
C.	J. T. Wigner, S. Green	2 10
M.	J. Webb, Thomas Clarke	2 10
H.	J. H. Hinton, Dr. Steane	2 10
D.	T. Wheeler, W. Brock	2 10
E.	Thomas Morgan, T. Swan	2 10
W.	Dr. Cox, J. H. Hinton	2 10
W.	I. M. Soule, A. Wayland	2 10
H.	C. Elven, J. H. Hinton	2 10
V.	J. Simmons, Joseph Lea	2 10
T.	B. Hall, R. Breeze	2 10
P.	Dr. Cox, S. Green	2 10
T.	S. Kent, E. Manning	2 10
P.	J. T. Brown, T. Philips	2 10
M.	W. Roberts, John Webb	2 10
W.	J. H. May, R. Serle	2 10
S.	B. Evans, W. J. Stuart	2 10
R.	B. Evans, W. J. Stuart	2 10
A.	B. C. Young, W. Kitchen	2 10
C.	Thomas Morgan	2 10
J.	D. Evans, J. S. Hughes	2 0
D.	W. Jones, Thomas Davis	2 0
E.	J. W. Evans	2 0

The widows to whom the recent grants have been made are requested to send their addresses to the Rev. Dr. Murch, Watford, Herts, on the receipt of which he will transmit to them the sums voted.

To save trouble and disappointment on the part of future applicants, we repeat the notice that no *new* cases can be received, except from the widows or orphans of ministers whose congregations used the book at the conclusion of their pastorate, and that in all cases the signatures of two ministers who use the book are necessary.

BRISTOL BAPTIST COLLEGE.

The annual meeting of the friends and subscribers of the Bristol baptist college took place on Wednesday, June the 27th. A public service was held at eleven o'clock in Broadmead chapel, when essays were read by two students, Mr. John Davey and Mr. William Roswear. The essay of the former was on the prophetic office, that of the latter on the inquiry whether mental peculiarities among mankind are intended to be perpetual. A suitable and impressive address was delivered to the students by the Rev. E. Claypole of Ross. At the public meeting, which was held immediately after the service, the report of the committee and those of the examiners were highly satisfactory. The two senior students are about to continue their studies in Scotland. The number of students during the last year was greater than usual. The session terminated with twenty-one, and the following session will commence with an equal number. The expenditure was necessarily increased, but by no means in the same proportion as the number of students. It has exceeded the income, but the deficiency is nearly supplied by legacies, with which the college has been lately favoured.

BIRMINGHAM.

A resident in Birmingham says, "I am sorry that in the Baptist Manual for 1849 there are several considerable mistakes respecting our churches here. Respecting 'Chapel House Street,' there certainly never has been a baptist church there; and regarding 'St. Ann Street,' more properly 'Ann Street,' there was a small body of baptists met there, in the Infant Schoolroom, but for more than a twelvemonth have discontinued it. You will therefore oblige Mr. O'Neill (and others), respecting whom there is also an error, by inserting in your next number the following corrected list of baptist churches in this town.

Churches.	When formed.	Pastors.	When settled.	Association.
Cannon Street	1737	T. Swan	1829	M.
Bond Street ...	1785	I. New	1847	M.
New Hall St...	1814	A. G. O'Neill	1847	M.
Graham Street	1828	J. M. Daniell	1847	M.
Heneage Street	1842	C. M. Roe ...	1842	M.
Thorp Street...	1845			
Great King St.	1847	No pastor	.....	M.
Lombard St....	1786	G. Cheatle ...	1811	G. B.
Bradford St. no church formed yet	....	Supplies.		

RESIGNATIONS.

Five deacons of the baptist church at North Bradley, near Trowbridge, unite in requesting us to express their regret at the loss it has sustained by the resignation of the Rev. B. Wilkins after a successful pastorate of twenty-one years, during which he has baptized about two hundred persons, and seen the church increase from about 80 members to 160. They earnestly recommend him to any other church, as a faithful devoted minister of the gospel.

The Rev. S. M. Bell, pastor of the church at Welshpool, Montgomeryshire, being about to resign his charge, the health of Mrs. Bell requiring a removal in the opinion of her medical advisers, he is open to an invitation from any church of open communion principles.

COLLECTANEA.

ERROMANGA.

Of Erromanga, where the devoted Williams fell a victim to the dark and cruel deeds of preceding voyagers, our missionaries write,—

"Our prospects for that unhappy island are as dark as ever. The natives now use every scheme to get foreigners within their reach. They come off swimming with one arm, concealing a tomahawk under the other, and with a bag of sandal-wood as a bait. While the bag is being hauled into the boat, they dive under the keel, tip it over, and then strike at the white men with their tomahawks. They have taken several boats lately in this way. The 'Elizabeth,' Captain Brown, a sandal-wood barque, went ashore last February in a gale in Dillon's Bay; it is supposed that all perished in the wreck, except two, who reached the shore, but were killed directly. This savage state of things is not to be wondered at, as the sandal-wood vessels are constantly firing upon them. We know of some who, if they get a native chief within their reach, will keep him prisoner until the people fill boatloads of sandal-wood for his release. We have heard,

too, of natives being first mangled on board with a cutlass, then thrown into the sea and shot at. They call this redress for previous crime; but these are the very things which have made Erromanga what she is, and they are hindering our labours to a fearful extent in many other islands."—*Missionary Chronicle.*

THE LATE REV. MICAIAH HILL.

"The death of Mr. Hill took place on the 3rd of February, at a quarter past nine, A.M., in a native boat on the Ganges, about twenty-four miles below Benares. The immediate cause of Mr. Hill's death was a violent attack of diarrhœa, continued for several weeks, added to the exhausting effects of a severe cough, from which he had long suffered."—*Missionary Chronicle.*

PRESBYTERIAN LIBERTY.

The United Presbyterian Magazine for June contains a detailed account of the proceedings of "the Supreme Court of the United Presbyterian Church" last May. From it we learn that the subject of reading discourses from the pulpit having been brought before the Synod, the following resolution was, after much discussion, adopted:—"The Synod having considered the memorials declare that the reading of discourses in the ministrations of the pulpit is contrary to the practice of this church, and enjoin presbyterics to take care that their brethren do not deviate from the ordinary practice of the church in this matter, except in cases where, for reasons shown, leave may be asked and obtained from the presbytery." At a subsequent sitting, however, it was agreed to declare, "That their decision relative to the reading of discourses in pulpit ministrations, shall not be understood as prohibiting from using their MSS. in the pulpit, such ministers as have been accustomed in time past to employ this mode of address."

DR. FLETCHER OF FINSBURY.

At the annual meeting of the Supreme Court of the United Presbyterian Church, a committee reported that "they had held full, free, and pleasant intercourse with Dr. Fletcher, and, in consequence, unanimously recommended that he be received into Christian and ministerial fellowship with the United Presbyterian Church." The Synod having unanimously adopted this recommendation, Dr. Fletcher was formally admitted a member and minister of the United Church, *and being* present, briefly addressed the *Synod in* acknowledgment of the decision."

IGNORANCE AND CRIME IN BIRMINGHAM.

The annual criminal returns prepared by the superintendent of police in Birmingham, exhibit a considerable reduction in the number of juvenile offenders, taking the two past years as the standard of comparison.

In the first year, of the 845 committed for trial 117 were under sixteen years of age; in 1848, of the 436 so committed only 59 were under that age.

In the first year, 24 of these youths were sentenced to transportation, in the latter year only 5; the remainder being punished by short terms of imprisonment. The offences in which these boys are concerned are principally pocket-picking and cases of simple larceny.

The returns exhibit the usual results with respect to the criminal classes, deplorable ignorance. Here are the results:—

Neither read nor write.....	1634
Read and write imperfectly	1703
Read and write well.....	126
Superior education	25

Sunday School Teacher's Magazine.

SUNDAY SCHOOLS.

It has been calculated by Mr. Edward Baines that the number of our Sunday school teachers is not less than 250,000, and that of our scholars 2,000,000. Of these 250,000 teachers, probably 200,000 are from the ranks of the labouring classes.—*Standard of Freedom.*

FREE CHURCH OF SCOTLAND.

The Assembly of the Free Church met in the Canonmills Hall, Edinburgh, on Thursday, 24th May. After sermon by the retiring moderator, Dr. Clason, Dr. Mackay of Dunoon was elected moderator for the year. It is noticed by the newspapers that the moderators of the assembly have assumed the cocked hat, a piece of ceremony to which they were accustomed in the days of their connexion with the establishment, and the resumption of which we have not seen explained. The mission secretary reported the following contributions to the various schemes of the church during the past year,—Home missions, £5320; education, £15,198; College Fund, £4189; Foreign Missions, £11,065; Colonial Missions, £4007; Jewish Mission, £948; Building Fund, £4130; Canton de Vaud, £2587. Total, £49,214, being an increase over last year of £397. For special purposes, distinct from the above, donations had been made amounting to £20,600. During the nine years prior to the disruption the sum collected for missionary purposes by the Church of Scotland was £108,778. During the six years since that event, the amount contributed to the same purposes by the

Free Church is £242,819. The report on the Sustentation Fund stated, that 694 ministers receive support from this source; that the sum collected during the past year amounts to £87,115, a decrease of £1881, as compared with the year preceding. The Assembly ordered that the stipend payable from this fund to each recipient be £122, exclusive of the rate paid on account of each to the Widows' Fund. From the report of the College Committee, it appeared that the number of students in attendance was on the increase, the roll having, during the past year, had twenty-six names more than during the year preceding. To aid in building manses, grants amounting to £17,600 had been given by the Manse Building Committee. Since its formation in 1843, as appeared from a statement of its public accounts, the Free Church has, in its denominational capacity, collected the sum of £1,865,512. We have great pleasure in recording this noble liberality.

THE WESLEYAN CONFERENCE.

The contest for the chair has been decided in an unexpected manner. It was expected, that the Liberal candidate would run the nominee of the ruling party very close, but the result has wofully disappointed that too sanguine calculation. The Rev. Joseph Fowler had but 29 votes out of 333; and, as he had precisely the same number in the ballot for Secretary also, it may be taken as showing the exact strength of the Liberal party among those entitled to vote,—a privilege confined to ministers of at least fourteen years' standing. But, as nearly six hundred ministers are present, the real strength of the party may be much greater; it being a fair presumption, that the rising ministry have more sympathy in liberal principles. The Rev. Thomas Jackson was voted into the chair by the suffrages of 265 of his brethren, and the Rev. Dr. Hannah was elected Secretary by 206; the only other candidates of mark being, for the Presidentship, the Rev. William Naylor, who had 39 votes; and the Rev. John Farrar, for the Secretaryship, who had 61. The successful candidates belong to the ruling party, and are the theological tutors in the two Colleges at Richmond and Didsbury. Mr. Farrar belongs to the same party, and is classical tutor in the former institution. Mr. Naylor is supposed to hold moderate views, and was the candidate of the ruling party when it was thought expedient to have a President who would pursue a conciliatory course; but — so it is alleged at least—when the appearance of a considerable increase in the Connexion encouraged the ruling party to think of adopting rigorous measures towards the extreme Opposition, they transferred their support, to the just dissatisfaction of Mr. Naylor, from that gentleman to Mr. Jackson, who, though of mild character, is highly Conservative.—*The Patriot, July* 26.

THE CHOLERA.

Numerous inquests continue to be held in the metropolis on the bodies of persons dying by cholera; but no official returns are published by the Board of Health by which the daily mortality can be known. In the provinces, since the rains that commenced Tuesday week, the mortality of the disease seems to have much abated. Portsmouth, Plymouth, Salisbury, and Bristol, are the towns which have suffered most. In some parts of London the inhabitants are taking the sanitary question up. On Monday night there was a meeting of the inhabitants of the Blackfriars district, for the purpose of taking into their consideration the rapid and alarming increase of the prevailing epidemic in their vicinity, and causing instant attention on the part of the authorities to the choked and defective state of the sewers, Dr. Evans in the chair. The bills convening the meeting stated also that great annoyance was created by the yards of some knackers, bone-boilers, and cat-gut-makers, who carried on their business in the vicinity, and offal from whose premises ran into a sewer, without any outlet, and which was in consequence in a very dangerous state. A memorial to the commissioners of sewers was adopted. At Lambeth, a sanitary inspection of the borough is being made. The cholera has also re-appeared at Edinburgh, but only slightly.—*Nonconformist, July* 25.

CORRESPONDENCE.

MINISTERIAL EARNESTNESS.

To the Editor of the Baptist Magazine.

SIR,—Several articles have appeared at different times in the Baptist and Evangelical Magazines, on the low state of religion in our dissenting churches, which is indeed a lamentable fact.

In these articles various causes have been assigned for this evil, and various remedies proposed as the means of a revival; but the writers have not mentioned what appears to me to be the principal cause, at least they have not given to it that prominence which I think it ought to have. I am of opinion, that the principal cause is the defective style of preaching among us in the present day. We need a more earnest style, one that aims at the heart and concience.

I pay an annual visit to most of the cities and towns of Great Britian and Ireland, which gives to me ample opportunities of knowing what is the style of preaching prevalent among dissenters generally, but especially in our own denomination. I lament to say, that it is not in my opinion calculated either to awaken the careless sinner, or to excite the believer to diligence in his Christian course. Most certainly there are exceptions to this statement, but they are comparatively few. I am not speaking of hyper-Calvinists, on whose ministry I never attend, but of those who maintain the true Calvinist doctrine, that glorious doctrine which ascribes our salvation to grace alone, and yet leaves without excuse the sinner who neglects to seek it. Often have I returned to my inn from the house of God, wondering how the preacher could deliver a discourse so entirely destitute of earnestness, and perhaps without a single appeal to the hearts and consciences of his hearers. I have said to myself, Was the preacher in earnest? Oh, no, if he had been there would have been a corresponding tone and manner in his preaching, that could not have been mistaken. How lamentable to think, that many who call themselves ministers of Christ, whose office it is to beseech sinners to be reconciled to God, deliver their message with as much indifference as a lecturer on natural science. Under such lifeless preaching, surely it would be irrational to expect the conversion of sinners and the edification of believers. If there be no earnestness in the preacher, how can it be expected in the hearer? As it is in the kingdom of nature so it is in the kingdom of grace, suitable means must be employed. "Now earnestness is a part of that system of means which God has in every age blessed to the conversion of sinners, and the edification of his church; for if it be the matter which God blesses to change the heart, it is also the manner which he blesses to fix the attention preparatory to this change. There is an adaptation as obvious in the latter as in the former, consequently the more earnest a man is, the more likely he is to do good as far as means go; and thus we find in every period, the most successful preachers have been the most earnest ones.

"Where is a large congregation, a flourishing church to be found? There is an earnest man. Where, in what country, or in what denomination, does one such man labour without considerable success? Where do we find small congregations, dissatisfied or declining churches, and empty chapels? Certainly not where the ministers are as flames of fire. No matter where, or under what discouraging circumstances, such a man who is one of these sacred flames may commence his labours, he will soon draw around him a *deeply* interested and attentive congregation, *no matter* what may be the denomination with which he may be associated, he will not only excite the indifferent or subdue the prejudice by which he is surrounded, but will awaken interest and conciliate regard."*

Who has ever read the life and sermons of the late Mr. Whitefield—a man whose ministry was more successful than that of any other preacher since the apostolic age—without being convinced that under God his great success was to be attributed to his earnest appeals to the hearts and consciences of his hearers? Oh! for the spirit of a Whitefield to descend upon our preachers; then might we expect again to hear of the work of the Lord among us as in times that are past; but until we have more of that spirit we cannot rationally expect a revival of religion.

I am,
Yours respectfully,
A COMMERCIAL TRAVELLER.

EDITORIAL POSTSCRIPT.

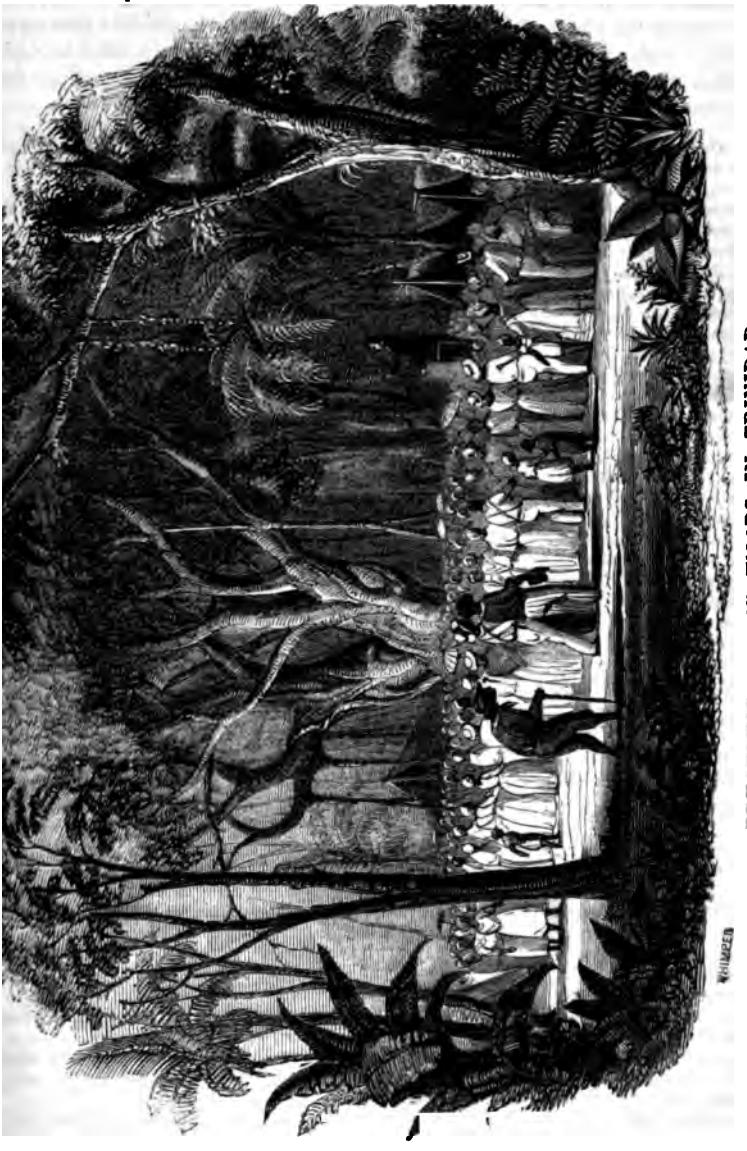
Stepney College will be re-opened, Providence permitting, on Monday the 10th of September. On that day the students are expected to re-assemble, and on Wednesday the 12th of September the session will commence with the usual public services in the College chapel. Mr. Angus having found that the necessities of the college render it necessary to relinquish the hope of visiting India, intends at that time to enter upon his new vocation. No arrangement for the occupation of the vacant secretaryship at Moorgate Street has yet been completed, but Mr. Angus continues at present, as heretofore, to perform his duties there.

The Committee appointed to superintend the arrangements for the departure of our friend Mr. Timothy Moore for Australia, in accordance with an announcement in the Magazine for April, have engaged a passage for him and his family in the St. George, which is expected to sail about the 8th of August. As several donations which have been promised have not yet been received, they hope that the friends who have engaged to aid them will see the propriety of forwarding their contributions with the utmost promptitude, either to Mr. William Bowser, 2, Parson's Street, St. George's in the East, or to Mr. Richard Freeman, Honduras House, Commercial Road.

The bill brought in to legalize the marriage of a widower with the sister or niece of his deceased wife has been postponed to next year, as has been also the bill to which we alluded last month for granting a constitution to the Australian colonies.

* James's Earnest Ministry the Want of the Times, pp. 278, 338.

THE MISSIONARY HERALD.



PREACHING IN THE WOODS IN TRINIDAD.

ASIA.

CALCUTTA.

A letter has been received from Mr. THOMAS, dated May 2nd, containing information of a highly encouraging nature with reference to several of the stations, and urging the necessity of several missionaries being sent without delay to occupy the places of those who have long laboured in the field now emphatically "white to the harvest." We trust his appeal will be responded to, and that while men fitted for the work are offering themselves, the Committee will be furnished with the means of sending them forth.

Our brother Makepeace is much encouraged at Saugor. It would indeed appear that his going there has been of the Lord, and that there is a harvest ready to be gathered in. Thus far appearances are decidedly of a pleasing and encouraging character.

A letter has just arrived from Cawnpore, stating that the connexion heretofore existing between the church and its late pastor, Mr. Symes, has been dissolved, and earnestly requesting that the station might be supplied. I believe Cawnpore is an important and promising station, and I have heard well of the church. But we want men, men, men; devoted men of God. Openings there are in abundance, places calling for help are multiplying, but where are the men to go and occupy them? Agra needs help. At Cawnpore a church already exists which comprehends some excellent spirits, who would aid in missionary effort if provided with a missionary pastor. Jessore urgently demands at least another missionary. Brother Page at Barisal will not be able long to continue to prosecute alone his exhausting labours. Brother Robinson at Dacca feels his spirit sinking for want of a fellow labourer; and to this list of places, each one of which calls so loudly for men of God, other places might be added scarcely less urgently demanding help. Are there none in the colleges—none among the home missionaries—none in the churches of highly favoured England, prepared to offer themselves on the altar of God for service in India? Surely there must be not a few among the rising ministry, or in the bosoms of the churches, who are desirous of devoting themselves to the work of God in the gospel. To such I would say, "If it is work you wish for, come to India; here the field is wide, and the labourers are few. Here you will find room for labour; nor will you be without excitements and encouragements to labour, provided it be for God and souls you wish to labour."

We shall soon be looking for Mr. Sale, but being but one it will be impossible for his field of labour to be fixed without causing disappointment and sorrow to several who are in want of help. What are we to do? We look to the Lord of the harvest, and we look to you and to the churches of Britain. Shall we look in vain?

By a letter from Mr. LEWIS, dated May 2nd, we are gratified in learning that after severe illness, affecting more particularly Mr. Lewis and his child, his health and that of his child have been mercifully restored, and that Mrs. Lewis enjoys upon the whole a tolerable degree of health. He adds,

Since I last wrote I have made a beginning of street preaching, but I have not been able to carry it out to the extent I proposed. There are three native preachers at Narsigdarchoke, and I arranged that each of those should in turn pass eight or nine days with me in Calcutta. Thus my plan was to spend a part of each day in doing what I could to improve their knowledge and to promote their efficiency as preachers of the gospel, and as often as possible to go with them to preach in *the highways*. One of them accordingly *came, and* my plan was acted upon; but in *the* mean time the country round the village *became dry*, and the houses which were built on heaps of earth in the midst of the water, the people going from place to place in canoes, become exposed to robbers, who seize the opportunity of plying their nightly trade, and a general feeling of insecurity prevails; hence the inability of those men to leave their homes at present. I have some hope that the friends at Counterslip Chapel will undertake to support a man for the specific work of preaching in the streets of Calcutta. There are already three or four native brethren thus employed in connexion with our Society, but abundant room for fifty.

Mr. William Thomas, the assistant missionary, spends the greater part of each month

in Narsigdarchoke, and he is a most excellent man. He has done much in instructing our people, and in presenting to them a consistent Christian example, as well as in preaching to the neighbouring heathen. When in Calcutta, where his family live, he seldom fails to preach night and morning in the streets or bazars.

I have continued to spend a considerable portion of time weekly, and almost daily, in the reading and correction of proofs of the Bengalee scriptures. In addition to what I have done in this way in aid of Mr. Wenger, I corrected the sheets of an edition of the Psalms and Proverbs for the Bible Society, at the request of brother Thomas. I have of late given some attention to Hindostani, and am glad to be able to relieve brother Thomas a little by correcting proofs of the gospels in that language.

CHITAURA.

Mr. SMITH gives the following interesting account of the efforts of a united body of missionaries at a fair.

Visit to Bhuteshwar Mela.

Brother Phillips and the Rev. Mr. Wilson having joined me at Chitaurah, we started for the mela on Tuesday, 7th November, towards evening, and arrived by the middle of the following day. Having travelled thirty-five miles, we were too tired to commence preaching, and consequently employed ourselves in making arrangements for the following day's operations.

Thursday 9th. After breakfasting and uniting in prayer for a blessing on our labours, we set out for the place where we had determined to have our principal preaching. It was conveniently situated in the midst of the temples by the river side, where our native brethren had taken up their abode, and commenced distributing books and preaching; our force consisted of brother Phillips and his native catechist, Shiva Jitray, Rev. Mr. Wilson of the Presbyterian Mission, Mr. Harris, the superintendent of the Agra Missionary Society's operations, with three native preachers and myself. We together formed one party, and united in all our operations. On another side of the mela was the Rev. Mr. Schneider, of the Secundra Mission; and on the third side, Mr. Pfander's native catechist had pitched his tent, so that we made an attack on this immense fort of iniquity from nearly every side. On arrival at our post the first sight that met our eyes was the burning of a corpse. An old man had come to the mela and died; they did but scorch his body black, and then in a most indecent manner took it into the middle of the river and set it afloat, to the great gratification of the by-standers and bathers. A brahman endeavoured to turn the matter to account, by telling the people that if they did not come to his stall and obtain tilaks, the dead man would get upon them (murda tum par charh jáegá). We kept up preaching *in our turns most of the day, not only by the river side, but in several other places. The people heard with a most marked attention;* a Punjabi asked a number of questions, and was so much interested that he came afterwards to our tent, and remained with us in conversation as long as we could spare time to stop with him. Towards evening the mela began to thicken fast by the arrival of crowds of men and cattle of all kinds. Elephants, camels, horses, cows, bullocks, and bakris were very numerous, and covered some miles of ground. The men, women, and children, were huddled together by thousands, wherever a vacant spot could be found.

Heathen superstitions.

Friday, 10th. We arose early, and mounted the heights, which nearly surrounded the mela, and are not unlike some Scotch scenery on a small scale; on the sides of the hill we found two caves excavated for the residence of fakirs, with whom the place abounds. After breakfasting, we commenced our labours as usual by the river-side. The bathers were much increased, and we found all kinds of plans in operation for making money. Brahmans, calling themselves Jumna-putras, making tilaks of various kinds, according to the rank and caste of their customers, and giving stamps on the arms similar to those obtained by pilgrims at Dwáriká. Others again were selling flowers, vilwa-patras, and fruit for offerings. Again there were crowds of singers and dancers, and not far distant a juggler astonishing the ignorant farmers with his tricks of cunning. By the entrance to the principal temple were sitting groups of khákis, or fakirs, covered with rákh, some of them daubed in such a ludicrous manner as scarcely to resemble human beings except in shape. Amongst them I saw a company with their mahunt, whose reputed sanctity attracted more than usual attention. His feet had just been washed, and the dirty water was purchased by numbers at a pice for a small spoonful, the poor deluded people drinking it up, as a sweet draught, which they could not obtain every day. Amongst this motley group we preached the gospel, declaring that all the

abominations with which we were surrounded were displeasing to God, that they should speedily be brought to an end, with every Satanic device, that every idol should perish, that Christianity should spread throughout the length and breadth of the land, and that every pandit's shop should be closed. Numbers of people laughed at the puja and trickery which was going on, whilst others appeared most sincere in every action.

Conversation with a Purohit.

We had a most interesting conversation with a Purohit from a village near Mynpuri; he had received Wilson's Exposure of Hinduism about six years ago, and read it with such attention, that he had been led to renounce idolatry in every form, and he appeared to have got much of the truth as it is in Jesus! He stated that he had been preaching to the people in his village for years, that he had given up all the fees which as village priest he used to receive, and that the people laughed at him for his folly. He addressed the people in our presence with boldness, and urged them to turn from their idols to the living God. Here is an example of the secret influence of book distribution, and who can tell how many such men may be scattered throughout the widely spread agricultural districts of Hindustan, where the missionary's foot has never yet trod?

We retired for refreshments about three o'clock, and then recommenced preaching, and continued until we were too hoarse to be heard. Some of our native brethren were engaged all day in carefully distributing books to such as could read, and were anxious to obtain them. Applications were numerous, and many carried away with them the word of life with evident pleasure and satisfaction. As soon as evening came on we took a boat and crossed the river, and here a view presented itself worthy of the artist's pencil. A line of pakká ghats, about a mile in length, and forming a strong embankment, by which the stream of the river had been turned from its natural course, the whole surmounted by upwards of thirty temples of various kinds of architecture, chiefly the common Indian style, and from each of these ghats the natives were floating away thousands of little ghi lamps, placed on tattis of straw, the intention of which was to light their deceased ancestors to the abodes of bliss. This practice probably had its origin in connexion with Jumna's reputed relationship with Jaur, the lord of the infernal regions. The moon was just rising with more than usual splendour, and casting her pale light over this vanity fair, and we could not help remarking how God's best gifts are abused to the worst of purposes. The Giver is forgotten, neglected, despised, whilst his creatures are reverenced and worshipped, with a blind superstition, which degrades man beneath the beasts which perish. We returned to our tents wearied, not only with our labours, but with the abominations we had witnessed. Surely Satan here reigns predominant.

Principal bathing day.

Saturday, 11th. We repaired to the river at an early hour, this being the principal bathing day, and the scene which met our eyes was one not soon to be forgotten. Men, women, and children were rushing through the principal temple with such violence and rapidity that we found it difficult to count them. Young men were leading their aged parents, and mothers their children, in order to save them from being trampled down by the crowd. O ye cold hearted Christians, come and learn zeal from these poor deluded worshippers of stone; think of their long journeys on foot—their sleeping nights on the cold ground in winter, almost without covering—their rising at midnight by thousands to bathe—rushing into the stream like maniacs, and thence to the temple, where it required more than ordinary resolution to enter, and suffering all sorts of inconvenience in order to their completing their worship. When shall we see such a spirit of zeal and sacrifice in the Redeemer's cause! We commenced preaching, but two policemen came and drove our congregations away, so that we were obliged to retire to a quieter part of the mela, where we addressed crowds of attentive hearers, and then returned to breakfast, after which we kept up preaching without intermission until three o'clock, P.M.

An interesting old man.

I was speaking of the necessity of the Holy Spirit's influences in order to purify man and fit him for heaven, when an interesting old man, who had been present for a length of time, repeated the following verse,

Alakh alakh sab koi kahe,
Alakh hi lakha no koi;
Jo alakh hi lakha
Alakh swarup hi howen.

Which may be freely translated thus:

Every one speaks of the invisible, but no one sees him. If any one sees the invisible, then he becomes changed into his image.

We had a long conversation with the old man, who appeared deeply interested in all he heard. He discarded idolatry in every form, and notwithstanding his retaining some popular errors, he heard with a teachableness which proved that, like Cornelius, he only required to know, in order to his obeying the truth. We gave him some books, and hope to hear of him again at some future time. Numbers of others were evidently convinced in judgment, but require the Spirit's influences to enable them to give up family and friends, and bear the scorn of the world.

Sabbath-retired service.

Sunday morning, 12*th*. The sun arose with his usual splendour, but alas! there was no sabbath for the poor heathen at Bhuteshwar. Satan gives no day of rest to his servants; their greatest pleasures and enjoyments are but varieties of that toil of which his service consists. After breakfasting we crossed the river, in order to attend a retired service in a small mangoe garden on the opposite side, where Mr. Schneider's family were encamped. The sight of the massive ghâts and beautiful temples suggested many painful comparisons to the mind. It must have required years of the most persevering labour, and many lâks of rupees, to complete these buildings, and all this labour and money was expended by a heathen in honour of his stone idols. Christian, compare this liberality with thy own covetousness! Think of the zeal and perseverance of this idolater, and then consider what thou hast done in the cause of truth. On our arrival we formed a small practical Evangelical Alliance. Episcopalians, Lutherans, Presbyterians, and Baptists, each laying aside their little differences, united together in the midst of a heathen melâ in the praises and worship of God. Brother Phillips preached an appropriate sermon in English, after which we returned to the attack on Satan's fort with renewed vigour, and continued our labours until evening, when we united with our native brethren in a service similar to the morning one, only it was Hindustani instead of English. Mr. Wilson preached, and besides our native Christians, several others attended, and paid the greatest attention, especially a pilgrim, with whom I had a long conversation during the day. This man was seeking after the truth; the gospel had shed a new light on his mind; he said it appeared to him to be the truth for which he was seeking, but his mind was not quite satisfied. I had further talk with him after service, and found his convictions much strengthened. I left him with regret, but with this consolation, "The Lord knoweth them that are his;" and should this poor pilgrim be one, he will certainly be brought to a full knowledge of the truth. On our return home I endeavoured to make a man break through his vow of silence, but in vain; he laughed, and motioned, and showed signs of pleasure when he approved of what I was saying, but nothing prevailed on him to speak.

Disgusting fakirs.

Monday, 13*th*. Multitudes again heard the word of life with apparent pleasure. We preached as usual as long as we were able to speak, and then wishing to make some purchases, we went through the melâ, which I think is becoming more mercantile in its character every year. On our way we met two naked fakirs, one carrying a skull, and both wearing necklaces of human bones, probably the back bones. The people are much afraid of this class of beggars, and I saw them receiving, as they passed from stall to stall, nearly any thing they asked for. They were most insolent in their demands, and few dared to refuse their requests. I met with three other men nearly in the same state of nudity, who were cutting their foreheads with knives until the blood gushed out, and flowed plentifully down their faces. We made another visit to the principal temple, and found matters completely changed; instead of the water flowing through it in one continued stream, all was dry and clean; the room was carpeted, and the idol dressed out in his best clothes, his stone head being well wrapped up in a white pugri. The secret was that too much water and bel pattra had been offered, things of no value to the pujâris and consequently they had carpeted the room in order to obtain dry presents of rupees and pice. On our visit to the temple, whilst the deluded worshippers were pouring their offerings before Mahadev, I saw the pujâris nearly fighting over the spoil. How blind must the people be not to see through such deception.

Encouragement.

Tuesday, 14*th*. After having our tent struck, and getting all into a proper train for returning home, we again preached to a large multitude, and this brought our labours in the melâ to a close. We left in the afternoon, and arrived in safety at Chitaura on the following morning, after an absence of eight days, where we found our families in good health, and all things going on well. On reviewing the circumstances of the melâ we find much to encourage us in our work. The cause of the Redeemer is advancing; Satan's grand device has received its death-blow. Soon shall every idol perish, and the time spoken of by the Baptist be accomplished, when "Every valley shall be filled, and every mountain and hill shall be brought low! And the crooked shall be made straight, and the rough ways shall be made smooth, and all flesh shall see the salvation of God." Several expressed their determination to join us, and a general impression of the truth of Christianity was evident.

"O see on both the Indian coasts
And Africa's unhappy shore,
The unlearned savage press to hear,
And hearing, wonder and adore.

Ah! why have ye so long forborne,
To tell such welcome news as this?
Go now, let every sinner hear,
And share in such exalted bliss."

SAUGOR.

Mr. MAKEPEACE, in a letter dated May 5th, furnishes us with a very encouraging statement of the progress of divine truth at his new station.

> Six months have not yet elapsed since my arrival here, and twelve persons (most of them converts of a recent date) have already been immersed upon a profession of their faith in the Lord Jesus. I earnestly entreat your prayers that the work so auspiciously commenced here may be carried on with augmenting power to the glory of God's grace.

INTERESTING ACCOUNT OF MIR NISAR ALI.

The letter of Mr. MAKEPEACE to the editor of the "Oriental Baptist" contains some particulars of one of the converts baptized at Saugor, which, notwithstanding the pressure of other articles, we feel constrained to insert. His name is Mir Nisar Ali. He was private tutor to the rajah of Tehri. It appears that twenty-seven years ago he became firmly attached to the method of salvation as revealed in the scriptures, and that this becoming known to the then rajah, he was cast into prison, where he remained sixteen years and seven months, during seven years of which his allowance of food was below that considered absolutely necessary for the preservation of life, the rajah ordering that no one should be allowed to bring him more, *as it was his wish that he should die.* Having lately avowed his attachment to Christianity, a deliberate attempt was made to poison him. A learned man, who was embittered against him on account of his conversion, invited him to a feast, and on his declining to attend, a present of sweetmeats was sent to him, two of which the servant was directed to say were of a very choice kind, and especially intended for himself. These, on pieces being thrown to dogs, were discovered to have been poisoned for the purpose of making him pay for his Christianity at the expense of his life.

On his asking permission to visit Saugor, it was refused by the father of the rajah, who is hostile to Christianity, and orders were given that he should not be allowed to pass the city gate, and that no means of conveyance should be placed at his disposal. He was, however, enabled to make his escape by a by-road, with an adopted son and the messenger sent by the missionary, and under the protection of that Providence which had in former instances so evidently appeared on his behalf, after travelling all night on foot, he arrived in safety at the missionary's tent, leaving behind him property to the amount of about 1500 rupees, and abandoning claims on the rajah to the extent of 2400 more, and a situation worth sixty rupees per month, but as the missionary exclaims, "He is clean escaped out of the hands of his enemies, for which deliverance we are bound to ascribe all praise to a gracious and overruling Providence. Since his arrival he has almost constantly accompanied Domingo and myself to the city or elsewhere, and being a well read and intelligent man, as well as a sincere Christian, he may soon render material service, so far as his age will permit, in the work of proclaiming salvation by Christ

CHINA.

HONG KONG.

We stated in the Herald for March last, that Mr. Fraser of Lambeth, and his *friends,* were supporting a native assistant selected and superintended by the

American missionaries, and we feel no doubt our readers rejoiced at finding that, while the state of our funds debarred the Society from undertaking a mission to China, members of our body were taking a part, though but a small part, in the work. A letter from Mr. JOHNSON to Mr. Fraser, dated Hong Kong, 27th March last, contains the following information:—

In my last letter to you I mentioned Si-ki-bu as the agent employed by your fund. He was employed in your service till the close of December. As he was desirous to visit his native district on private business, it was not thought consistent to employ him longer as your agent until he could again give himself "wholly to the work." He is still absent. The agent now employed is Tan Tui, aged forty-three, a widower. His family connexion is highly respectable. His father was a "literary man." Of his family connexions there is but one besides himself a Christian. A cousin (son of a mandarin) was baptized by Mr. Dean, and is a member of the mission church here. Brother Dean first met with Tan Tui in 1842. He was at the time a contractor, and had a number of men in his employ at work upon the public roads. The acquaintance was made on a visit for tract distribution to the shed in which he was living with his men. He at once became an attendant upon both the daily and Lord's day services, and soon an anxious inquirer. He manifested his sincerity by a punctual attendance upon all the religious services, bringing with him on the Lord's day all the men in his employ; a most interesting instance of self-denial and moral courage, continuing this after his conversion and connexion with the church as long as he had men in his employ. He was one of the first members of the church here, and has continued from the first one of the worthiest. He is a man above the average of his countrymen, both in intellect and education.

He is stationed at Tany Chin, an island fifteen miles distant, between this and Macao, population about 6000. Several of our church members reside there, most of whom heard the story of Calvary's bleeding Sufferer first from his lips. We have established a school there, having commenced with twenty scholars. It is a part of his duty to have with the boys daily religious services. This is a very important and promising station.

ADDITIONS TO VARIOUS CHURCHES.

We extract from the "Oriental Baptist" for May, the following information, which will be interesting to our readers.

Saugor. Two believers were immersed in the lake at Saugor on the 20th Dec. last, in the presence of many witnesses. On the 25th July two more, and on the 18th three more in like manner owned their faith in the Lord Jesus Christ. One of the latter was a private tutor to the rajah of Tehri. He is a convert from Mohammadanism, and is now adorning the doctrine of God his Saviour.

Benares. Mr. Small had the pleasure of baptizing Serjeant-Major Davis and his wife on the 25th of March.

Serampore. Our friends at this station had the pleasure of receiving three into their communion by Christian baptism on the first Lord's day in April. Two were youthful candidates, granddaughters of the late Mrs. Dr. Carey, and a European attached to the college school as second master.

Barisal. Our esteemed brother, Mr. Page, had the satisfaction of baptizing two converts from heathenism in March last.

Cuttack. Mr. Lacey, of the General Baptist Missionary Society, in a letter dated 23rd March, says, "We have added eleven at Cuttack during 1848, and thirteen at Choga. Our interests at Choga are growing stronger and fairer. Light has sprung up in darkness, the desert has become a sweet garden. The brethren Bailey and Miller will baptize their first candidate and convert at Paphlee next Lord's day. We have had sixteen who joined the Christian community at Choga during the past year, besides those baptized, and now one of the rajah's foster sons has come out, and a very interesting and promising youth he is, but the old man will not give us any more building ground, so we are going to build without leave. If he likes he can burn down the houses, but I hardly think he will do that; the commissioners would hear of it.

WEST INDIES.

JAMAICA.

STATISTICAL REPORT OF SUNDAY SCHOOLS IN THE BAPTIST WESTERN UNION, 1848.

Schools, Where situated.	Superintendents.	Teachers.			Scholars.			Scripture Readers.	Ministers Inspecting.
		Male.	Female.	Total.	Male.	Female.	Total.		
Annotto Bay, Metcalfe ...	Mrs. Jones	5	4	9	43	30	73	44	Samuel Jones
Port Maria, St. Mary's ...	Mr. E. Williams	4	3	7	60	20	80	35	David Day
Oracabessa	Mr. W. Montgomery	5	4	9	45	28	73	35	" "
Jericho, St. Thomas in the Vale		8	7	15	90	60	150	.....	P. H. Cornford
Ocho Rios, St. Ann	Mr. Malcolm Johnson	19	3	22	149	104	253	.....	Benj. Millard
St. Ann's Bay, St. Ann ...	Mrs. Millard & Mr. Higgin	15	14	29	270	234	504	.....	" "
Sturge Town, St. Ann ...	Mr. J. P. Mills	20	11	31	210	114	324	.....	Saml. Hodges
Salem, St. Ann	William Carr	14	3	17	158	63	221	.....	" "
Brown Town, St. Ann ...	Messrs. Finlayson & Brown	45	30	75	430	370	800	1480	John Clark
Bethany, St. Ann	Mr. S. Marston	11	10	21	160	120	280	175	" "
Clarksonville, St. Ann ...	Mr. T. G. Wisdom	12	9	21	119	90	209	89	Francis Johnson
Dry Harbour, St. Ann ...	Mr. Thomas Tucker	2	1	3	18	16	34	.....	Thomas Smith
Content, St. Ann	Mr. Peter Marshall	3	2	5	22	17	39	.....	" "
Coultart Grove, St. Ann...	Mr. Thomas Gould	4	1	5	30	20	50	.....	Thomas Gould
Staceyville, Clarendon ...	Mrs. Gould	12	10	22	105	55	160	80	" "
Emmaus, St. Ann	Mr. E. Clark	5	2	7	65	45	110	45	Benj. B. Dexter
Stewart Town, Trelawney	Mr. George Samuels	6	9	15	93	62	155	110	" "
New Birmingham, Trelawney	Mr. George Milliner	2	1	3	79	41	120	49	" "
Olney, Trelawney	Mr. Thomas Ferguson	3	0	3	31	14	45	19	" "
Rio Bueno, Trelawney ...	Mr. Lawrence Smith	8	6	14	85	58	143	.....	Joshua Tinson
Refuge, Trelawney	Mr. Robert Munroe	13	10	23	190	146	336	96	W. Claydon
Kettering, Trelawney	Miss Knibb	8	6	14	160	148	308	130	" "
Falmouth, Trelawney	Mr. J. Kitchen	23	15	38	162	121	283	.....	Robert Gay
Salter's Hill, St. James ...	Mr. Angus Duckett	10	5	15	152	111	263	78	Walter Dendy
Adult	Mr. Henry Hunter	7	0	7	76	13	89	32	" "
Maldon, St. James	Mr. John Armstrong	10	0	10	99	41	140	14	" "
Adult	Mr. James Lovemore	4	3	7	40	58	98	32	" "
Mount Carey, St. James...	Mr. Alexander Houghton	8	5	13	181	250	431	201	Edward Hewett
Shortwood, St. James	Mrs. Whitfield	10	4	14	292	219	511	220	" "
Bethel Town, Westmoreland	Miss Ann Reid	13	4	17	154	140	294	205	" "
Watford Hill, Hanover ...	Mr. W. Irving	5	1	6	57	52	109	40	" "
Gurney's Mount, Hanover	Mr. C. E. Skeyers	4	2	6	63	49	112	32	Chas. Armstrong
Lucea, Hanover	Mrs. May	4	2	6	62	41	103	30	John May
Mount Moria, Hanover ...	Miss Davey	6	5	11	43	21	64	30	" "
Savanna-la-Mar, Westmoreland	Mr. James Valentine	5	3	8	32	53	85	.....	John Hutchins
Fuller's Field, Westmoreland	Miss Hutchins	4	2	6	51	29	80	26	" "
Sutcliff, Westmoreland ...	Miss Chambers	6	3	9	64	46	110	.....	" "
Bunyan's Mount, Westmoreland	Mr. J. Mc Pherson	3	2	5	19	29	48	.....	" "
Providence, St. Elizabeth	Mrs. Henderson	6	3	9	54	35	89	.....	G. R. Henderson
	Total	352	205	557	4123	3163	7336	2334	

ERRATUM.

We fear that the Herald for May may have misled some of our readers. It is there stated that the Educational Committee of the Society of Friends had aided the Jamaica Educational Society *last year*. It seems, however, that no grants *have been* made for 1848; though in 1847 some most acceptable grants were *made*.

REPORT OF THE JAMAICA EDUCATIONAL SOCIETY IN CONNEXION WITH THE BAPTIST WESTERN UNION, FOR THE YEAR 1848.

DAY SCHOOLS.

ools, situated.	Teachers.	Commenced.	Number on the Books.			Ministers Inspecting.
			Boys.	Girls.	Total.	
n, St. Ann ...	Mr. R. J. McGregor	1848	22	3	25	Benjamin Millard
m, St. Ann ...	Mr. James O'Meally	1841	128	85	213	John Clark
Ann	Mr. Richard Brown.....	1842	74	48	122	" "
Ann.....	Mr. Richard Dalling	1844	30	18	48	" "
Ann.....	Mr. S. Marston.....	1844	31	19	50	" "
n, Infant, St.	Mr. Thomas Mills	1839	60	40	100	Samuel Hodges
it, St. Ann ...	Mr. Robert Simpson	1844	32	21	53	" "
s, St. Ann ...	Mr. Albert Rodney	1845	48	36	84	Francis Johnson
r, St. Ann ...	Mr. Thomas Smith	1842	15	17	32	Thomas Smith
, Clarendon'...	Mr. Thos. E. Tharp.....	1847	36	18	54	Francis Johnson
Clarendon ...	.....	1840	28	8	36	Thomas Gould
rn, Trelawney	Mr. H. and B. Dexter.....	1837	59	33	92	Benj. B. Dexter
ingham, Tre-	Mr. G. Milliner.....	1840	55	29	84	" "
Infant, Tre-	Elizabeth Kellier.....	1837	22	19	41	Joshua Tinson
Trelawney.....	Miss Knibb	1843	28	30	58	William Claydon
awney	Mr. Robert Munroe	1835	90	35	125	" "
, St. James ...	Mr. & Mrs. Duckett	1837	130	61	191	Walter Dendy
James	Mr. John Armstrong	1837	92	24	116	" "
James	Mr. Michael Watson	1837	89	53	142	" "
y, St. James...	Mr. Charles Sibley	1836	78	27	105	Edward Hewett
ant.....	Mrs. Haughton.....	1836	75	59	131	" "
St. James.....	Mrs. Whitfield.....	1837	59	43	102	" "
n, Westmore-	Miss Ann Reid.....	1837	69	51	120	" "
ll, Hanover ...	Miss Jane Reid	1848	44	23	67	" "
ld, Westmore-	Miss M. Hutchins	1837	49	28	77	John Hutchins
stmoreland ...	Miss Chambers.....	1843	24	14	38	" "
ount, Hanover	Mr. W. Sainton	1837	50	21	71	Charles Armstrong
ah, Hanover	.....	1848	28	17	45	John May
over	Miss Davey	1837	11	19	30	
St. Elizabeth	.....	1843	20	12	32	G. R. Henderson
	Total	.....	1573	911	2484	

tendance, 1530.

have been received from Waldensia, Hastings, and Bethtephil, at each of which stations nrishing school.

of classification adopted is that recommended in the Borough Road Manual.

ST. ANDREW'S, NEW GRENADA.

the Society is debarred by the state of its funds from conveying the of mercy to new lands, we have no doubt it will gratify our readers to a instance in which God has, in a way we have not known, been raising nents and carrying on his cause where, until of late, there was a constitution of the means of grace. The intelligence reaches us in the letter from our friend Mr. OUGHTON, dated Kingston, Jamaica, 9th June.

e had a somewhat interesting circ- here during the past week, which e uninteresting to you, especially hen the efforts of missionary socie- crippled *for want of means*. A *named Philip Livingston* came *land of St. Andrew's on the Mos-* quito coast, in order to be set apart to the work of the ministry. His father, who was superintendent of the Maroons at Scots Hall, in the parish of St. Andrew's, was a member of Mr. W. Whitehorne's church at Mount Charles, and a very consistent Christian. The son, however, was very wild, and being

brought up to the sea, was removed from all parental superintendence and control. At length, by a succession of providential events, he was brought to serious concern. The vessel he commanded was struck by lightning, and he narrowly escaped destruction; and a succession of calamities followed which, I trust, were sanctified to the conversion of the young sailor. He was baptized by the Rev. W. W. Everts, of Laight Street, New York, and having married a native of St. Andrew's, went there to reside. This island, containabout 800 souls, had up to that period been destitute of every description of religious instruction, no member of any denomination having resided there. He therefore felt it his duty to endeavour to do something for the spiritual welfare of the people, and has been for nearly, or quite six years, doing the work of an evangelist amongst them. And the Lord has blessed his labours. The people have heard him gladly, have built for him a rough chapel, and I understand he has a congregation every Sunday of about 400 persons, whilst no less than eighty have manifested serious concern for their eternal welfare, and earnestly desired to be formed into a Christian church. He, however, feeling some objection to such a step without being first set apart to the work, has come here, after a voyage of four weeks, and the people, who have little or no money, subscribed their contributions of cocoa-nut oil amounting to one hundred gallons in all, to bear his expense. As he produced the most undoubted testimonials both from the church at Laight Street, and also from the people, I did not dare to refuse their request. He was publicly set apart for the ministry in our chapel last Tuesday evening. We had a crowded congregation, and it was a very interesting service. I am happy to say that on application to the agent of the Bible Society, a small grant of bibles has been given to him, and we have furnished him with a Tract Society's Commentary, and other books, to aid in the good work. Thus you perceive the work of the Lord is still going on, and when missionary societies are compelled to stand still for want of means, the Lord can and does raise up men in a wonderful manner to advance his cause, and open for them doors of usefulness. The island is only about nine miles long by four broad, and his chapel is situated in nearly the centre, so that all the inhabitants have access to it. There is also another small island of about 500 inhabitants, called New Providence, to which he purposes (D.V.) to extend his labours. The islands belong to the republic of New Grenada, but the English language is spoken.

TRINIDAD.

We commend to the notice of our readers the following letter from Mr. Cowen, dated April 7th, 1849, containing an earnest appeal for the means of engaging the services of a native assistant, who appears, on a trial of several months, to be well fitted for a station of considerable interest. Though the expense, in addition to what may be derived from the Education Fund, will be only thirty or forty pounds per annum, the Committee do not feel themselves at liberty in the present state of the funds to incur it. But we trust our excellent missionary will not plead in vain with those who have the means of furnishing a separate contribution for the object. Which of us, if in the situation of our brother Cowen, would not be disheartened by the refusal of such a request? We have pleasure in stating that one friend has promised £10 per annum for three years, within which time we hope the missionary chest will be replenished. We trust that the list will be completed before the mail on the 17th, so that the secretary may be enabled to forward the welcome intelligence.

Some time back I took occasion to name to you a native who had come over from Demerara at my request to assist in the work, by keeping school and other useful exercises. Since his arrival he has been located at Montserrat, where the little school has greatly revived and improved; in addition to which he has been every sabbath engaged in preaching the word at one or other of the stations. *He is* a man of considerable mind and *practical* turn, sound in the truth, has very *respectable* preaching abilities, and is fully *competent* and quite deserving of the position for which I would beg to recommend him. Indeed he is the first native I have met since my residence in Trinidad for whom I would venture to say any thing like so much. He is altogether superior to any I have met in point of general intelligence, good sound Christian knowledge and experience, common practical sense, and deep humility, which in the natives especially is a virtue very rarely met with. He is desirous of being identified permanently with the Society, and feeling that his services would be of great value to us in this part of the island, I have ventured

to introduce him to you for this purpose. He is quite as efficient for the work in hand as any missionary the Society might send out, while his services may be secured to the stations here for about fifty or sixty pounds per annum, so that with what we are enabled to give him out of the Friends' grant, if we had about £30 more our mission here could be strengthened by an additional labourer as an *assistant missionary*. Now I know you are desirous, if possible, to secure native agency, and so am I, *if of the right stamp*. Well, here is a brother whom I think I can confidently recommend to the Society, and upon whose services both in public and private, in the school and in the pulpit, I set a very great value. And if the society be not at liberty to entertain this proposition, could not some one or two individuals be found sufficiently interested in the matter to guarantee this trifle for such a purpose? He left his family behind him, and hesitates removing them, and taking up his abode permanently with us, except in connexion with and directly recognized by the Society. Then would he give himself up fully to the work. I do hope he may be encouraged to do so. There is ample work here for all, and I should consider him a great acquisition to our mission. His labours are, moreover, necessary to counteract the mischievous efforts of a set of grossly ignorant black men, who without the least fitness for the work, or the slightest acquaintance with the bible, being grossly illiterate, set themselves up as guides for others, whom they only seal up in darkness and ignorance still more profound than their own. Near us are some such men who continue thus to exert themselves, owing to the lamentable paucity of scripturally intelligent teachers in the field. Already much mischief has ensued through the vanity and ignorance of such men, who are enemies to the cross of Christ, but their mouths must be stopped, and an end put to their mischievous and wicked workings. In order to this I should hail the appointment of this highly intelligent, meek, and humble-minded coloured young man, whom the Lord seems to have thrown in our way. With his assistance we might be able to pay some attention to Sanfernando, a place of some importance. Dear brother, I leave this matter with you, hoping soon to hear a satisfactory reply.

BAHAMAS.

A letter has been received from Mr. Littlewood, dated Nassau, January 29th, 1849, from which we select the following extract:—

The delay of the expected steamer affords me time to add a few lines relative to the work of God in this section of his church. Our times of sorrow and of joy have alternated. Many there are of our number who have held fast the profession of their faith without wavering, and are living witnesses of the transforming and sanctifying power of genuine godliness, and are increasing in knowledge of the doctrines of that word, "the entrance of which giveth light." Others there are who did run well, but Satan hath hindered them, that they should not obey the truth; but on a review of the whole, our encouragements preponderate, and we thank God and take courage. We have many inquiring the way to heaven in spite of these stumbling-blocks and rocks of offence. May God preserve the lambs of his flock, and throughout the thorny path protect and strengthen them.

Our sabbath schools are large, particularly the one assembling at Zion Chapel, and we are not without our hopes that the seed so unceasingly sown will re-appear in ripened fruit. When parents shall understand more fully their duty, and train up their little ones in the way they should go, we may expect greater success in this delightful employment. Amongst them we discover signs of strong intellect, *an aptitude for learning*, a *fair acquaintance with God's most precious* word, a *serious and pious demeanour*, which excites the hope that they have been with Christ, and are taught of him. I wish I could speak highly of the quiet and gentle behaviour of all. Let us pray and do all we can, till our most sanguine desires are more than realized.

Ragged Island.

My visit to Ragged Island was attended with much pleasure, and I hope with profit to the isolated people there. A very great change has been effected in the morals of the place since Mr. Burton first explained to them the way of God more perfectly. Ere I arrived the church had been rent with party strifes and dissensions. A rule they had adhered to of compelling persons who had been excluded the church to sit apart from those in the chapel who were members, occasioned continual outbreaks, and very often the words, "peace be within thy walls," &c., would have been most inapplicable. Captain Tucker, of the American steamer "Orus," kindly took me to the island free of charge. My stay was extended to twelve days, which were more than occupied in holding meetings for preaching, prayer, and religious instruction, endeavouring to settle disputes, and to improve the state of the church. Eleven candidates, of whose piety we hoped well, were admitted to the ordinance of baptism and the Lord's supper. A flourishing sabbath school meet in their large

substantial chapel twice every sabbath. A more kind and affectionate people I never met.

The return of my dear wife with health renewed and increased devotedness to the work in which we are engaged, elicits my heart's most grateful acknowledgments. My own health is very good. Oh, for more love to God and zeal for the promotion of his glory, remembering my time is short, and soon I shall be summoned to render up the account of my stewardship. Let me have an interest in your prayers, a personal interest, that I may give up my account at last with joy. May every divine blessing rest upon you and yours.

HOME PROCEEDINGS.

RESIGNATION OF SECRETARY.

The last number of the Baptist Magazine will have informed many of our readers that the Secretary of this Society has been invited by the Committee of Stepney College to take the oversight of that institution, and that feeling it his duty to accept the appointment, he has resigned the secretaryship of this Society, continuing however to discharge the duties of the office till a successor shall have been appointed.

Previous to his coming to this decision the Committee of the Mission passed a resolution expressive of their sense of the great importance of the continuance of his services in connexion with the Society.

It is only necessary further to state, that the Secretary having on the 20th of June presented a letter of resignation, the Committee adopted the following resolution, on the motion of Dr. Cox, and seconded by Mr. Birrell:—

"That the Committee, having received the communication of the Rev. Joseph Angus, resigning his office as secretary of the Society, and having had laid before them assurances that that step has been taken after prolonged consideration and prayer, and is therefore not open to change, do, with a deep sense of the ability, diligence, and fidelity of his services during the past ten years, feel compelled to accept his resignation."

INCOME AND EXPENDITURE.

We regret that it becomes our duty to announce that the Committee, having made a special appeal last year, and received in consequence £4000 to extinguish the debt then existing, but finding that notwithstanding that contribution the financial year closed with a debt of equal amount, have felt compelled to reduce the grants to nearly all the stations, and that even with those reductions much more must be raised in the present year to prevent an accumulation of debt than was raised in the last. At the same time the Committee express the hope that these reductions will not be permanent. We feel assured that our friends, when they read some of the late communications, and perceive the openings for usefulness which are presented, and the powerful calls for more missionaries, will lament that there should be even a temporary reduction, and that men well prepared for missionary work, and thoroughly devoted, should receive the answer, "The Committee have no funds to send you out, and cannot foresee when they shall have." We cannot help hoping that the appeal in the last number of the Herald will have had some effect, and that when the question is whether we are to withdraw from the work which the great Head of the church appears to have assigned us, the *members* of those churches, of which we regret to say there are many, from which *no contribution* has been of late received, although possessing the means, will aid *the Society*, and that in many others we shall witness a greater spirit of liberality;

that each individual will put to himself the question, "How much owe I my Lord? What can I do to advance His cause who has done so much for me?" It is refreshing to hear of a wool-grower in the north of Scotland having made a contribution of £13,000 to the objects promoted by the Free Church of Scotland, and are there not individuals belonging to the Baptist denomination who might contribute an equal amount to the evangelizing of the world without depriving themselves of a single comfort, or interfering with the just expectations of those who may succeed them?

It is respectfully requested that where it is practicable the friends in the country ordering Missionary Cards, &c., would at the same time kindly mention the name of a country bookseller, and his London agent, through whom the parcels may be sent, or such other mode of transmission as may most economise the funds of the Society.

FOREIGN LETTERS RECEIVED.

AFRICA	BIMBIA	Fuller, J. J.	Feb. 14 & 21.
		Merrick, J.	Dec. 5, Feb. 19.
	CLARENCE	Merrick, J.	Jan. 4.
		Milbourne, T.	Feb. 27, March 19, April 4.
		Saker, A.	Dec. 1 & 18, Feb. 27, March 16 & 19.
		Yarnold, J. R.	Feb. 23, March 19.
	GRAHAM'S TOWN	Hay, A.	March 10.
	ST. HELENA	Haswell, J. M.	March 22.
AMERICA	BOSTON	Belcher, J.	April 5.
		Peck, S.	April 9.
	MONTREAL	Cramp, J. M.	Feb. 28, May 16.
		Do., & Davies, B.	March 14.
		Davies, B.	June 11.
		Hearle, J.	May 10.
		Leeming, J.	May 4 & 12.
	NEW YORK	Colgate, W.	March 19, April 17, May 7, 8, & 15.
		Wyckoff, W. H.	May 29.
ASIA	AGRA	Williams, R.	Feb. 9.
	BENARES	Heinig, H.	Feb. 28.
		Small, G.	April 2.
	CALCUTTA	Lawrence, J.	March 7.
		Lewis, C. B.	May 2.
		Thomas, J.	Feb. 7 & 8, March 7, April 7, May 1 & 2.
		Wenger, J.	Feb. 6 (2 letters), March 7, May 3.
	CHITAURA	Smith, J.	March 5.
	COLOMBO	Allen, J.	March 14.
		Davies, J.	April 13.
	DELHI	Thompson, J. T.	Feb. 22.
	HOWRAH	Morgan, T.	March 29.
	INTALLY	Pearce, G.	Feb. 7.
	KANDY	Dawson, C. C.	March 14.
	MAULMAIN	Simons, T.	Feb. 19.
	MONGHIR	Parsons, J.	Dec. 1.
	MUTTRA	Phillips, T.	Feb. 2.
	NEWERA ELLIA	Davies, R.	Feb. 13.
		Davies, J.	March 13.

	Patna	Beddy, R.	Jan. 31, April 28.
	Saugor	Makepeace, J.	Feb. 7, April 6, May 5.
	Serampore	Fink, J. C.	Feb. 6.
		Marshman, J. C.	March 29.
Australia	Launceston	Dowling, H.	Dec. 8.
Bahamas	Nassau	Capern, H.	Jan. 27, April 26 & 28.
		Littlewood, W.	Jan. 27, April 28.
	Turk's Island	Rycroft, W. K.	Jan. 6, April 2.
Brittany	Morlaix	Jenkins, J.	April 10 & 28, May 17, June 9.
Germany	Hamburgh	Oncken, J. G.	March 20.
Haiti	Jacmel	Webley, W. H.	March 14, June 4.
Honduras	Belize	Henderson, A.	May 11.
		Kingdon, J.	Feb. 20, March 10, April 7, May 9.
Jamaica	Annatto Bay	Jones, S.	Feb. 28, June 4.
	Brown's Town	Clark, J.	Feb. 19, March 6 & 21 (two letters), April 4, May 1.
	Calabar	Tinson, J.	Feb. 19, March 23, April 9 & 16, May 14, June 5.
	Gurney's Mount	Armstrong, C.	Feb. 13.
	Jericho	Cornford, P. H.	Feb. 19.
	Kettering	Knibb, M.	March 6, May —.
	Kingston	Graham, R.	April 2.
		Oughton, S.	Feb. 2, March 24, June 9.
		Rouse, G.	Feb. 21.
	Montego Bay	Vaughan, J. S.	Feb. 19, March 22, April 19.
	Mount Angus	Teall, W.	Feb. 26, March 20.
	Mount Hermon.	Hume, J.	Feb. 19, March 6.
	Port Maria	Day, D.	March 5.
	St. Ann's Bay	Dendy, W. & ors.	Feb. 19.
		Millard, B.	Feb. 15, March 21, (2 letters)
	Salter's Hill	Dendy, W.	April 5, 9 & 18.
	Spanish Town	Harvey, C.	April 6.
	Stewart Town	Claydon, W.	April 4.
		Dexter, B. B.	Feb. 27, April 2 & 3.
Trinidad	Port of Spain	Cowen, G.	Feb. 14, May 14.
		Law, J.	Feb. 20, April 20, June 6.
	San Fernando	Cowen, G.	March 20, April 7.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following friends—

W. B. Gurney, Esq., for 500 copies of his little work, entitled "Home Missionaries;"

W. F. Lloyd, Esq., for 1000 copies of his "Lessons to Infants," for *the West Indies and Africa;*

Mrs. Gipps, Potter Street, for a box of books and useful articles, for *Martha Vitou, Fernando Po;*

Friends at Waltham Abbey, for a parcel of useful articles, for *the same;*

Ladies at Stoke Green, Ipswich, for a box of clothing, for *Haiti;*

Miss Savill, Camberwell, for a parcel of magazines;

Friends at Bury St. Edmunds, for a box of clothing, for *Trinidad;*

Friends, New Road Chapel, Oxford, for a box of clothing, for *Africa;*

A friend (Long Acre), for a parcel of magazines;

Mrs. Blight, Hackney, for parcels of magazines;

Friends, George Street Chapel, Plymouth, for a box of clothing, for *Rev. J. Merrick, Bimbia;*

Sunday School, Hooe, for a box of clothing, for the same;

Ladies, Ashton under Lyne, for a box of clothing, for Africa;

Mrs. Snowden, for a pulpit bible, for Rev. A. Saker, Western Africa;

Mr. and Mrs. Beal, Walworth, for a Communion Service and a parcel of fancy articles, for *Haiti;*
Mrs. Hogg, for a parcel of books, for *Africa;*
T. Bignold, Esq., Norwich, for a book, for *Mr. W. Newbegin, Africa;*
Friend (unknown), for a parcel of magazines, for *Africa;*
Miss Adams, for a parcel of magazines;
Friends, Old Chapel, Stroud, for a box of clothing, for *Rev. S. Hodges, Sturge Town;*
Mrs. Cozens, for a parcel of magazines, &c.;
Miss Waring, Shirehampton, for a book, for *Rev. G. Cowen, Trinidad;*
Miss Dennis, Kingsland, for a parcel of fancy articles, for *Mrs. Lewis, Calcutta;*
Ladies' Missionary Working Association, Stepney, for a box of clothing, for *Rev. A. Saker, Western Africa;*
Mrs. M. C. Harris, Camden Town, for a parcel of magazines;
Mrs. Billing, late of Worcester, for a parcel of magazines;
Friends at Cavendish Chapel, Ramsgate, for a case of clothing, for *Africa;*
Friends at Bristol, by Rev. J. Clark, for a parcel of useful articles, for *Rev. J. Merrick, Bimbia;*
Mr. Stone, Loughton, for a parcel of magazines;
Mr. Collett, Condicote, for a parcel of magazines;
Friend at Hackney, for a parcel of magazines.

Extract of a letter from Rev. G. Cowen, Trinidad, dated April 7, 1849.

"Will you be so good as to present my very cordial thanks to the kind ladies at Ipswich and Lymington, for the boxes of clothing they have so kindly forwarded to the Mission House for me, and which we find such a help to us?"

Rev. John Clarke wishes thankfully to acknowledge a present from Mrs. Hogg of twenty-four copies of the late Rev. Reynold Hogg's works.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, during the month of June, 1849.

	£	s.	d.
ANNUAL COLLECTIONS IN LONDON AND ITS VICINITY.			
Devonshire Square	25	11	6
Ettenham	11	13	5
Field Street, Little	4	10	0
Annual Subscriptions.			
Baker, Mr. T. N.	0	10	0
Barrington, Rev. B., Dumpton Hall	1	1	0
Bebb, S. N., Esq.	1	1	0
Taylor, Mrs., Whetstone	1	0	0
Thomes, Caleb, Esq.	5	5	0
Wheeler, Mr. D. D.	1	1	0
Donations.			
Bousfield, Mrs.	5	5	0
Friends, by Mr. Boyes, for *Madras*	60	0	0
Hill, John, Esq	10	0	0
Do., for *Jamaica Theological Institution*	5	0	0
Do., for *Montreal College*	5	0	0
Matthew x. 8. (latter clause)"	1	0	0
" N.	2	0	0
Salter, Thomas, Esq.	5	0	0
LONDON AND MIDDLESEX AUXILIARIES.			
Bloomsbury Chapel, on account	5	5	0
Shacklewell—			
Collections	24	0	0
Proceeds of Tea Meeting	0	11	6
Contributions	19	13	2
Do., for *Dove*	1	11	0
Do., Sunday School, for *do.*	0	3	6
Do., for *Africa*	3	13	10
Do., for *China*	0	10	0
	50	3	0
Acknowledged before	25	0	0
	25	3	0
BEDFORDSHIRE.			
Bedford—			
Contributions, for *Debt*	14	9	6
Biggleswade—			
Contributions, for *Debt*	2	5	0
Houghton Regis—			
Contributions, for *Debt*	8	16	0
Leighton Buzzard—			
Contributions, for *Debt*	0	15	0
Luton—			
Contributions, for *Debt*	19	14	6
BERKSHIRE.			
Reading—			
Contributions, for *Debt*	3	16	0
BUCKINGHAMSHIRE.			
Amersham—			
Contributions, for *Debt*	1	5	0
Buckingham—			
Contributions, for *Debt*	1	10	0
Chesham—			
Contributions, for *Debt*	8	0	6
Fenny Stratford—			
Contributions, for *Debt*	3	0	0
Missenden, Great—			
Collection	2	17	4
Newport Pagnell—			
Contributions, for *Debt*	1	12	6
Olney—			
Contributions, for *Debt*	6	4	0
Princes Risborough...			
Collection	2	3	2
Contributions	7	7	10
Slough—			
Contributions, for *Debt*	2	5	0
Speen—			
Collections	2	4	3
Sunday School	0	4	3
Stony Stratford—			
Contributions, for Debt	3	0	0

	£	s.	d.
Wycombe, High—			
Contributions, for *Debt*	8	6	0

CAMBRIDGESHIRE.

CAMBRIDGESHIRE, on account, by G. E. Foster, Esq.	150	0	0

DEVONSHIRE.

Tavistock—			
Contributions, by Miss Angas	8	0	0
Do., by do., for *Haiti School*	1	0	0

DORSETSHIRE.

Gillingham—			
Collection	3	5	0

ESSEX.

Romford—			
Collection (moiety)	2	10	0
Terling—			
Kemp, Mrs.	1	1	0

GLOUCESTERSHIRE.

Cheltenham—			
Contributions, for *Debt*	13	1	0
Cirencester—			
Contributions, for *Debt*	17	0	6
Gloucester—			
Contributions, for *Debt*	7	3	0
Stonehouse, near Stroud—			
Friend, by Mr. W. Hill	5	0	0
Tewkesbury—			
Contributions, for *Debt*	5	18	6

HAMPSHIRE.

Finch Dean—			
Contributions	1	14	5

KENT.

Dover—			
Contributions, Salem Chapel	4	16	9
Do., by Miss Knott	1	7	4
Greenwich, Lewisham Road—			
Contributions	15	5	4
Do., for *Dove*	0	10	0

	£	s.	d.
Liverpool—			
Collection, Public Meeting	27	12	0
Do., do., Juvenile	5	0	0
Contributions	4	11	6
Do., Ladies' Negro's Friend Society, for *Jamaica Theological Institution*	15	0	0
Do., do., for *Brown's Town*	10	0	0
Pembroke Chapel—			
Collections	75	1	0
Contributions	27	9	3
Myrtle Street—			
Collections	41	6	6
Contributions	16	4	6
Do., Sun. School Girls, for *Dove*	3	6	3
Do., do., Wilde Street, for *do.*	1	1	9
Soho Street—			
Collections	7	5	0
Contributions	7	12	10
Do., Sun. School	1	3	8
Do., do., for *Dove*	0	11	10
Bootle—			
Collection	7	18	5
Birkenhead—			
Collection	3	13	6
Contribution	1	0	0
Spark Bridge—			
Fell, John, Esq.	5	0	0

SOMERSETSHIRE.

Bridgewater—			
Collection	4	5	0
Contributions	2	6	6
Do., Juvenile	9	4	10
Burnham—			
Collection	1	7	6
Crewkerne—			
Collection	2	6	0
Contribution	0	10	0
Horsington—			
Collection	1	5	0

WARWICKSHIRE.

Birmingham—			
Sturge, Joseph, Esq., for *Jamaica Theological Institution*	10	0	0
Do., for *Stewart Town Schools*	5	0	0
Do., for *Kettering do.*	5	0	0

	£	s.	d.
WILTSHIRE.			
Corton	1	17	0
Crockerton	1	5	0
Salisbury—			
Contribution, for *Debt*	2	0	0
Semley—			
Collection	2	0	0
Warminster—			
Collections	6	3	8
Contributions	8	6	10
Wootton Bassett—			
Contributions	1	10	0

YORKSHIRE.

Farsley—			
Contributions, for *Dove*	1	0	0

SOUTH WALES.

CARMARTHENSHIRE—			
Carmarthenshire, on account, by Rev. R. Price	5	0	0
MONMOUTHSHIRE—			
Blaenavon—			
Ebenezer	1	1	10
Horeb	2	7	7
Daran-felin	4	18	3
Errwd	0	13	0
Moriah	0	11	0
Pontypool, Tabernacle	3	7	6
Rhymney, Soar	2	1	7
Troenant	1	0	0

SCOTLAND.

Edinburgh—			
Cay, Mr. John, for *Debt*	2	0	0
Elgin Missionary Society	4	7	2
Rose Bank, near Dunbar—			
Contributions, for *Dove*	0	16	7

IRELAND.

Coleraine—			
Collection	1	7	8

FOREIGN.

JAMAICA—			
Contributions, by Rev. J. Clark, for *Africa*	41	9	1
Kingston—			
Graham, Mr. Robert	1	0	0

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., M.P., Treasurers, or the Rev. Joseph Angus, M.A., Secretary, at the Mission House, 33, Moorgate Street, LONDON: in EDINBURGH, by the Rev. Christopher Anderson, the Rev. Jonathan Watson and John Macandrew, Esq.; in GLASGOW, by Robert Kettle, Esq.; in DUBLIN, by John Purser, Esq., Rathmines Castle; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq. Contributions can also be paid in at the Bank of England to the account of "W. B. Gurney and others."

IRISH CHRONICLE.

SPIRITUAL AND TEMPORAL.

It was thought desirable, on Mr. Green's return from Ireland, to call our friends ogether to hear his report, and to devote the remainder of the time to earnest rayer for the divine blessing on the mission. Accordingly such a meeting was eld at Eagle Street, on Wednesday, June 27th, and after prayer by the Secretary nd Treasurer, Mr. Green gave an account of his tour, the state of the cause in 'arsonstown, Moate, Athlone, Ballina, Banbridge, Belfast, and Conlig. The ervice was one of deep interest.

He also spent several days in company with Mr. Moriarty and the Rev. G. M'Namara, and earnestly recommended the Committee to employ them if ossible. As £50 had been sent expressly for this purpose, by a constant and beral friend, it was resolved to engage Mr. M'Namara for six months, to be mployed for the present in the Ballina district. Mr. Moriarty's case, we regret o say, must stand over for the present for the want of funds.

As our friends generally are much interested in the farm experiment at Ballina, nd others have some doubts as to the propriety of the scheme, we have great leasure in laying before them the following letter addressed to the Treasurer by he Rev. Samuel Green, which contains some interesting details respecting it, hich will, in all probability, convince them that this is one of the best methods f applying the balance of the Relief Fund.

July 2, 1849.

My dear Sir,—It has occurred to me artly as one consequence of an inquiry which have had somewhat frequently to answer in elation to the farm at Ballina, that it may e as well to give you a brief account of he result of my recent inquiries and investiation on the spot into its working, its likely ecuniary condition, and its results as a eans of relief to the almost starving and aked people of that district.

The farm consists of about 135 statute cres, all arable except about fifteen acres of rass land, the larger portion of which grass and, however, was under tillage only last 'ear or the year before. There is a small uantity of bog land not reckoned, perhaps rom four to five acres. A cottage or somehat respectable cabin stands on the farm or the manager to reside in, and there are a ew other cabins or cottages which are now sed as out-buildings, except two, or perhaps hree occupied by tenants otherwise destitute f a house. For the whole of the farm you ay an annual rent of £83 8s. 9d. The mount of your portion of the county cess, omewhat varying, is under £4 4s. per nnum; and your portion of the poor's rates, omewhat more variable still, has hitherto een under £3 3s. per annum. You have no ther payments that *I know of*, except the *ost of tillage. The managing steward hires of m by the year about ten acres for his* potato ground and for grass land, paying you for this land just what you pay for it. You have about five acres of grass for mowing, which was promising well when I saw it. All the rest of the farm is in cultivation, growing chiefly oats and turnips. There are no potatoes on the farm, except in the steward's garden. The whole of the land under tillage is worked by the spade. You have but one horse on the farm, and for harrowing and carting manure you hire a second.

I examined as minutely as I could the state of the crop in each field. May is an ear'y month to judge of this, especially as to turnips, of which a considerable breadth had been sown, or was in course of being sown. Taking as my guide the valuation per acre which Lord Lansdowne employed in stating the amount of loss occasioned by the failure of the crops in 1846 (see his speech of January 15th, 1847), and testing the correctness of this valuation by a tolerably extensive inquiry among men in the neighbourhood quite competent from their practical knowledge of farming to judge, the crops may be expected to realize about £550 in the market. Your steward pays you £6 10s., and you have, besides, the produce of about five acres of grass land.

I looked also at the expense of tillage, including your manager's salary, manure, &c., and I found that, taking as my guide the cost of the six months since you have had

the farm, during which many things have of necessity been done that will not require to be repeated, and during which also you have been compelled to purchase every load of manure, this expense will amount to £416. Perhaps £400 will be a liberal allowance annually, taking one year with another.

The money showing, therefore, is as follows:

Rent and yearly payments	£90	15	9
Tillage, cost of (say)	400	0	0
	£490	15	9
Value of the crop in the market	£550	0	0
Steward's occupation	6	10	0
	£556	10	0
Five acres of grass land, and straw, &c., not taken account of.			
	£556	10	0
	490	15	9
Leaving to meet any contingency that may arise	£65	14	3

There is no live stock on the farm. You must, I apprehend, have some about harvest time. I should hope, however, that what with the saving on manure, *made* instead of *purchased*, and what with the difference of price between fed cattle or sheep, and those brought for store, this part of the matter will pay, if even it do not yield a profit.

One thing I ought to say about the man who manages your farm. He seems to be industrious, sagacious, in one word a competent man, in all those things that could fall under my observation. What sort of a buyer and seller he may be, or what may be his judgment as to cattle, I had no means of ascertaining.

It should be added that by the terms of the lease the landlord binds himself to you for twenty-one years, while you can relinquish your part of the engagement at the end of the first year, or at the end of any third year afterwards.

There seemed to be among practical men in all parts of Ireland with whom I met, but one opinion as to the greator benefit of relieving the starving peasantry, by giving them such labour, than by any other methods of relief.

Shall I add that I was present when the labourers were paid their week's wages on Friday evening, May 25th? Part of the week had been very wet, so as to interfere considerably with out-door work; some of the people had been set to work at advanced periods in the week. There were in all 110 persons paid, 48 of whom were boys and girls from about twelve years old to seventeen. These 48 had been employed an average of three days each, at fourpence per day. *Three of* the men had been employed the *whole* week, their wages being eightpence per *day*. The whole 110 had £10 13s. 8d. *divided* amongst them, giving an average to each for the week of less than 1s. 11½d. No wonder their appearance was tattered, poverty-stricken, and wretched. Yet even this pittance was received by almost every one with great thankfulness. It was a choice between that, starving at the workhouse gates, or admitted within them where the numbers crowding in must soon occasion disease and death.

You know that I had not been very favourable to the farming scheme. I thought it might operate injuriously to the church at Ballina, by placing too much patronage, such as it is, at the disposal of the minister at that station; but the absolute necessity of some parties doing what you are doing, and on a much larger scale, the moral and spiritual good likely to result from an industrious employment being pursued by so many under the influences brought to bear upon the men on your farm, and the fact, which I was careful to ascertain, that necessity combined with good moral conduct, is the chief consideration in selecting from the applicants for employment, removed my objections. The money contributed for the missionary and spiritual objects of your society is not, even to a single fraction, devoted to this farm, and never must be. The farm must be sustained, if sustained at all, exclusively from the funds sent to you for the temporal relief of the starving people. I wish I could hope that such relief would not continue to be needed.

I beg pardon for the length to which my letter has run, but I knew not how to shorten it.

I remain, dear Sir,
Yours truly,
SAMUEL GREEN.

Joseph Tritton, Esq.

Mr. ECCLES writes from Belfast, June 16, as follows:—

I had the pleasure of baptizing this day another disciple, on a credible profession of faith in Christ. She is a widow in whose house I have for some months preached weekly to an encouraging congregation. She had to encounter considerable opposition on account of her attachment to the baptists, but she has braved it nobly. Notwithstanding our losses by removals and emigration, losses trying to faith and patience, we continue to make way, and the places vacated are already supplied. We expect *three* other additions to the church shortly.

Mr. A. HAMILTON, assistant missionary for this district, mentions a circumstance which illustrates the increasing interest felt by the people in the labours conducted there for their benefit, and the good results of which are beginning to appear.

The stations are doing well, three or four of them particularly; and from them we have many who now regularly attend at the chapel, and serve to increase the congregations. Though the church does not increase as fast as we wish, yet it is progressing steadily.

I preached in the mountains last week to a congregation of about fifty persons. The place of meeting was comfortably filled; and after the services of the evening were closed, one of the most respectable of the audience rose and said,—"My friends, this gentleman comes all the way from town for the purpose of doing us good. Let us therefore be thankful, and every one of us endeavour to bring another person with himself to the next meeting."

Our friends will remember the account which Mr. BERRY gave of some out-door services held by him, and the deep attention manifested by the crowds present; and the evidence supplied by the fact of the great change which has taken place in the feelings of the Romanists in that district as compared with the state of things ten years ago, when he first came to Abbeyleix. From his letter, July 3, we extract a few particulars respecting

ANOTHER OPEN-AIR SERVICE.

I have again to inform you of fresh additions to our little church, which are unmistakeable signs of progress. Last Lord's day I baptized two persons, one a respectable pious protestant, the other a Romanist from the workhouse. On account of the rain the service was short, and the congregation not quite so large as usual on these occasions, yet still large. And though the people were disappointed that the state of the weather prevented my speaking at any length, they were delighted when I announced a similar service for that day fortnight.

The impression in our favour is deep and wide spread, and I cherish the hope that this will yet become a large church. The Romanist whom I baptized was visited by the priest, and advice, ridicule, and threatening which he employed, only served to convince the poor man more fully of the tyranny and craft of priestism. I shall have to baptize other converted Romanists soon, and as these open-air services bring such large numbers together of all classes, I prefer having them once a fortnight during the summer.

The good work continues to go on in the west. Mr. M'KEE has had some additions to the church during the past month. *As Easky is near the sea coast, they have the ocean as a baptistery.*

GOOD TOKENS.

Last Saturday, June 16th, I had the pleasure of baptizing two persons in the sea, near this village. One of these, a young man, was brought to know "the plague of his own heart," as he himself states, by hearing an address which I gave on the guilt and misery of sin. The other, a Christian female from the neighbourhood of Coolaney, has been for some time convinced that only believers should be baptized; but as her friends were opposed, she neglected this duty as long as her conscience would allow. She at length, however, summoned up courage to follow the Saviour fully, whatever it might cost her. Doubtless she will find, as David did, that in keeping the divine commands there is great reward.

We have still some Romanists who attend on the preaching of the gospel. Others, who are papists still, have ceased to go to mass, and attend with us, though not in church fellowship.

CHURCHISM EVERYWHERE THE SAME.

Our sabbath-school has been considerably reduced. One has been started by the church party here, and threats have been liberally employed to get the children away from us. In many instances these have had the desired effect. There was no Sunday-school here when I came, and it is not uncharitable to say, that probably there would have been none now but for the establishment of ours. We must, however, go on in spite of all obstacles.

The young church at Banbridge has been sorely tried. We almost wonder it has continued to exist after the heavy losses it has had to bear. Mr. BATES writes, June 28, and the subjoined extracts will show our friends what these trials are.

During the month I have preached in four country stations, and the congregations have been pretty good. Things are going on much as usual, but I long to see more spiritual life. We have suffered greatly from removals, but others are brought in. Not long since we had fifty members, but nearly twenty are removed, either to America, or to such a distance that they cannot attend. Still the congregation keeps up better than I could expect. There is a kind of preaching which will always bring people to hear, and we should labour to attain unto it: may the Lord give us this gift.

I see no prospect of getting up a new chapel at present. Not having succeeded in obtaining money in America, or England, to the extent hoped for, and the people here being so reduced as to be unable to give what they promised, and being much cast down

owing to the depression of the trade of the town, it would be imprudent to do more than fit up the room on the ground which we have purchased. It is 27 feet by 18 in the clear. We have now four families who talk of emigrating, and these contain ten of our members. We could not foresee these changes; and we can only hope that matters may ere long mend.

The interest at the Kilcooley Hills presents an aspect which encourages Mr. WILSON in his work. Last month we had to report additions by baptism, and now we have to state the results of some new efforts made in other portions of the district.

The congregations in Raneghmore have doubled in number. A sabbath school has been formed, and on the first Lord's day we had forty scholars present. The little church was never more tried, and certainly it was never more zealous and united. Some whom I feared were only nominal Christians are beginning to awake out of sleep, and are putting forth efforts for the conversion of sinners. There are at present *four new openings* for preaching, but as the reader is laid aside I cannot take them up. A considerable number of Romanist children attend the school at R——, and from twenty to thirty of these remain for the public service at noon. I intend commencing a school on Lord's day evening, at Boulay. We shall soon have other additions by baptism.

Having given the substance of the reports of some of the missionaries respecting the state and prospects of the cause in their districts, we now turn to those supplied by the readers, and they are not less interesting or important. These exhibit the state of mind among the poor, and chiefly among the Romanists, as seen in daily intercourse.

During the past week, writes J. M., June 18, I had pleasing times in the neighbourhood of B——, where I held four prayer meetings, at each of which we had several Romanists in attendance. On one occasion two of them stopped for an hour, after the service, for the purpose of receiving scriptural instruction; and when they went away not only expressed their satisfaction with what they had heard, but begged me to come to their houses and read to their families.

In another place where I called, a man brought out his Irish testament, saying, "I have carefully studied the passages you marked out for me, and now I see that the worship of, and prayers to, saints and angels, are contrary to the word of God."

In a house where a wake was held, I read to several persons, all of them Romanists, and most of them paid great attention. W. D. who is a *priest's brother*, said, in reply to observations previously made, that purgatory was evidently a human invention, and contradictory to scripture, and that he much suspected, as the people were become so very poor, and unable to pay the clergy for their purgatorial services, it would soon become an obsolete doctrine.

Thanks be to God, that the seed of divine truth, though sown in weakness, and often lying concealed for a long time, is yet brought to light, and in due time brings forth fruit. This is seen in the case of Mrs. H. whom you baptized last week. Some years ago she was much impressed under a sermon by Mr. Bates, and she often called upon me, to have her memory refreshed on the subject. Our meetings have been frequent, and I trust refreshing and comfortable to our souls. And now that she has been brought, after so long a time, to know and profess that Jesus is made to her "of God, wisdom, righteousness, and sanctification," we can rejoice together.

Another reader writes from the midland district, July 2nd, and sums up his report as follows:—

The religious exercises of the past Lord's day, as well as those of the 15th June (both open-air services), have caused great stir. Since the beginning of the year we have gathered in *eleven souls*, though every thing has been done to stop our way. Our congregations on Lord's days, and prayer meetings, are steadily increasing.

Contributions in our next.

Subscriptions and Donations thankfully received by the Treasurer, JOSEPH TRITTON, Esq., Lombard Street; and by the Secretary, Mr. FREDERICK TRESTRAIL, and Rev. JOSEPH ANGUS, at the Mission House, Moorgate Street; and by the pastors of the churches throughout the Kingdom.

COLLECTOR FOR LONDON, REV. C. WOOLLACOTT,
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THE

BAPTIST MAGAZINE.

SEPTEMBER, 1849.

MEMOIR OF THE LATE REV. DAVID DOUGLAS,

OF HAMSTERLEY, BISHOP AUCKLAND.

BY THE REV. GEORGE SAMPLE.

I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first."—Rev. ii. 19.

"Stillest streams
Of water, fairest meadows, and the bird
That flutters least is longest on the wing."

THERE is something in the circumstance of an individual's residing for seven and twenty years in the same place, and discharging all the while the duties pertaining to his station, till called by a higher power into eternity, which cannot fail to bespeak our most favourable regard. We infer that he has been a man of character, for had it been otherwise men would have long since "clapped their hands at him," they would have "hissed him out of his place." His patience and perseverance we cannot doubt; and the effect of his example we conclude to have been of a salutary description. Nor are we often disappointed in anticipations such as these. They are in themselves reasonable, and seldom fail. He who changes not, and but seldom wishes to change, impresses his character on his generation, and will be remembered with affectionate interest long after he has ceased to haunt *his wonted sphere.*

These remarks, we venture to say, may be applied to the worthy brother whose name appears at the head of this article, the late pastor of the baptist church in the obscure village of Hamsterley. From the year 1822, till a recent period, had he lived and laboured there, and they who best knew his "doctrine, manner of life, and purpose of faith," could best appreciate their beneficial influence. His, in short, was "the path of the just which shines more and more unto the perfect day." In its influence on the young it

"Allured to brighter worlds, and led the way."

To trace a history thus quietly developed may not be uninstructive, and such being the object of the following pages, a short statement of a few facts is subjoined.

Mr. Douglas was born in the city of Edinburgh in the year 1789. His age, consequently, at the time of his death, was not more than sixty; a goodly season, indeed, yet such as to prompt

the devout exclamation, "What is your life? It is even as a vapour which appeareth for a little while and then vanisheth away." Oh, how much have we all to do in a short period! and what need to imitate His example, who said, "I must work the works of him that sent me while it is day, for the night cometh wherein no man can work." The parentage of Mr. Douglas, it is believed, was obscure, yet from the religious character of the family generally, the habits of his life tended to promote and to advance his intellectual and moral improvement. His father dying while he was young, he was transferred to the care of his grandfather, an excellent man, by whom he was treated with great tenderness, and for whom he entertained till his death a truly filial affection. Mr. Douglas's grandfather belonged to that class of presbyterians called "covenanters," whose extreme sufferings and heroic patience and courage, in resisting the attempts of the Stuarts to restore prelacy have often been emulated but never excelled. Their wish to obtain a covenanted king, together with their use of carnal weapons, though in support of the noblest of causes, may not, indeed, be in accordance with the spirituality of Christ's kingdom, yet must they ever command the admiration of all lovers of genuine integrity and conscientiousness; nor is it an unwarrantable stretch of the imagination to picture to ourselves the youthful Douglas listening with delight to the well known facts of the history of this very remarkable people as dropping from the lips of his grandsire, one so warmly attached to the same great cause. But whether this was so or not, young Douglas's settlement in the family of his grandfather produced an effect of a somewhat remarkable kind, as bearing on the best interests of one destined to be an expositor of the word of God. The extra meetings of the brethren to which he was kindly conducted, were sometimes protracted to an undue length, as some boys would think; but young David, instead of exhibiting either a restless impatience on the one hand, or a stolid vacuity on the other, opening his bible read with deep interest on such occasions the prophetic and historic narratives of bygone days; and thus, little suspected perhaps, he was gradually acquiring a knowledge of those very same scriptures which Paul told Timothy were "able to make him wise unto salvation through faith which is in Christ Jesus." In after life he often referred to this singular and, after all, exceptionable method of employing even a fraction of the hours of public worship, yet it certainly gave so much facility in adverting to and quoting texts of scripture, as constituted him a kind of "walking concordance" of ready application and beneficial use. Another spiritual privilege may here be mentioned as probably about this time falling to the lot of this youthful student of the word of God, the writer refers to those excellent institutions designated sabbath evening schools, originally conducted by parochial officials, but subsequently taken up gratuitously by those who loved and desired to improve the rising generation. Amongst such persons was one, since celebrated as a missionary traveller in Africa, a writer of useful little books and a lover of all good men, we mean the Rev. John Campbell late of Kingsland, who in his early days was better known as John Campbell, or in sabbath scholars' *parlance* as "wee Johnny Cambbell." This gentleman kindly allowing the boy Douglas to mingle with his pupils, was doubtless the instrument of conveying to his mind much important good. But whatever the advantages, either of a domestic or scholastic nature, the youth enjoyed, they did not

make him a Christian. No. He was by nature a "child of wrath even as others," and he grew up like hundreds of his kind, estranged from God and things divine; nay worse, he was even sceptical as to the most important truths, and had not the grace of God interposed he might have had "his portion with hypocrites and unbelievers." But the time to favour him, yea, the set time, now approached, and under the able and evangelical labours of Mr. C. Anderson, pastor of the church in Richmond Court, whose people he afterwards joined, he was led to the exercise of those principles of repentance towards God, faith in the Lord Jesus, and grateful obedience to his will, which comprise the essence of all experimental and practical religion. At the crisis referred to, or not far from it, another crisis took place in the religious affairs of Scotland. Men of wealth left the Establishment and began themselves to preach the gospel. Clergymen broke off from their charges, regardless of the frowns and storming of the moderate party; and, what was best of all, God was with them, giving abundant testimony to the word of his grace. Oh! how must the heart of the youthful member of Richmond Court have glowed at such doings as these! and how well was he prepared when the question came home to himself—Whom shall we send, and who will go for us? to reply with energy, "Here am *I*, send *me*."

This wish, known to have been then indulged, was not long in being gratified. The church under Mr. Anderson's care, was constructed on the two-fold principle of not only receiving but diffusing the gospel, so that whoever was himself possessed of a knowledge of divine truth was expected in some manner to make it known to those about him. Hence about fifteen or sixteen young men (of whom the greater part remain unto this present, though some, like Mr. Douglas, have fallen asleep) have given themselves to the Lord and to his people, and are, it is believed, patiently labouring in different parts of the kingdom of the Redeemer.

In pursuance of the design last adverted to, Mr. Douglas was sent in September, 1816, to the Northern Education Society's Academy at Bradford, then under the able superintendence of Dr. Steadman, subsequently aided by Mr. J. E. Ryland and others; and it was here and in October, 1816, that the acquaintance of the writer with this his beloved friend commenced, and has been continued without interruption for nearly forty years, during which long season correspondence almost weekly was conducted, and persevered in even to the very last. Introduced himself to this seat of learning by the church of which he was a member, and keenly feeling the pangs of a recent separation from Christian brethren, the individual alluded to sought and readily found in Mr. Douglas the solace of sympathy and the appropriateness of Christian advice, nor was he long in discovering that the heart of his new acquaintance laboured under the impression of having taken a wrong step in entering the ministry of the gospel, and that he could only regard himself as an intruder into the fold. Under these painful impressions he shrunk from public appearance,—preached with anything but comfort, and in the anguish of his spirit once told the writer he feared his days would be ended in the cell of the lunatic.

All this ultimately vanished, and was probably the effect of some unseen physical cause or causes; but it should teach young ministers not to think it strange when the fiery trial comes upon them, as though some strange thing had happened to them, but along with the use of means of a simple and natural kind,

"resist the devil and he will flee from them." He, it seems, knows our frame, and we may be assured will adapt his temptations to our peculiar temperaments — worrying where he cannot destroy.

Entered upon his studies at Bradford, Mr. Douglas's application was diligent and his progress consequently respectable. In ecclesiastical history and general information he greatly excelled. His mind was a storehouse of knowledge, contributing of its contents to the youthful and the humble, nor has the writer any reason to think that in sacred learning he was at all deficient. In classics he passed, it is believed, with credit the usual examinations, whilst in theology his profiting appeared to all. As a companion in college his manners were affable, his conversation improving, and his spirit devout. None could lay aught to his charge of a churlish nature, or say unto him with a sense even of intended insult, What doest thou? Thus amongst his brethren he lived in peace, and thus at the expiration of his residence he bade them farewell.

The term of study at Bradford is four years, and at the close of this period Mr. Douglas became a supply at a small village near Bishop Auckland, called Hamsterley, about seven miles from the former town, and more than twice that distance from the cathedral city of Durham. Here, however, he stayed but a short period, deeming it rather his first duty to offer his services for Scotland, and under the encouraging smile of Mr. Anderson and other friends, planted his standard and unfurled his banner at Falkirk, a town well known as at that time but little imbued with evangelical or even voluntary Christianity. Finding his labours at Falkirk unsuccessful, he turned his face once more to England, and in the month of July, 1822, was ordained at Hamsterley. Oh, how wonderful are the ways of God, especially in the diffusion of his gospel! Let us never forget the precept, "In all thy ways acknowledge Him, and he shall direct thy paths."

Arrived again at Hamsterley, Mr. Douglas commenced his labours with zeal, perseverance, and prayer, nor was he without some measure of success. The chapel was well attended. His ordination was conducted under the eye of his tutor Dr. Steadman and his pastor Mr. Anderson, was interesting, and was succeeded by the customary tokens of the blessing of God and the smile of man. But many years had not elapsed ere the sky began to lower and the clouds betokened a storm. Independently of local difficulties, changes which Mr. Douglas could neither foresee nor prevent, exhibited an aspect of a most discouraging kind. Hamsterley, once a gathering place of the tribes of the Lord's people, became like a cottage in a vineyard. Population, forsaking the higher grounds, sought and obtained employment in the vallies. The simple pursuits of agriculture yielded to those of mining and of iron working. Family after family either removed to some "well watered plain," or emigrated to some foreign land; and though now and then, particularly in certain years, symptoms of revival appeared, the cause exhibited a retrograde appearance. All this coming gradually on the pastor, and coming on one who yielded not suddenly to discouragement, he almost failed to perceive. Steadily and firmly he went on with his work, and though not without his enemies, obtained a good report of those that are without. At length his powers seemed to give way. A sudden seizure in the pulpit shook his whole frame and enfeebled his energies; and though from that shock he partially recovered, it left him not entirely till it prostrated him in the dust of death. The attack of illness we have referred to operated most un-

urably on the congregation, and at th compelled the pastor, though a reluctance easily accounted for, nsent to give up the pastoral office, it was whilst arrangements to secure support were being made, that he suddenly called to respond to the of death. For this call he was far being unprepared, though in the e in which it came, viz., that of a f apoplexy, it unfitted him for a rful response. Yet his witness is eaven, his record on high. He had laboured for Christ, and to him his ter has said, "Well done, good and hful servant, enter thou into the joy hy Lord." He was taken ill on the of July, and next morning expired he arms of one of the deacons. On 5th he was interred in the chapel , and on the 15th his funeral sermon delivered to a crowded auditory by Mr. Lewis of Wolsingham, founded on Rev. i. 18, "I am he that liveth and was dead; and behold I am alive for evermore, Amen, and have the keys of hell and of death."

Mr. Douglas occasionally employed his pen as a writer, though he made no pretensions to tread far from the beaten paths. Beside two or three "Association Letters" on plain practical subjects, there were two themes deemed by him deserving of more particular notice—the first of these relates to the office of the "Christian Evangelist," which, contrary to generally received opinions he considered to have been perpetual; the second to certain annals or notices developing the "History of the Baptist Churches in the North of England." On each of these topics Mr. Douglas produced a respectable volume.

DDRESS DELIVERED BY THE HON. AND REV. B. W. NOEL, M.A.,

AT HIS BAPTISM, AUGUST 9, 1849.

Having been asked, my brethren, to ress you on this occasion, I gladly il myself of the opportunity of aking a few words on this particular nt—why a person who is unbaptized uld be baptized, after having made a fession of faith in Jesus Christ in er ways, and perhaps for many rs?

have not come to the resolution to y what I believe to be Christ's comnd, without having fully considered grounds upon which that step is to taken; without having read anyng whatever in favour of the exsive right of believers to Christian tism. I have read all the strongest uments that I could meet with upon *other side I believe I have weigh-well every considerable* argument that has ever been adduced in the maintenance of infant baptism, as an addition to, and which evidently becomes a substitution for, the baptism of believers in Christian churches; and I have come distinctly to two conclusions, which appear to me, at least, to be certain. I will not speak of the convictions of others, but I speak of the conviction of my own mind, after very much examination. It appears to me to be distinctly proved, first, that baptism, as ordained by Christ, is an immersion in water, a being buried in the water; and, secondly, that the immersion is meant to be a profession of faith in Christ. If those two conclusions are correct, and I believe they will completely prevail with the Christian world eventually, then it follows

that a person who, like myself, has only been sprinkled in infancy, is unbaptized; because such a person has neither been immersed, nor has he made a baptismal profession of faith; and these two things constitute Christian baptism. So that, if these conclusions are correct, then I and others who have been only sprinkled in infancy, are in neither sense baptized. Should we, then, after having professed our faith in Christ at the Lord's table many times come to this, which is the initiatory right of Christianity, and begin again a profession of faith in him? There are these reasons which have led me to conclude so for myself, and which have led, I believe, some of my brethren and sisters, who are about to be baptized, to the same conclusion. In the first place, there is no instance in the New Testament of any person unbaptized, after the institution of Christian baptism by our Lord, coming to the Lord's table; and, therefore, if we should continue to attend the Lord's table without being baptized, knowing that pædo-baptism is not the baptism appointed by Christ, we should be doing contrary to all the precedents of the New Testament. In the next place, Christ has required a baptismal profession of faith. It does not appear to me to be sufficient to say that we have confessed Christ in other ways. That may be true; but there is no reason why one confession of Christ, appointed by him, should be taken as the substitute of another confession, appointed likewise by him; and, therefore, as he has said to us, as well as to others, "Repent and be baptized for the remission of sins, and ye shall receive the Holy Ghost;" "He that believeth and is baptized shall be saved;" therefore, he requires from us a baptismal profession of faith, as well as a profession of faith in other ways. This has been so clearly seen by the churches of Christ in general, that it is not only those which are called baptist churches, but all the churches, who refuse to admit to the Lord's supper, or into church membership, any whom they consider to be unbaptized. If a man — for instance, one of the Society of Friends — has been a consistent Christian for years, has followed the Lord diligently and zealously, has done good by his pen and by his preaching, and is welcomed by all persons who rejoice in seeing the work of the Spirit as a thorough Christian,—if that person should come to recognize that the sacraments are still obligatory, and that he should come to the table of the Lord, there is no church that would receive him unbaptized. Neither the Roman Catholic, nor the Anglican, nor the presbyterian, nor the independent churches, would receive such a one unbaptized. And, therefore, the fact of his having made a profession of faith in other ways has not appeared to any of the churches of Christ as a reason why an unbaptized person should not, at any point in his heavenward course, be baptized, when he comes to recognize his error. Our blessed Saviour has set us an example in this matter. At the age of thirty, when he was known by all who knew him to be devoted to God—when his whole life was a profession of devotedness, not in the least requiring baptism, as an expression either of repentance or of faith —when John was baptizing converts, because the kingdom of heaven was at hand, summoning men to believe in Christ as the Saviour about to appear —then it was that Jesus, not certainly needing to be baptized unto faith in himself, and needing no repentance, was yet at that age baptized, after long years of piety. This he did, because he would honour the ordinance of God, not needing it himself, but with a view to the welfare of others and the honour of God. He was therefore baptized. In

there not much analogy between the baptism of Christ in the Jordan, and the baptism of any disciple, if his soul after some years of faith perceives that he has been ignorant in this matter, and has not understood the doctrine of Christian baptism? When we add to this the reason which Christ assigned why he was baptized, we see that his authority directly recommends, sanctions, and (as I think) commands, that those who find out that they are unbaptized, because only sprinkled in infancy, should, like Jesus, be afterwards baptized. He said when John remonstrated with him, as superior to himself and not needing to be baptized by him, "Suffer it to be so now, for thus it becometh us to fulfil all righteousness." He did not mean that there was anything especially righteous, especially great, especially devoted, in being baptized; but that it was comparatively a trivial thing, as it seems to me, that it was a light duty compared with many, —as compared with faith and devotedness. It was but the external profession. Nevertheless, he says, "It becometh us to fulfil the least command as well as the greatest!" When, therefore, our Lord assigned this as a reason, why he, not needing it, should yet be baptized, he said in effect to all his followers, "You may think that having made a profession in other ways, you need it not,—that you have confessed Christ at the table of the Lord, or in your intercourse with the world; nevertheless, it becomes us to 'fulfil all righteousness,' to keep all the commands of Christ, to honour every ordinance that God has given; and if you need it not for yourselves, at least in respect to his authority be baptized, that you may express your willingness to be obedient to him in all things."

In looking, too, at the example of our Saviour, *I have seen that he regarded the influence of his* act on others; for we never stand alone in our conduct. Others may be influenced by us for good or evil, and we have, as Christians, to recommend our fellow-sinners—those who have as yet not turned "from darkness to light, and from the power of Satan unto God"—to believe, and to be baptized, as a profession of that faith. Now, if we were ourselves unbaptized, they would naturally evade the command of Christ, and say, "You do not submit to this publicity, you do not acknowledge this ordinance, you have escaped this pain, and therefore why should not we?" And they would be disposed to evade a command of Christ under the sanction of our example. And this is especially true of ministers, whose business it is to preach Christ to the unconverted, and to preach baptism to those who may turn to him in truth. But how can a minister urge his fellow-sinners to be baptized, if he is himself an unbaptized person? Besides, it being a minister's duty to administer this ordinance to those who are prepared for it and desire it, a scruple and doubt might arise in the minds of many, perhaps perplexing them with many troubles in long years, if they should be baptized by an unbaptized minister. It seemed to me, therefore, necessary for others, no less than expedient for myself, that I should fulfil this command of Christ.

There is one other argument, to which I have already alluded, which has had weight with me, and I doubt not with others of my brethren and sisters now about to be baptized. In common with almost all other churches of Christ, there are those baptist churches who are of strict communion, and who believe, in common with the great majority of Christians, that they must not receive to the Lord's Supper those who are in their view unbaptized. I believe this to be an error, but since

it is shared by them in common with almost all churches, it is only to be respected as an opinion, and not to be condemned as a fault. Consequently, each Christian ought to desire to be in full communion with those churches. They are not more narrow in their minds than other Christians, because almost all Christians are of the same opinion; and consequently we ought not to shrink from their communion, but seek it. Let me add to this, that I believe, amongst the multitude of those who, as ministers of Christ, have seen it right to renounce the doctrine of infant baptism, as an abuse in the church, which has no sanction in scripture, there are very few, if any, who have not also felt it their duty to be baptized. On these grounds, it has seemed to me to be my duty not to shrink from a public acknowledgment of Christ's authority; but with my brethren around to be baptized, to acknowledge that he has a right to our subjection.

The meaning of the rite is, however, far more important. My dear friend, the minister in this chapel, has just brought some of its prominent features before our minds. Let me add to what he has said, by referring to a paper which I have drawn up, expressive of my own feelings—the feelings, I doubt not, of those about to be baptized, and which, I trust, may be your feelings too.

"O Lord God Almighty, I accept with humble gratitude—as a sinner who has deserved eternal death, and who cannot cease to deserve it—the rich, free, and eternal salvation which thou in thy goodness hast provided for me. I look to thee, O God, the Father of our Lord Jesus Christ, to save me from the punishment of sin and its power; from the curse which thy law *has justly* pronounced upon me; from *my* own faults; from all temptations; and to bring me to a life of holy bliss in heaven, because thou hast promised all this to those who come to thee, as I now do, through Christ. In dependence on the merit of thy Son Jesus Christ—upon the aid of thy Spirit, and on thy truth, I look to thee for the eternal salvation of my body and of my soul; and I humbly accept thee as my chief guide to all eternity. O God, the Son, my Redeemer, who didst expiate my sins by thy death, thou wast made sin for me, that I might be made the righteousness of God in thee; thou hast redeemed me from the curse of the law, being made a curse for me, and having rescued me from eternal death by thy death, thou dost now live to bring me to eternal life. Believing in thy power and love, I trust to thy merit and intercession to secure for me the favour of God, to impart to me thy Holy Spirit, to enrich me with all the blessings of the new covenant, and to prepare me for heaven; and thus I accept thee as my only and all-sufficient Saviour. Though Christ I likewise thankfully receive thee, O God the Spirit, to be my sanctifier. For his sake thou dost dwell with those who believe in him; and believing on him, I look to thee to teach me all needful truth, to incline my heart to what is just and right, to set my affections on God and on spiritual things, to direct and control my will, to form my character, to sanctify me wholly, to preserve me through all temptations, and to bring me into the presence of my Redeemer in glory. Thus, I heartily accept thee, O God, the Father, the Son, and the Spirit, as my shield and my exceeding great reward; and I humbly trust, according to thy promises, to be made happy by thee for both worlds. On the other hand, being so blessed and favoured, I, as a redeemed and pardoned transgressor, desire to make a public profession of faith in thee, and publicly to dedicate myself to thy service, as

cording to Christ's appointment, by immersion. First, I renounce all sin for ever. By my sins I have displeased and dishonoured thee; they have checked my efforts to improve my character, they have hindered me from doing good, they have injured my peace and usefulness, they have been my disgrace, and but for thy mercy, they would have been my ruin. I have been unreasonable, corrupt, and ungrateful in disobeying thee, and am brought by nature and by practice to such a condition, that nothing but the blood of Jesus Christ could blot out my guilt. Thou hast so hated sin, that thou hast sentenced sinners to eternal death, and unless Jesus Christ had suffered for it, they could not have been saved. It is unnatural, depraved, and rebellious, exposing them to thy just wrath and curse; it has occasioned the death of Christ, it has made the world hate him, it opposes his dominion; he came to rescue us from its power, and he feels an irreconcilable hatred to it. It is contrary to the nature of the influence of the Holy Spirit, by whom it is progressively destroyed in each believer; and by whom it must ultimately be eradicated from the world. Thy word condemns it. It is worse in thy children than in others, because they must sin against clearer light and repeated promises, after experiencing the aids of grace, and after tasting the pleasure of obedience. I therefore desire to forsake it for ever, and thenceforth to do, say, and think nothing which is contrary to thy will. As Christ died for my sins, and was buried in the grave, so shall I be buried in the water, in token that I die with him to the sins which caused his death, that I may never again serve sin. At the same time, I mean, by thy help to lead a new life. As Christ rose from the grave, so shall I *rise from the water to a nobler and better life than* before. Thou didst not give my faculties to be wasted in aimless inactivity, but, rescued from active corruption, to be employed in all that is useful and ennobling. Henceforth, my opinion and judgment of things being formed by a supreme regard to thy will, I desire to cherish every right principle, to pursue every honourable and useful end, to do what is just and true, what is humane and benevolent, to set my affections on all that is the most worthy to engage them, to love all that is good, to seek holiness and heaven, to live for eternity, and look to thee to be directed in all things by thy word, to be conformed to the example of Christ, and to aim at being perfect, as my Father in heaven is perfect. As Christ my Redeemer is in heaven, I will set my affections there; as he is holy, just, and good there, I will endeavour to be so here; as he glorifies thee there, I will seek to glorify thee here; as he loves believers, I will love them; and as he is head over all things to the church, I will live to serve the church; and thus, by thy help, I will rise with Christ to a new life. Further, as I am about to be baptized into the name of the Father, the Son, and the Spirit—that is, to profess, by immersion, that I am thy worshipper and servant, I now consecrate myself to thy service for ever. I give myself unreservedly to thee, O God, the Father of our Lord Jesus Christ. Relying on thy mercy to accept me through Christ, and on the aid of thy Spirit to enable me to adhere to my resolution, thy will, O God, shall be mine: I mean to please thee in all things: I count thy enemies my enemies, thy friends my friends. Lord, what wilt thou have me to do? Only make me know thy will, and by thy help I will do it; thou art my owner, and to please and serve thee shall be my highest end. I give myself also unreservedly to thee, my gracious and loving

Saviour, who art one in nature, design, and feeling with thy Father. As thou hast lived and died for me, I wish to live for thee; as thou wilt give me glory in heaven, I desire to give thee glory on earth. Before long I hope to see thee in thy kingdom; meanwhile, may I love, serve, trust, and delight in thee, as my ever-present Redeemer. To obey thy commands, to copy thy example, to promote thy cause, to help thy servants, to honour thee, in the use of all my faculties, possessions, and time; all this is my fixed intention, by the aid of thy Spirit. Thou hast bought me by thy blood, I am thine. Further, I give myself to thee, O Holy Spirit of God. It is my desire and purpose to be led by thy teaching and to be conformed to thy will. May thy holy influence surround me wherever I may be! May I never grieve thee by neglect or sin, by hardness or unbelief, but may I be immersed in a flood of light and love, as the three disciples were immersed in the bright cloud on the Mount of Transfiguration. May I be baptized in thee! Pervade all my faculties; consecrate my whole being to thyself. Since I have thus been enabled to believe, O Lord God, and am about to profess my faith by immersion into thy name, I look to thee to fulfil the promises which thou hast made to me in thy word. Jesus, when on earth, said, 'He that believeth and is baptized shall be saved;' receive me, therefore, now, and own me at the last day, as one of thy pardoned and accepted children. Thy apostle once said to an anxious multitude, 'Repent, and be baptized for the remission of sins, and ye shall receive the gift of the Holy Ghost;' repenting of all my sins, and being about to be baptized in token of that repentance, may I have the assurance that my sins are *remo*ved, and be sealed with the Holy *Spirit* of promise to the end. My *right*eousness must ever continue like filthy rags, and each day I must need thy forgiveness. Now, therefore, I desire, by being baptized in the name of Christ, to express my dependence on his merit and mediation, to assume by faith the robe of his righteousness, and to be one of those of whom the apostle Paul has said, 'As many of you as have been baptized into Christ, have put on Christ.' Look on me as one who depends on Him alone; let his righteousness be imputed to me; let it hide from thee all my guilt. Thus engaged in thy ennobling service, with a happy assurance that I am thy adopted child, may I have that joy and peace in believing which in the case of others has followed this open confession of Christ. As on the day of Pentecost, three thousand who were baptized were filled with gladness—as the jailer and his family rejoiced believing in thee, on the night of their baptism—and as the Ethiopian treasurer, after receiving baptism, went on his way rejoicing—so may I, in thus putting on the uniform of Christ as his soldier, experience such joy and peace in believing, as all the trials of life shall not be able to destroy. In this profession may I, through thy grace, be stedfast to the end of my life, and only grow stronger in faith as nature decays. Finally, as I am about to be received into the communion of saints, as a member of a Christian church, assist me to live answerably to this privilege. Make me to love my brethren, and to be loved by them in return. Never may I sow discord among those whom divine grace has united; but, on the contrary, be a peacemaker among those whom human infirmity separates. Never may I envy the gifts and the graces of my companions, but feel humble gratitude to thee for every manifestation of thy goodness to them or to myself. Make me according to my ability to promote the happiness of the church of which I shall form a part, cheerfully sharing in

very evangelical labour, contributing to every work of benevolence, and uniting my prayers with the prayers of thy people, for a copious effusion of thy Spirit upon us all. Finally, may the memory of this solemn baptism refresh me during all my future course. If ever I am tempted to backslide, may these solemn vows occasion deep contrition, and recal me to fidelity; and when I reflect that I have thus heartily consecrated myself to thy service, may I feel disposed to renew this act of consecration with more entire devotedness, and with more triumphant faith. Now unto thee, who art able to keep me from falling, and so present me faultless before the presence of thy glory with exceeding joy; to thee, the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen."

Now, my beloved brethren, all may not see it to be their duty to make this profession, or enter into this covenant of God by baptism; but I am sure every person taught of God, living for eternity, really converted, will feel the necessity of making essentially this profession before God. Let us all be united in that, and if there are any here who have been only attracted by a spectacle, and only came out of curiosity, may they listen to what my dear friend has already said. It is too solemn a thing to trifle about, this salvation of the soul; and if you see others that are in earnest about it, go to your homes this evening, and put up a prayer to God, that you may be earnest too. Whether you think us right or wrong in this particular act, you know that it is right to care for the soul; you know that it is right to serve God; you know that it is right to seek eternity. Go and do that you know to be right. Go and ask God for grace to live for him; and then, whether after examination you come to the conviction that it is your duty to be baptized, or not, we may meet in glory, owned as the disciples of Jesus Christ, and may hold familiar fellowship and brotherhood with one another while we are fellow soldiers and fellow pilgrims on the earth.

THE TIME OF THE CREATION; AND THE JEWISH MONTHLY FESTIVALS.

BY MR. JOHN FREEMAN.

In the ancient Jewish feasts of passover, pentecost, and tabernacles, we behold the time of future events most minutely predicted, as shown by the writer in the Baptist Magazine for April, June, and October, 1848. In connexion, however, with the gospel dispensation, we find nothing to warrant the conclusion that the ancient Jewish festivals on the first day of every month prefigured events happening at twelve or thirteen beginnings of months. In those festivals, indeed, time was *predicted; but the variations of that time were only two. For, in one bullock,* or lord of clean beasts, at the annual service on the first of Tisri, we behold Immanuel with the constituent parts of his nature in intimate union before he became Christ in paradise and Christ in the tomb; while in two bullocks at the monthly service on the first of Tisri, and at every other monthly service, we behold Jesus, after death had rent the corporeal part of his nature from what was spiritual and divine, and had thus proclaimed him two, not only to the existing generation of mankind, but to all subsequent generations.

As the feast of passover, like the

two other feasts to which all the males of Israel repaired, referred to past time *generally*, and to future time *specifically*, there is reason to believe that as the festivals on the first day of every month had only a *general* reference to time future, they were *specific* in reference to time past. In short, the reappearing moon, chasing away darkness, is like a new creation of light, and is, therefore, well fitted to be the signal both for an annual and for a monthly commemoration of God's calling light out of darkness on the first day of creation; while the same reappearing luminary is also well adapted to prefigure the Saviour becoming, as stated in Luke ii. 32, "a light to enlighten the gentiles, and the glory of God's people Israel."

When God said to Moses, in reference to the month called Abib, "It shall be the first month of the year to you," some other beginning of previous years is implied, which beginning, as we ascertain from Josephus, was with the first day of Tisri. And from Josephus, Philo, and holy writ conjointly, we learn that, in a sky cloudless to the Israelites in the wilderness, the evening in which the moon first appeared after change was the evening with which the first day of a month commenced, while out of such first days the first of Tisri was that which was five months and a half after the celebration of the passover on a month's fourteenth day, *coinciding with* or *happening next after* the Jewish day of the sun's entrance into Aries.

Besides the morning and evening sacrifice on the first of Tisri, as the continual burnt offering, a third service was the annual commemoration of God's calling light out of darkness on the first day of creation, a commemoration which, like the commemoration of God's resting on the seventh day, seems to have existed from the first period of time. Thus, if the writer's chronological series be right, as he has through many years endeavoured to make it on solid grounds, then the day on which Jehovah said, "Let there be light," must have been Sunday, September the 6th, Gregorian style, in the year 4206 before the Christian era. For though, in the Julian style, the said Sunday is accounted the 10th of October, yet the 6th of September is what corresponds, as to the season of the year, with our September the 6th, 1849, just 6054 years after God's saying, "Let light be, and light was."

Whether the annual observance on the first of Tisri was more than commemorative till the days of Moses does not appear; but Jehovah's command to the Israelites as recorded in Num. xxix. 1, 2, was,—"In the seventh month, on the first day of the month, ye shall have a holy convocation; ye shall do no servile work: it is a day of blowing the trumpets unto you. And ye shall offer a burnt offering for a sweet savour unto the Lord; one young bullock, one ram, and seven lambs of the first year without blemish."

Thus, according to the Mosaic ritual, and in reference to futurity, the annual service on the first of Tisri prefigured Him who, in his public ministry, was a light springing up to those sitting in the region and shadow of death, at which time the blowing of trumpets was fulfilled in John the Baptist, when he came into all the country about the Jordan, saying, "Behold the Lamb of God which taketh away the sin of the world;" and when he proclaimed, as with sound of trumpet, the remission of sins by one offering, perfecting for ever them that are sanctified.

As to any monthly commemoration of God's calling light out of darkness, it seems, as such, to have been unknown in the time of Noah when months were not lunar but consisted of thirty days each, five months being one hundred and fifty days according to Gen. vii. 11., and viii.

4. But, in the last forty years of the
s of Moses, not only every month
sides Tisri began with a monthly
rvice; but, as stated in Num. xxix. 6,
sri itself, in addition to its morning
d evening sacrifice and its annual
rvice, had, in the fourth place, a
onthly service to which the reader's
tention is now directed.

Though the Saviour, in his own public
inistry, was a treasure *apart* from
rthen vessels, like the manna that fell
the wilderness, yet he was subse-
uently a treasure *in* earthen vessels,
ne of which vessels was Peter, to
hom, as an under shepherd, Jesus
ansferred his flock, saying not only, as
ated in John xxi. 15, "Feed my
mbs," but, as stated in the sixteenth
erse, "Tend my sheep," and, as stated
the seventeenth verse, "Feed my
heep." In this work Peter was no lord,
ince, in the fifth chapter of his first
pistle, he says to the elders among
hose persons he addressed, "Feed the
lock of God which is with you, taking
he oversight thereof, not by constraint,
ut willingly; not for filthy lucre, but
f a ready mind; neither as being lords
ver God's heritage, but being patterns
o the flock." Thus we behold an
postle in such close association with
he Saviour as to have the commission
o open the kingdom of heaven first to
he Jews, and then to the Gentiles: and
hus we behold what was signified by
he monthly service on the first of Tisri,
Peter being but a lamp, while to Christ,
s the light of the world, is to be as-
cribed all that was enlightening in that
amp.

Peter, however, stood not alone; but,
on the memorable day of Pentecost, in
the year of our Lord 33, had eleven
faithful companions prepared to follow
in the same train of usefulness. Thus,
the days respectively commencing the
eleven *months annually following* Tisri,
not only included a monthly commemo-
ration of God's calling darkness out of
light, but had also reference to Christ in
association with the eleven mentioned
in Acts ii. 14, who, though not the light
of the world themselves, yet, by bearing
witness of that light, gave it full efful-
gence. Under these circumstances we
behold in Peter and the eleven acting
in concert with him, twelve apostles of
the Lamb preaching not themselves but
Christ Jesus the Lord, as the twelve
foundations of the heavenly Jerusalem.

At length, too, Paul became a thir-
teenth apostle, with whom apostolical
succession ceased.* Paul himself, how-
ever, could say, "Am I not an apostle?
Have I not seen Jesus Christ our Lord?"
Nor was he in any respect less adapted
for *his* work than the other apostles
were for *theirs*. Thus, while a thir-
teenth month, occurring seven times in
every nineteen years, was just as proper
as any other to commence with a
monthly commemoration of God's call-
ing light out of darkness, that thir-
teenth month was peculiarly adapted to
portray the Saviour as a treasure in a
thirteenth earthen vessel, or, as Paul
styles himself, an apostle born out of
due time.

In one or more animals from the
herd we behold Christ either as render-
ing to God in unceasing obedience what
the law requires from man, or else as
Lord of all, while animals from the
flock represent him as a suffering sub-
stitute in connexion with actual results.
Thus, one bullock at the annual service
on the first of Tisri prefigured Christ in
the days of his unremitting toil, while
two bullocks at every monthly service
prefigured him no less holy, but at a
period when absence from the body had
proclaimed him two. Moreover, one

* Paul, entering on his apostolic career later than John's brother James whom Herod killed with the sword, may be regarded one with James, as to the inscription on one of the twelve foundations mentioned in Rev. xxi. 14.

ram, or lamb of larger growth, prescribed for every new-moon service, whether annual or monthly, is expressive of what the Saviour is to a remnant of saints in riper years, while the seven lambs prescribed also for every new-moon service, whether annual or monthly, are expressive of what he is, not to a remnant only, but to a race as complete as a week with its seven days,—a race comprising all who die before they, by adding actual transgression to an apostate nature, sin after the manner of the first Adam.

Thus He, who as one animal from the herd is Immanuel among mortals, and who as two animals from the herd is He that liveth and was dead, having the universe and eternity under his control, is also to living saints, and to the dead in Christ both small and great, "wisdom, and righteousness, and sanctification, and redemption."

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ON MARRIAGE.

In all our ways we are enjoined to "acknowledge the Lord," and are assured that "he shall direct our steps."

To do so implies two things. The first is, that we ascertain whether any particular course we propose to follow be in harmony with the divine will. The second, that we ask His direction by prayer. If we thus acknowledge him in sincerity, from a desire to be guided in the way of safety and peace, we may rest confident of enjoying a fulfilment of the promise, "He shall direct thy steps." There is no step in life which involves in it consequences so important to comfort and happiness in the present existence, or so deeply affects our spiritual welfare, as the formation of the marriage union.

We are especially called, therefore, to "acknowledge the Lord" in this matter, by consulting his will and soliciting his promised direction.

Under every dispensation, whether the patriarchal, the Jewish, or the Christian, it has been the declared will of God that his people should intermarry only with those who fear him; who possess the same religious principles, and the same reverence for the divine commandments as themselves. Although it be the law of God under the gospel that is to regulate the practice of Christians, yet in regard to certain branches of the divine will, his law has necessarily remained the same in every age of the world. Obedience has been followed with happiness, and disobedience with misery.

Among the early records of the bible we find that Abraham acted under the influence of a commendable regard to the will of God, and the best interests of his son Isaac, by solemnly binding his servant with an oath, not to take a wife of the daughters of the Canaanites among whom he dwelt; "But," says he, "thou shalt go to my country and to my kindred, and take a wife unto my son Isaac." This example was followed by Isaac himself in reference to Jacob. He and Rebecca had been sorely grieved by the conduct of Esau in connecting himself with the idolaters of the land; so much so that the latter expressed herself thus, "I am weary of my life, because of the daughters of Heth, if Jacob take a wife of the daughters of the land what good shall my life do unto me?" After this we are told that Jacob was called by his father and strictly enjoined not to marry a wife of the daughters of Canaan. These patriarchs were thus most deeply

impressed with the importance of their children forming proper connexions in life, and acting in reference to this subject in such a way as to secure the divine blessing; their stedfast adherence to the fear and worship of God, and the enjoyment of the promises which He had made to their fathers.

When we proceed from this period to the days of Moses, we observe the strictest injunctions given to the Israelites on the same subject. In Deut. vii. 3, alluding to the inhabitants of the land they were finally to possess, it is said, "Neither shalt thou make marriages with them, thy daughter shalt thou not give unto his son, nor his daughter shalt thou take unto thy son; for they will turn away thy son from following me that they may serve other gods. So will the anger of the Lord be kindled against thee, and he shall destroy thee suddenly." There are other passages to the same effect which we shall forbear to quote. They all show that the Lord manifested his concern for the welfare of the people of Israel, and the prosperity of his own worship among them as a distinct and peculiar people, by prohibiting all matrimonial alliances with the heathen around them, lest from the influence of idolatrous relations their hearts should be turned away from following the Lord God of Israel.

It was not at all probable that a less degree of interest in the well being of those who are the children of God by faith in Christ Jesus should be displayed by withholding directions respecting this important connexion in life. The most explicit injunctions given to Christians on this point are to be found in the conclusion of 1 Cor. vii.

When the gospel, at that age of the world, proved instrumental in turning one of the parties united by the tie of marriage *to the knowledge* and service *of God, while the other* remained in opposition to the truth, it became a question of much practical consequence how the believing relative should act toward the other. The apostle to whom they had applied for direction, says, in verse 12, "If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away; and the woman that hath a husband that believeth not, if he be pleased to dwell with her, let her not leave him." And among other reasons which are given for the two parties remaining together, if the unbelieving one were so disposed, is the possibility of the believing individual being the instrument of converting the other. "For what knowest thou, O wife, whether thou shalt save thy husband? Or how knowest thou, O man, whether thou shalt save thy wife?" Now it appears to me very clear, that had it not been understood as the law of Christ that a believer who had been hitherto unmarried was not to enter into this relationship with unbelievers, the question in the case here brought to our view would not have been agitated at all.

The rule which the apostle gives was delivered by him as applicable to those connexions that had been formed previous to the reception of the gospel. But in regard to those in the church who might think of forming a marriage union, the injunction to do so with Christians alone is very explicit at the close of the chapter. We read at verse 39, "The wife is bound by the law as long as her husband liveth, but if her husband be dead, she is at liberty to be married to whom she will; *only in the Lord.*" So long as the husband lives, whether he be a believer or unbeliever, the wife is to regard the marriage bond as indissoluble; but in case of the death of the husband she is at liberty, if so inclined, to marry whom she will, but her choice to be restricted to a Christian man. She is not at liberty to marry an

unbeliever, but to marry only in the Lord. The words "in the Lord," are very frequently employed to denote union with Christ by faith. Hence we read of those who were "in Christ Jesus." The apostle, in his concluding chapter to the Romans, verse 7, says, "Salute Andronicus and Junia, my kinsmen, my fellow prisoners, who are of note among the apostles, who also were in Christ before me." And in verse 11, "Greet them that be of the household of Narcissus, which are in the Lord." The same phrase sometimes occurs in connexion with a particular precept, such as, "Children obey your parents in the Lord," and means that obedience to the injunction is to be rendered from a regard to the authority, and to be regulated by the will of God. Whichever of these two interpretations we give to the words before us, the point is determined, that believers in Jesus Christ are to marry only those who are Christians, and that to depart from this rule is to deviate from the divine will. Although the law of Christ on this subject had not been so perspicuous as it is, yet the very nature and spirit of the exhortations given to the disciples of Christ regarding their association with others would obviously lead them to refrain from union for life with any but the fearers of God. We are reminded that "a companion of fools shall be destroyed," that "evil communications corrupt good manners," and that connexion with the Lord's people is one important means of preserving our own souls in the faith and obedience of the gospel; and can we yet suppose that the word of God could sanction an alliance of the closest and most permanent nature with those who are entirely destitute of the knowledge and influence of the truth? It must be admitted by every reflecting mind that the one is altogether condemnatory of the other. The consideration, therefore, of what the scriptures teach on the subject of the private friendships of Christians confirms the precept, that those who marry are to "marry only in the Lord."

We have thus seen, then, from the example of the most approved patriarchs of ancient times, who were directed by the counsel of God—from the express commandments given through Moses to the children of Israel—and from the teaching and general spirit of the exhortations delivered to the primitive churches of Christ, that the true fearers of God in forming the matrimonial relation ought to connect themselves exclusively with those of similar principle and character as their own.

We are very far from thinking that to comply with this part of the divine will, individuals must necessarily restrict themselves to their own particular profession. However desirable an entire unanimity of views may be in regard to the constitution of a church, the grand point is to unite with those only who give evidence of being believers of the gospel and live under its power. This is essential. If it be connected with unity of views in regard to the other, it is to be preferred. "It is not desirable," says Mr. James, "on a sabbath morning to separate, and go one to one place of worship, and the other to another. The most delightful walk that a holy couple can take is to the house of God in company; and when in reference to the high themes of redemption, and the invisible realities of eternity, they take sweet counsel together — no one would willingly lose that. But oh, to walk separately in a still more important and dreadful sense! To part at the point where the two roads to eternity branch off—the one to heaven the other to hell; and for the believer to travel on to glory with the dreadful consciousness that

the other party is journeying to perdition." This is indeed dreadful, and is of itself sufficient to occasion no small diminution of conjugal felicity. If, however, the comfort of the parties only were concerned it would be a matter of less consequence; but it is a matter of conscience, and an affair in which we have no option. "She is at liberty to marry whom she will, but only in the Lord."

There are various other circumstances of a prudential nature which ought to regulate Christians in forming the marriage union, if they would wish to make it subservient to their lasting happiness. There is a similarity of age, station, disposition, taste, and pursuit, which are intimately connected with the proper formation of that union. On these, however, we do not enter, our present object being to consider it exclusively in reference to obligations of a religious nature.

To acknowledge the Lord in this important undertaking is not only to seek his guidance, but to ascertain what his will is, and to comply with it. This we have now endeavoured to assist you, dear friends, to determine, and shall conclude by presenting a few motives enforcing obedience to the divine injunction to "marry only in the Lord."

First. Consider the *obligation under which you are laid to obey God.*

When we call to remembrance the unspeakable goodness of the Father of mercies in providing redemption for us through the blood of his Son, we cannot too deeply feel the debt of gratitude we owe to him; and the language of every heart in some measure impressed with the greatness of the love of God, and the blessedness of that salvation which flows from it, is, "Lord, what wilt thou have me to do?" If the mind be under the influence of this generous principle, a regard *to the authority of* our heavenly *Father will triumph* over our natural inclinations. The prospect of any gratification of a worldly nature will yield to the divine will when it is opposed to it. And how absent, then, must this feeling of gratitude be from the heart of that individual who never once thinks of inquiring whether the relationship which he or she is about to form be such as shall receive the approbation of God? Or who can voluntarily join hands with a person who gives no evidence of being a believer in Christ? We have no hesitation in affirming that the state of the affections, in regard to unseen and eternal things, is far from being what it ought to be, when there is manifested such forgetfulness of the divine will.

It is well remarked by a certain writer, whose name I know not, "It is not in the moment of grateful attachment to the Father of mercies that we think of making a league with his enemies, this treachery occurs in the hour of forgetfulness, when the heart is cold and barren—when formality occupies the throne of religion, and when nothing is seen but the semblance of piety."

Secondly. Let a compliance with the injunction to "marry only in the Lord," be further enforced by a regard to *your own spiritual interests.* The apostle asks the Corinthians, when reproving them for associating with idolaters, "What communion hath light with darkness? What part hath he that believeth with an infidel?"

If a believer who violates the divine will by uniting in marriage with an unbeliever, continues attached to the religion of Jesus, he or she will experience the truth of the apostle's statement, that there can be no communion between them. The one knows nothing of the spiritual enjoyments and sorrows of the other. That which is the object of the affections on the part of one is disrelished and, it may be, hated by the

other. In the days of trial and darkness, the unhappiness of such a union is particularly felt. The two cannot unite together at the throne of grace, for they have not the same source of consolation. While partaking of common sufferings they have no spiritual sympathy with each other; nor have they that strength and support which spring from mutually unburdening themselves in the presence of a common Father, and thus obtaining the grace that is needful for both "in the time of need." But would that this were all. It is far from being so. We have proceeded on the supposition that the professed believer remains *stedfast in the truth*, but this is a favourable view of the case. Such firm adherence to Christ does not often occur when an individual forms an alliance with an unbeliever. Accustomed daily to observe a disregard to the fear of God, and sometimes very marked displays of opposition to the truth; and having, perhaps, in addition, to contend with obstacles to the observance of divine institutions thrown purposely in the way, examples are not wanting in which his or her interest in the gospel and its blessings has gradually declined, and ended in apostacy from the holy profession once so hopefully made. A melancholy exhibition of the awful consequences of yielding to personal inclination, in preference to complying with the divine precept "to marry only in the Lord." Let the young, therefore, take warning. When I look to facts I speak not too strongly in affirming, that should you disobey the will of God in entering into the marriage union with those who fear Him not, you peril the eternal welfare of your immortal souls. By consulting the Old Testament you will find that alliances were the means of introducing the wickedness which led to the destruction of the old world by a flood of waters; and that they often involved the Israelites in calamities of the most fearful kind, by turning their hearts away from the Lord their God. And were the history of the churches of Christ equally well known, it would be found that they have led many to "make shipwreck of the faith, and of a good conscience," and have thus occasioned the loss of all that is dear to them as rational and immortal beings.

Various are the causes to which the decline of piety in the churches of Christ have been ascribed. I am satisfied that a disregard of the will of Christ in reference to the marriage union is one. It introduces coldness and irreligion to professed societies of saints, and spreads a withering influence around. It blights spiritual life, and grieves the Holy Spirit of God. I quote on this subject the following important remarks of Mr. Jay of Bath, "How deplorable is it, that this Christian rule of marriage is so frequently trampled upon! The violation of it is, in the degree of it, at least peculiar to our own age. Our pious ancestors, especially among the nonconformists, would have been shocked at the practice, as appears from their invaluable writings. And I am persuaded that it is very much owing to the prevalence of these indiscriminate and unhallowed connexions that we have fallen so far short of those men of God who went before us, in our seclusion from the world, in the simplicity of our manners, in the uniformity of our profession, in the discharge of family worship, and in the training up of our households in the nurture and admonition of the Lord."

Thirdly. We would, lastly, enforce obedience to the divine will in regard to marriage by the consideration of *its inseparable connexion with family religion*. Unless the parties united feel the power of the truth, the duties enjoined on husbands and wives cannot be performed. And as it respects the

young, it is impossible that their spiritual interests can be promoted when the effects of the instruction tendered by the one parent are counteracted by the counsels and example of the other. As, then, you value consistency in your professed subjection to the authority of Christ, the spiritual well-being of your own souls, and the transmission of true religion to future generations, enter not, believers, into the matrimonial relation without acknowledging the Lord by imploring his divine direction, and acting in accordance with his will, that those who marry, "should marry only in the Lord."

A. A.

Edinburgh, 27th June, 1849.

FACTS AND OBSERVATIONS.

Late attendance is as unseemly, and even slovenly, on the part of him who is guilty of it, as it is injurious to those who "show unto him a more excellent way." It interrupts and mars public devotion, while it deprives its subject of some of the most enriching spiritual exercises. Moreover, it is slighting the God of worship, when either the singing of his praise, or the reading of his word, or the supplication of his throne, is viewed as of less importance than the exposition or discourse of the preacher. Apology for such conduct cannot be justified, and ought certainly never to be received, except perhaps from families visited by affliction, or individuals moving in the capacity of domestic servants.—*A. M. Stalker.*

I HAVE heard it said of Talma, the celebrated French actor, that he had made it a study for twenty years to acquire earnestness without vehemence. Robert Hall was a fine specimen of this; no one can have heard that extraordinary man, in his happiest moods, without being as much impressed with the intense feeling and animation of his manner, as astonished by the grandeur of his conceptions, and delighted by the correctness of his taste. With a voice of little compass, and by no means musical, he compensated for these defects by the earnestness of his manner, and with an eye through which the glow of his mighty soul was perpetually flashing upon his subject and his audience, he poured forth a stream of eloquence, which, though impeded at first by a slight hesitation, soon acquired the force of a torrent and the grandeur of a cataract.—*J. A. James.*

THE PITIFUL REDEEMER.

"The Lord is very pitiful, and of tender mercy."

THE pitiful Redeemer! Such is he,
Whose mighty arm his chosen ones redeems:
Who clave for Judah's sons dark Egypt's sea,
And bore them harmless through its secret streams;
Along the waste their every want supplied,
And planted Israel's vine on Zion's mountain-side.

The pitiful Redeemer! Such is he,
Whose covenant love was long ere time began,
Who cried with holy earnestness, "I'll be
Thy helper, thy deliverer, O man!
The costly ransom-price will I discharge,
And in redemption's fulness set thy soul at large."

The pitiful Redeemer! Such is he,
Who left the honours of his royal seat;
Came forth the captive from his bonds to free,
The deaf to wake with tone and tidings sweet;
To give the blind the glorious beams of day,
And call the death-struck back from their cold couch of clay.

The pitiful Redeemer! Such is he,
Whom garden shades at midnight watch o'erhung,
When on thy greensward, sad Gethsemane,
His holy soul with agony was wrung;
And angel pinions bore a bright One down,
With Heaven's enduring strength his weakness-hour to crown.

The pitiful Redeemer! Such is he,
Whom the rude rabble made their impious scorn,
With seeming emblems of his dignity,
Sceptre of reed, and diadem of thorn!
Who bore the cross before the gathering crowd,
Till on its front transfixed, he suffered, bled, and bowed.

The pitiful Redeemer! Such is he,
Who rose, and glory's upward path retraced;
And lives, believing soul, to plead for thee,
His far yet fellow pilgrim on life's waste,
Sharing with thee thine every tear and sigh,
With sympathy so sweet Love will not let it die.

The pitiful Redeemer! Such is he,
Whose everlasting arms are round thee still,
When tossed upon the tempest-driven sea,
Or climbing wearily the toilsome hill,
Or combatting with sorrow's legion host,
Or launching from the shore of death's surge-beaten coast.

The pitiful Redeemer! Such is he,
Jesus, the One in all, the All in one;
To thee, compassionate High-Priest, to thee,
We give the glory thou for us hast won;
Thy pitying love and tenderness divine,
Are they not ever fixed on each dear child of thine?

August, 1849. J. T.

CHRONOLOGICAL PAGE FOR SEPTEMBER, 1849.

		SUN RISES & SETS	FAMILY BIBLE READING.	MEMORANDA.
1	S	5 13	1 Kings xiii.	Mars may be seen in south before sunrise.
		6 46	Mark vii. 24—37.	Saturn in evening near eastern horizon.
2	Ld	5 15	Psalms.	S.S.U. Mark v. 1—20, Numb. xxi. 1—20.
		6 44	Psalms.	Full Moon, 18 min. past 5, afternoon.
3	M	5 16	2 Chron. xii., xiii.	Venus in the east at break of day.
		6 42	Mark viii. 1—26.	Moon rises, 14 min. past 7, evening.
4	Tu	5 18	2 Chron. xiv., xv.	Baptist Irish Committee, 6, evening.
		6 40	Mark viii. 27—38, ix. 1.	Moon rises, 40 min. past 7, evening.
5	W	5 20	2 Chron. xvi., xvii.	Moon sets, 13 min. past 8, morning.
		6 37	Mark ix. 2—29.	Moon rises, 6 min. past 8, evening.
6	Th	5 21	1 Kings xvi. 23—34, xvii.	6054 years from the creation of light, sec.
		6 35	Mark ix. 30—50.	[Freeman, Bap. Mag., p. 547.
7	F	5 23	1 Kings xviii.	6054 years from the creation of firmament,
		6 32	Mark x. 1—31.	[sec. Freeman, ut supra.
8	S	5 24	1 Kings xix.	6054 years from the creation of earth and
		6 29	Mark x. 32—52.	[seas, sec. Freeman.
9	Ld	5 26	Psalms.	Luke v. 27—39, Matt. ix. 10—17, Ruth ii.
		6 27	Psalms.	6054 years from creation of sun and moon.
10	M	5 27	1 Kings xx.	6054 years from creation of fish and fowl.
		6 25	Mark xi. 1—26.	Moon rises, 17 m. past 11, night.
11	Tu	5 29	1 Kings xxi.	6054 years from creation of cattle and man.
		6 22	Mark xi. 27—33, xii. 1—17.	Fraternal meeting at 4, Moorgate St.
12	W	5 30	1 Kings xxii. 1—40.	6054 years from the first sabbath.
		6 20	Mark xii. 18—40.	Stepney College public services.
13	Th	5 32	2 Chron. xix., xx. 1—30.	Moon rises, 26 min. past 1, morning.
		6 18	Mark xiii. 1—23.	Moon sets, 47 min. past 4, afternoon.
14	F	5 33	2 Chron. xx. 35—37, xxi.	1812, Napoleon entered Moscow.
		6 16	Mark xiii. 24—37.	1812, Conflagration of Moscow commenced.
15	S	5 35	2 Kings i., ii.	Moon rises, 51 min. past 3, morning.
		6 14	Mark xiv. 1—25.	1830, Openg. of Liverpool & Manchester rail.
16	Ld	5 36	Psalms.	Mark vi. 1—13, Matt. xiii. 54—58, 2 Sam. xv.
		6 12	Psalms.	New Moon, 2 min. past 4, afternoon.
17	M	5 38	2 Kings iii.	Moon rises, 21 min. past 6, morning.
		6 9	Mark xiv. 26—52.	Moon sets, 45 min. past 6, afternoon.
18	Tu	5 40	2 Kings iv.	1714, George I. landed at Greenwich.
		6 7	Mark xiv. 53—72.	Baptist Home Mission Committee at 6.
19	W	5 42	2 Kings v.	1471, First English book printed.
		6 5	Mark xv. 1—20.	1691, Hanserd Knollys died, æt. 93.
20	Th	5 43	2 Kings vi. 1—23.	Moon rises, 50 min. past 9, morning.
		6 2	Mark xv. 21—47.	Moon sets, 1 m. past 8, evening.
21	F	5 45	2 Kings vi. 24—33, vii.	1665, John Gifford (Bedford) died.
		6 0	Mark xvi.	Moon sets, 30 min. past 8, evening.
22	S	5 46	2 Kings viii., ix. 1—7.	1795, London Missionary Society formed.
		5 58	1 Peter i. 1—21.	1834, James Upton (Church Street) died.
23	Ld	5 48	Psalms.	Sunday School Union Lessons,
		5 56	Psalms.	Matthew x., Numbers xiii. 17—33.
24	M	5 49	2 Kings ix. 11—37, x. 1—11.	Moon's first quarter, 24 m. past 11, morning.
		5 54	1 Peter i. 22—25, ii. 1—12.	Moon sets, 30 min. past 10, night.
25	Tu	5 51	2 Kings x. 12—36.	Moon rises, 28 min. past 2, afternoon.
		5 52	1 Peter ii. 13—25, iii. 1—7.	Moon sets, 17 min. past 11, night.
26	W	5 53	2 Chron. xxii., xxiii.	329, Constantinople founded.
		5 50	1 Peter iv.	Moon rises, 10 min. past 3, afternoon.
27	Th	5 55	2 Chron. xxiv.	Moon sets, 13 min. past 12, morning.
		5 48	1 Peter v.	Moon rises, 46 min. past 3, afternoon.
28	F	5 56	2 Chron. xxv.	Moon sets, 17 min. past 1, morning.
		5 45	2 Peter i.	Moon rises, 18 min. past 4, afternoon.
29	S	5 58	2 Kings xiv. 23—29, Jonah i.	Moon sets, 22 m. past 2, morning.
		5 43	2 Peter ii.	Moon rises, 48 min. past 4, afternoon.
30	Ld	5 59	*Psalms.*	Sunday School Union Lessons,
		5 41	*Psalms.*	Mark vi. 14—29, 1 Samuel xxii.

REVIEWS.

The Four Gospels; with Notes, chiefly explanatory; designed for Teachers in Sabbath Schools and Bible Classes, and as an Aid to Family Instruction. By HENRY J. RIPLEY, *Professor of Biblical Literature and Interpretation in the Newton Theological Institution. In Two Volumes. Seventh Edition.* Boston: Gould, Kendall, and Lincoln. 12mo.

The Acts of the Apostles; with Notes, chiefly Explanatory; designed for Teachers in Sabbath Schools and Bible Classes, and as an Aid to Family Instruction. By HENRY J. RIPLEY. *Stereotyped Edition.* Boston: Gould and Co. 12mo.

Sacred Rhetoric; or Composition and Delivery of Sermons. By HENRY J. RIPLEY, *Professor of Sacred Rhetoric and Pastoral Duties in the Newton Theological Institution.* Boston: Gould and Co. 12mo.

Sermons delivered in the Chapel of Brown University. By FRANCIS WAYLAND. Boston: Gould and Co. 12mo.

Proverbs for the People; or Illustrations of Practical Godliness, drawn from the Book of Wisdom. By E. L. MAGOON. Cincinnati. Boston: Gould and Co. 12mo.

The Earth and Man; Lectures on Comparative Physical Geography in its relation to the History of Mankind. By ARNOLD GUYOT, *Professor of Physical Geography and History at Neufchatel. Translated by* C. C. FELTON, *of Harward University.* Boston, U. S.: Gould, Kendall, and Lincoln, 1849. London: John Chapman.

We have often felt regret that there is so little intellectual intercourse between America and England. American cotton and American biscuits are articles of commerce, but of American literature comparatively little is known. To the Christians of both countries this is a serious loss, and it would afford us pleasure to learn that our notice of the books that are named at the head of this article has the effect of introducing them to English readers.

Professor Ripley's are among the best expository writings with which we are acquainted. In their general character they resemble the Notes of Albert Barnes, while in one respect, at least, they possess a recommendation which we cannot concede to the works of that deservedly popular commentator. The author maintains scriptural views of the ordinance of baptism, and he brings them forward on all proper occasions. This is of far more importance than is generally supposed. Nothing has tended so much, we believe, to retard the progress of baptist sentiments, and lead to their abandonment by the descendants of their advocates, as the use of pædobaptist expositions. It is a great mistake to imagine that difference in sentiment respecting that ordinance affects those passages alone in which the subject is treated of formally; in all commentaries written by pædobaptists with which we are acquainted, the interpretation of numerous passages of scripture is influenced by the supposition of the authors, that the natural descendants of the pious are entitled to advantages and interested in promises which do not belong to the children of others. Pædobaptist principles are insinuated in them, in a manner which common readers do not detect, and which produces imperceptibly important results. If, as is the case in many affluent baptist families, the young people are habituated to attend the ministry of pædobaptist pastors who are faithful to their own creed, and to consult the works of pædobaptist commen-

tators when they meet with texts that perplex them, what is to be expected but that they shall adopt pædobaptist opinions? Independently of this, however, Professor Ripley's Notes evince a combination of learning, piety, and good sense, which would secure to them the approbation of British Christians if they were known in our island.

The Sacred Rhetoric will not supersede, by its discussion of the principles of the science, either Campbell or Whately; but for practical purposes, and especially for the ministerial student, it surpasses or rather supplements them both. The tract of Dr. Ware on Extemporaneous Preaching which is appended, adds to the value of the volume. While due consideration is given to delivery and method, there is throughout such practical homage paid to the great principle laid down by Milton, as cannot fail to direct attention to the grand secret of pulpit efficiency. "True eloquence," says that master-spirit, "I find to be none but the serious and hearty love of truth."

Dr. Wayland's sermons are admirable specimens of academic exposition and appeals; and it may be safely said that there is in this country nothing like them, or so well adapted to guide and encourage the inquiries of intelligent young men. The subjects are Theoretical and Practical Atheism—The Moral Character of Man — Justification by Works Impossible—Preparation for the Advent of the Messiah—The Work of the Messiah—Justification by Faith—A Day in the Life of Jesus of Nazareth—The Fall of Peter—The Church of Christ—The Unity of the Church—The Duty of Obedience to the Civil Magistrate — The Recent Revolutions in Europe.

The Proverbs for the People abound in apt quotation, felicitous expressions, and in evidence of clear insight into spiritual truth.

The Earth and Man is a pleasing little treatise on a subject which Humboldt's Cosmos and Mrs. Somerville's Physical Geography have made popular. It is one which is intrinsically interesting, and recent investigations in nearly all the physical sciences are adding to its interest, and seem to indicate an approach to the discovery of more comprehensive general laws. This volume has advantages over those we have named. It is less costly, and more simple. Above all, it combines, with notices of the earthly and physical, a running commentary on man as influenced by the condition and circumstances of the various countries of the globe.

We commend the whole of these volumes to our readers.

BRIEF NOTICES.

Facsimile Large Edition. The English Version of the Polyglott Bible; containing the Old and New Testaments: with a copious and original selection of References to Parallel and Illustrative Passages, exhibited in a manner hitherto unattempted. London: 8vo. Plain Morocco 21s, Turkey Morocco, plain 22s. 6d., extra 25s.

A this pocket volume containing the English portion of Bagster's Polyglott Bible has long been a favourite with the public. We have often been surprised to find it in cottages as well as among the more refined classes, and have been amused as well as gratified by the complacency with which the owner has spoken of what he called his "Polyglott." Nearly thirty years have elapsed, however, since its first appearance, and many who delighted in it formerly have begun to experience the truth of

observations which have occasioned its reproduction in a larger and bolder type. It is remarked justly that, "All who have been accustomed to the regular use of any particular edition of the scriptures, must be aware how much their ability to refer from one passage to another depends on their remembrance of the position of the passages upon the particular parts of the pages where they occur; so that while they are able to turn with ease to the passage they wish to consult *in their own bibles*, they are often quite at a loss in searching for the same truths in a bible with which they are not familiar." The publishers have, therefore, prepared for their old friends an edition which may suit the altered state of their vision, and continue to them the advantages of local memory. It corresponds page for page and line for line with the pocket editions; the central column of marginal references and various readings is just where they have been used to see it, and they have before them the very bible with which they have been familiar, as it would appear through spectacles adapted to their sight. How great an accommodation this will be to multitudes it is unnecessary to show. The summary view of events occurring in the interval between the rebuilding of the temple and the birth of John the Baptist, the Harmony of the Four Evangelists, and the tables of various kinds which are introduced, all increase the utility of the publication; while the style of elegant simplicity in which it is clothed must gratify every person of correct taste. This volume will often be selected, we doubt not, as a handsome present to a newly married couple: happy they on whose hearts its contents shall be written, and in whose lives they shall be exemplified!

Institutes of Theology by the late THOMAS CHALMERS, D.D., LL.D. *Volume II.* Edinburgh: Sutherland and Knox. London: Hamilton, Adams, and Co.

If we may be allowed to mention the effects of that partial examination of this volume which we have made, the first has been an earnest desire to read thoughtfully every page and every sentence; the second, a feeling of regret that the voice of the eloquent lecturer can be heard no more in those halls in which candidates for the ministry congregate; and the third, delight that so many of those who are now engaged in the service of the churches have enjoyed the advantages which such instruction could not fail to yield. The disease for which the gospel remedy is provided having been treated of in the previous volume, the first portion of this is on the Nature of the Gospel Remedy, and here the thoroughly evangelized spirit of the author, his filial reverence for all that God has said, his consciousness of the limitations of human intellect, his cordial attachment to the cross, and his perception of its extensive bearings on the diversified interests of man, impart to the discussion an indescribable charm. The next portion is on the Extent of the Gospel Remedy; and here, while he shows himself to be firmly attached to the system called Calvinism, he discriminates clearly between what belongs to that system, and the baneful excrescences which have too often been supposed to be its necessary adjuncts. Then follow Supplementary Lectures on the Trinity—on the Moral Uses of the Doctrine that Christ is God—on the Union of the Divine and Human Nature in Christ—on the Doctrine of the Spirit—on the Distinction between the Mode in which Theology should be learned at the Hall, and the Mode in which it should be taught from the Pulpit—on Didactic and Controversial Theology. These are of great practical value. "In all our discussions of the different questions in theology," says the author, "we have ever rejoiced when, instead of a merely intellectual dogma, a topic, perhaps of learned controversy, we could perceive any opening whatever by which it might be turned to an object of plain and practical application." To any of our brethren who may feel it necessary to restrict themselves to two volumes of the works of Dr. Chalmers, we should say, By all means select the two volumes entitled, "Institutes of Theology."

The Christian Life: a Manual of Sacred Verse. By ROBERT MONTGOMERY, M.A., *Oxon., Author of "The Omnipotence of the Deity," "Luther," "Gospel in Advance of the Age," &c., &c.* London: Arthur Hall and Co. pp. 484.

This volume, which is dedicated by permission to Her Majesty, is published in aid of a very excellent institution — the Hospital at Brompton for Consumption and Diseases of the Chest. It is computed that 36,000 persons die of pulmonary consumption in England and Wales every year; that one-fifth of the mortality of adults in our country arises from this fatal disease; and that in the metropolis, in every 170 persons there is one wearing away under the operation of this lingering malady. In this hospital, an asylum is afforded to large numbers of such sufferers, and others receive advice and medicine as out-patients. Dissenters, if they can obtain Letters of Recommendation, are admissible as well as churchmen, though we do not recognize the name of any dissenter on the committee of management. We regret that the same inducement to dissenting ministers to make collections is not given by the rules as are held out to "every incumbent who shall permit collections to be made in his church for the benefit of the hospital." As to Mr. Montgomery's work, nothing in it is so much in accordance with our taste as the object to which its profits are devoted. It is no dishonour to him, as a clergyman of the state church, to be strongly attached to that church, but we cannot be expected to sympathize with him in the caresses with which he fondles her, or to join with him in the exclamation,—

> "God save the Church! be this our cry,
> Both while we live, and when we die:
> For, rail her foemen as they will,
> The Church is England's glory still."

Unhappily too, as we think, Mr. Montgomery's admiration is most enthusiastically excited in reference to the baptismal theory which the presiding judge of the Court of Arches has just decided to be the true doctrine of the established church, and which it may be better

to lay before our readers in the poet's language than in our own.

"Thou little trembler, robed in white,
Nursling of heaven! sweet neophyte
Before the font arriving.
The birthdawn of thy spirit's life,
With holy fulness be it rife,
While hearts for thee are striving
With God in prayer; that soon thy shielded charms
May rest secure in Christ's baptismal arms.

* * * *

"More than our first-born parents knew,
Before they proved to God untrue,
Works this regen'rate gift;
Angels who on their trial stood,
Exceed not this majestic good
That may thy soul uplift:
A child of God!—can seraphim aspire
To aught sublimer in their sinless choir?

"From thee the curse is rolled away;
Thy soul's new birth begins to-day;
A cov'nant right to all
Immunities and blessings high,
The heart of Jesus can supply
To them who heed his call:
Now, to the stillness of thy soul is given,
Like breezeless water, to reflect a heaven."

The North British Review. August, 1849. *No. XXII.* Edinburgh. 8vo., pp. 376.

The first forty-four pages of this number are on Mr. Morrell's views of systematic theology as developed in his "Philosophy of Religion." The reviewer combats in detail Mr. Morrell's statements respecting inspiration, apostolic teaching, and the Christian life, and maintains that his sublime mysticism will not meet the case of a sin-sick soul, or a conscience labouring under a real conviction of guilt. "With the deepest grief," it is added, "we express our firm belief that his theology is essentially of such a character as to send all that are thus broken hearted to Rome's refuges of lies, while as for those who are heart-whole, and can dispense with a clear and valid ground of peace, it provides enough of vague sentiment to interest and awaken, without either any appeal based on God's violated law to subdue and to alarm, or any authentic and authoritative message of mercy to reconcile them, as sinners, to the Holy One and the Just." Another valuable article is on the recent expedition sent by the government of the United States to explore thoroughly the river Jordan and the Dead Sea. The voyage down the Jordan, from the sea of Tiberias to the sea of Sodom, has never been accomplished before, we believe, at least in modern times; but it has now been performed, notwithstanding the interposition of unlooked for difficulties from falls and rapids, and we find here an interesting account of it, and of the peculiarities of the sheet of brine and bitumen in which it terminates, dissipating some unfounded fancies, and confirming many remarkable facts. Dean Swift and his biographers—Gioberti, the Italian politician — German Socialism—the Ten Years' *Conflict*—*Eastern Europe — Railways — and the Indian wars, furnish topics for other elaborate disquisitions.*

The Eclectic Review. August, 1849. London. 8vo., pp. 128. Price 2*s.* 6*d.*

The first article this month is of a useful character, depicting vividly the immorality of the stage and its concomitants, and giving a biographical sketch of Montague Stanley, an actor of some celebrity, who conscientiously abandoned the pursuit in which he had delighted, and from which he had derived his support, when his eyes were opened to see his need of that salvation which the gospel exhibits. Next we are led to a consideration of the Laws of Nature and the Inventions of Politicians, too brief to elucidate greatly a subject so extensive and difficult. We then come to an article which gratifies us much, as it corroborates the highly favourable opinion which we have already expressed to our readers of Mr. Burchell's memoir of his energetic and devoted brother. A similar pleasure is afforded to us by the review of Fairbairn's Typology of Scripture, which will aid the circulation of that useful work, describing it as "unquestionably superior, both in critical skill and argumentative power, to most treatises on the same subject in our language, while it is inferior to none in reverence for the words of the Spirit, and in richness of evangelical truth." Pridham's work on Ceylon, Sir George Head's Rome, Browning's Poems, the Bass Rock, Freehold Land Societies, and Arbitration Treaties, furnish the texts for the other articles.

The Characteristics and Dying Testimony of Peter. A Discourse occasioned by the Death of the Rev. John Styles, D.D., Preached at Foleshill, and at Birmingham before the Warwickshire Association of Ministers; and Published at their request. By JOHN SIBREE. London: Ward and Co. pp. 39, cloth.

A frank, faithful, and judicious discourse, containing a delineation of the character of the late Dr. Styles, and an outline of his life. This talented preacher was born March 17th, 1782, and died June 22nd, 1849. A love of reading distinguished him in his boyhood, and when he was seventeen years of age he was admitted to Hoxton College. Before he had attained his twentieth year he entered on the ministry at Newport in the Isle of Wight. He was afterwards pastor of independent churches at Brighton, Brixton, Clapham, and Foleshill near Coventry. He possessed an exuberance of animal spirits, and the propriety of his conduct was in several instances publicly questioned; but many of the allegations against him were proved to be calumnious, and in other cases, gentlemen of integrity who conducted investigations, and could not vindicate him wholly, continued to honour him with their friendship.

Sir Henry R. Bishop's Edition of Handel's Works. No. I. Acis and Galatea, a Serenata, composed by GEORGE FREDERICK HANDEL. *Edited, with a Piano Forte Accompaniment, adapted from the Score, by Sir Henry R. Bishop, Prof. Mus., Oxon. II. Israel in Egypt, an Oratorio, composed by* GEORGE FREDERICK HANDEL. Edited,

with a Piano Forte Accompaniment, adapted from the Score, by Sir Henry R. Bishop, Prof. Mus., Oxon. London: D'Almaine and Co. Imperial Quarto, pp. 16 each No.

There are thousands, doubtless, to whom an edition of Handel's works in sixpenny numbers will be acceptable. In this the music is beautifully engraved, and the name of the editor insures scientific propriety. "Acis and Galatea" is to be completed in six numbers, and "Israel in Egypt" in twelve.

The Friends of the Poor of Hamburgh; or the Exercise of Christian Benevolence. Translated from the French. Edinburgh and London: Johnstone and Hunter. 24mo., pp. 72.

Many suggestions which may be valuable to friends of the poor in this country will be found in this brief narrative.

Sabbaths with my Class; with an Introduction on Bible Class Teaching. By a Scripture Teacher. London: B. L. Green. pp. 128. Cloth.

We pay a high compliment to this second volume of Green's Sunday School Library in saying that it is worthy to rank with the first. They are both volumes which teachers will value and from which they may derive much aid in their important labours.

The Orphan Working School (Removed from the City Road,) Haverstock Hill, Hampstead Road, Instituted in the Year 1758, for the Maintenance, Instruction, and Employment, of Orphans, and other Necessitous Children. Incorporated 1848. Office, 19, Gresham Street, London. London: Unwin, Bucklersbury.

All the information that can be needed respecting this very excellent institution is included in this small publication, which contains a list of subscribers, newly arranged with the express purpose of facilitating the labour of the friends of candidates in canvassing for votes.

Notes, Explanatory and Practical on the General Epistles of James, Peter, John, and Jude. By ALBERT BARNES. *Carefully Revised and Compared with the last American Edition, by the Rev.* JOHN CUMMING, D.D. London: George Routledge and Co., 1849. pp. 447.

The uniformity of this with volumes from the same pen which Messrs. Routledge have issued previously, will recommend this edition to those who possess other portions of the set. For a notice of the same work in a different size, we beg to refer to our number for July, 1848.

Address of the Hon. and Rev. B. W. Noel, on the Occasion of his Baptism, at John Street Chapel, August 9, 1849. London: B. L. Green. pp. 11.

The Report of Mr. Noel's address in the Christian Times in the form of a tract, which may be obtained for distribution on easy terms. Several thousands have been circulated already, and we hope that many thousands more will be called for speedily.

RECENT PUBLICATIONS

Approved.

[It should be understood that insertion in this list is not a mere announcement: it expresses approbation of the works enumerated,—not of course extending to every particular, but an approbation of their general character and tendency.]

The Hammersmith Protestant Discussion; being an Authenticated Report of the Controversial Discussion between the Rev. John Cumming, D.D., of the Scottish National Church, Crown Court, Covent Garden, and Daniel French, Esq., Barrister-at-Law, on the Differences between Protestantism and Popery; held at Hammersmith, during the month of April and May, MDCCCXXXIX. From the Short-hand Notes of CHARLES MAURY ARCHER, Esq. New Edition, with a Copious Index. *London: Arthur Hall and Co., 25, Paternoster Row.* 8vo., *pp.* 684.

Christian Education. Man, as the Babe, the Boy, the Youth. Hints upon Physical, Mental, Moral, and Religious Training. By Philotechnus, Member of the Incorporated College of Preceptors. *London: Nisbet and Co. pp.* xv., 127.

A Paper on Longevity, read to the Leamington and Warwickshire Medical and Chirurgical Society, Warneford Hospital. By HENRY L. SMITH, Esq., M.R.C.S., Surgeon to the Southam Eye and Ear Infirmary. *Worcester: Deighton and Co. pp.* 21.

Practical Thoughts. By the Rev. WILLIAM NEVINS, D.D. With an Introduction by the Rev. EDWARD BICKERSTETH, Vicar of Watton. *B. L. Green.* 18*mo., pp.* xii., 180.

Parables. Translated from the German of Krummacher. *B. L. Green.* 16*mo., pp.* 30.

Wine and Milk for Weary Pilgrims; or, Encouragements and Consolations from the Holy Scriptures, for the Spiritual Refreshment of the Children of God, while Sojourners upon Earth. *B. L. Green. pp.* 95.

A Full Christ for Empty Sinners. By the Rev. W. ROMAINE, A.M. *B. L. Green.* 32*mo., pp.* 68.

The Words of a Believer. By the Abbe DE LAMENNAIS. *B. L. Green. pp.* 119.

Blind Alice. By AUNT KITTY. *B. L. Green. pp.* 120.

How Little Henry of Cichenfels came to the Knowledge of God. *B. L. Green.* Square 16*mo., pp.* 60.

Thoughts on the Study of the Powers and Susceptibilities of the Human Mind. Addressed to a Meeting of Sabbath School Teachers. By a Teacher. London: Sunday School Union. 12*mo., pp.* 18.

INTELLIGENCE.

AMERICA.

PESTILENCE.

New York Recorder of July 18th
The total number of deaths in our
t week was 991—a greater number
er before—against 284 in the corre-
g week of last year. Of these only
reported as by cholera, though it
e evident that of the enormous re-
(which nearly doubles the whole
of deaths in the corresponding week
year) many must have been caused
nfluences that produce the cholera.
the whole we are compelled to say
disease appears to be gradually in-
. It, however, finds the vast majority
ictims among the poor, and we sup-
e may say, among the vicious. Of
0 or 1700 victims, probably not fifty
own beyond the circle of their per-
sociates. Some individuals of the
nperate habits, and excellent charac-
very way, have fallen, and no man
l that he is entirely exempt from
Like the lightning, the disease often
here least expected."

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revalence of disease in this part of
ed States appears to be attended by
t heat and drought. "On Friday
h inst., at four o'clock, P.M., Dela-
ermometer, in Wall street, denoted a
ture of 96 degrees. This was the
point the mercury has attained since
July, 1845, when it went up to 99,
rter past three o'clock, P.M. In the
art of the city it was still warmer.
past nine, A.M., the mercury stood at
e shade, and at two, P.M., at 97 de-
On the same day it rose to 102 in
phia; and at the Observatory at
ge, Mass., a thermometer placed in
nd, in the sun, with the bulb barely
with earth, rose to 152, and the two
nts used for the determination of the
ture of the air, placed on different
the building, to 98 and 100. An
e change, however, set in on Saturday,
ast noon, with a few drops of rain;
e then the temperature has been
y cool, and a fresh northerly breeze
the atmosphere in constant motion.
ny they had a *heavy shower as early*
A.M., and at Boston in the course of
on, 'the long drought was broken by a refreshing shower.' It rained also at Philadelphia."

The Philadelphia Christian Chronicle of the same date, July 18th, says, "The hopes which we entertained at the time of making up our last paper have been disappointed. The number of cases of cholera rapidly increased. From Tuesday until Saturday they average about eighty per day, and about thirty deaths. On Saturday our city was visited by a fine storm with thunder and lightning. The thermometer, which had been very high, fell rapidly. The temperature since has been comparatively cool. On Sunday a decrease in the number of cases was manifest. There were 84 cases, and 32 deaths on Saturday, while on Sunday the Board of Health reported only 54 cases, and 16 deaths. The total number of cases reported for the week ending on Sunday was 469, of deaths 171.

"From St. Louis and Cincinnati we still receive very painful accounts. The number of deaths on Friday in St. Louis was 190, in Cincinnati 113. The number of cases is not given. These two cities have been visited more severely than any in our country, perhaps than any in the world. The population of St. Louis is supposed to be about 70,000. Nearly 200 deaths daily from such a population is a very large number comparatively. A like proportion of deaths in our city would swell our reports to 1000 per day."

CANADA BAPTIST UNION.

The Report of the Executive Committee of the Canada Baptist Union, presented at the sixth annual meeting of the body, held at Kingston, Canada West, on the 28th of June, 1849, speaks thus of public affairs in that country:—"In our own province events have been of a mixed character. Our rulers have sought, amidst much unreasonable and factious opposition, to introduce and carry through measures long and loudly demanded by the country. Thus the confidence of the country has not been misplaced, nor have the reasonable expectations of the people been disappointed. Had the unhappy course pursued by the factious both within and without the legislature been avoided, other measures, involving much good to the country, might have been matured. Out of this opposition and its results one advantage of incalculable amount springs, not only are the

principles of responsible government conceded to Canada by the imperial parliament, but they are honestly carried out by our present noble-minded and patriotic governor-general. Everything, therefore, now depends upon the people being faithful to themselves and the principles of self-government, whether this shall be a great and prosperous colony, with free institutions and just laws."

MONTREAL REGISTER.

Unless some efforts adequate to meet the case by the annual meeting be made, the printer of the Register declares that he must discontinue to issue it. Many assurances of deep interest in the periodical and of its great utility are received from various parts of the province. The committee feel assured that much evil will arise to our denomination and the sacred cause of religious freedom, if the alternative of giving up the publication of the Register be adopted. To continue it, however, unless there be prompt payments, an increase of subscribers, or a sufficient guarantee to meet the expenses of printing, is utterly impossible. Dr. Cramp having resigned the editorship, Dr. Davies very kindly at the request of your committee consented to accept the office, *pro tem.*

NOVA SCOTIA.

The Rev C. Spurden, Principal of the seminary at Fredericton, N. B., has given an interesting account of the recent public meetings among our brethren in Nova Scotia. Very many of our readers will rejoice in the tidings it brings respecting the prosperity of the denomination in that province, and the progress it has made within the last fifty years. It now embraces about 10,000 communicants, and is supported by at least one-fifth of the whole population. "A little one has become a thousand, and a small one a strong nation."—*Montreal Register.*

DR. BELCHER.

We learn from Zion's Advocate, that Rev. Dr. Belcher has received and accepted the unanimous call of the baptist church in East Thomaston, Maine, to become their pastor.—*Montreal Register.*

ASIA.

THE KARENS.

Mr. Ranney, missionary printer at Maulmein, writing on the 22nd of February last, says, "The printing of the Pwo Karen New Testament will be commenced as soon as the executive committee shall have approved the *resolution* of the Karen mission to abandon *the* Pwo Karen character, formerly and now *in use*, and adopt the Sgau Karen.

"Some pains have been taken the present year to ascertain pretty correctly the number of Christians in the Tenasserim and Arracan provinces, and in Burmah Proper, I mean among the Karens. It is found that in the Tenasserim provinces there are about 1600 baptized believers, in Arracan and in Burmah Proper 4341. Besides these, there are in Burmah Proper, of true and tried Christians who have lacked opportunity of baptism, 5124. In all, therefore, baptized and unbaptized Christians, 11,065! and these 11,065 are without the Bible or New Testament."

EUROPE.

SWEDEN.

A correspondent in New York says, "The Rev. Mr. Nelson, now pastor of the 1st baptist church in Sweden, is sustained in part by the Baptist Mariners' church in this city. The New York Baptist Association at their late session raised a subscription of about forty dollars to furnish him with a library. The books were purchased and sent to him last week in charge of a licentiate of the said Baptist Mariners' church, who goes out as a colporteur. He is a Dane and was converted about four years ago, and has since been educated in the school of affliction. He now feels as if the Lord had called him to go and preach the gospel to his countrymen. He has been offered a free passage by Captain Haldon of memorable fame, who was baptized by Dr. A. Judson in Burmah some years ago. His ship has sailed for Gottenburgh, and takes out this Danish missionary and the library for Mr. Nelson in Sweden. Mr. Nelson was formerly a missionary of the Seamen's Friend Society, but through the influence of a Mr. Schoeden, a member of the Baptist Mariners' church, was led to examine and to adopt baptist views; was baptized, and has been the means of organizing the first baptist church in Sweden, an event, as he says in a letter to Mr. Steward, pastor of the Baptist Mariners' church of this city, in his estimation more auspicious than the French revolution. These sailor-missionaries, as Mr. L—— calls them, are doing good service in our baptist ranks.

PRUSSIA.

The German correspondent of The Christian Times, writing from the banks of the Saale, after discussing the state of parties in Northern Germany, and the causes of the opposition to the separation of the church from the state, says,—

"The baptists are, strictly speaking, the only free church in Germany, and it is remarkable, and at the same time very chara-

teristical, that their worship in their new church in Neander-strasse, Berlin, was inaugurated under the cannonade of the 19th March of the last year, when, perhaps, no service was held in any other church. When I was in Berlin last summer, my soul 'cleaving unto the dust of politics,' was quickened and refreshed in this place by a sermon of—a watchmaker! A few weeks before our famous Krummacher had preached in a national church, from 'Hold that which thou hast, that no man take thy crown,' and analyzed or resolved this text into the exhortations to hold, 1st, Prussia ('das Preussenthum') 2nd, Germany ('das Deutschthum'); 3rd, Churchdom ('das Kirchenthum'); and 4th, Christendom ('das Christenthum'). Of no less political tendency, but even fanatical and highly reactionary, was the sermon I heard the same year in Halle at a missionary meeting. The preacher applied the words of the second Psalm, 'Why do the heathen rage? . . . The rulers take counsel together against the Lord, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us;' literally and without the least colouring to the Frankfort and Berlin parliaments. And, being at Breslau in the month of November, when—during the most violent struggles between the so called Rump Parliament and the ministry of Brandenburgh—the proclaiming of the republic was every day expected, a dear brother and a divine, as much distinguished by piety as by learning, very earnestly maintained that in that case every Christian minister would be obliged to resign, and thus identified the kingdom of Prussia with that of God—politics and Christendom! If this is the judgment of *those* men, can we be surprised at the 'lamentable state of political and ecclesiastical *babyism*' of the masses?"

CANTON DE VAUD.

A new decree has been adopted by the Council of State, respecting which M. Baup, the correspondent of Evangelical Christendom, says, "There has been, indeed, an advance made in legalized persecution, inasmuch as the decree of January 22, 1848, forbade only such religious, or rather politico-religious meetings as should be found an occasion of disturbance; and which permitted the police-court and the tribunal of the Canton to pass over the offence in many cases. The present decree admits of but one interpretation, it is perfectly clear, with the exception of 'domestic worship in private houses, conducted by members of the family,' all religious meetings held without the national churches are declared illegal."

ANNUAL MEETINGS.

BAPTIST BUILDING FUND.

At the general meeting held in the Mission House, Moorgate Street, on Tuesday, July 10, 1849, Joseph Fletcher, Esq., in the chair, the following report was read:—

"Every revolving year returns a season when the subscribers to institutions dependent on public support, expect and are entitled to receive a statement of the proceedings and expenditure. Such annual exhibitions are often accompanied by expressions of regret that more ample bounty has not been extended, that the contributions have been reduced, or that what has been accomplished has exhausted the fund; while various causes are assigned for these privations, operating together to create serious alarm and to justify complaint.

"The Committee of the Baptist Building Fund have also experienced the pressure of the times, and with others they have suffered depression by change of circumstances; but, it nevertheless is the privilege of your committee to announce with feelings of grateful satisfaction, that an all-wise Benefactor has permitted the establishment of an institution, differing indeed from all others, but well adapted to its purpose, capable of any extension, and based upon principles which, so long as they are carried out, will secure its perpetuity. Your committee rejoice that being entrusted with the charge of a fund created by the legacy of the late Dr. William Newman, to the Baptist Building Fund, the subscribers at their half-yearly meeting sanctioned the application of that legacy, and of all future subscriptions and donations, to the granting of *loans without interest* for the payment of chapel debts, to baptist churches which should be willing to give approved security for repayment of the principal in ten years, by twenty half-yearly equal instalments—and your committee have to state the following result:—

"Twenty-four churches have been assisted with loans—their debts, to the amount of £2350, with an annual interest payable thereon of £112, are annihilated.

"Upon this loan of £2350—the half-yearly instalments amount to £118; that amount, when received at Lady-day and Michaelmas, is added to the general stock, and is immediately re-invested by loan to some other church or churches next in rotation upon the list of approved applications; thus the instalments discharge another debt, create a further saving of interest, become another channel of benefit, and still constitute a part of the society's revolving capital, secured as an enduring fund, for a source of perpetual advantage. Such are the foundation and superstructure of the stability and usefulness of the Baptist Building Fund, and such they

will remain: should no further sum be added to the capital, the perpetuity of the institution is *to that extent* established; the only risk is the failure of the instalments; *some* may *perhaps*, but they will not *all, fail;* and it may, without presumption, be expected that considerable additions will be made to the capital as progressive utility shall confirm the character of the Building Fund. The security given for each separate loan is *the note of hand of four persons* belonging to or interested in the church assisted, each of whom is responsible for the whole amount. They undertake to remit the instalments regularly at the appointed time *without expense*, and hitherto they have been punctual, not one has failed. Your committee respectfully and urgently apply to the denomination for a large increase of the sum now vested as *a loan fund in perpetuity*,—they observe with truth that donations and annual subscriptions are not, as they are in other cases, expended and lost; in this institution they are treasured. A guinea once deposited here will be in action many years to come, and, having paid off twenty times its amount of debt, will continue an entirety in the hands of a future committee for distant and extending good. Your committee are emboldened to be importunate that a fund may be raised in some degree commensurate to the increasing demand of the denomination—the security is ample and abiding, however large the amount, it will not be concentrated, but spread over numerous churches—one twentieth part of the whole is all that can ever be in hand, and that for a short time. The applications for assistance, when approved, are supplied by rotation; and there will ever be a sufficient number ready to absorb whatever may be in hand, and to carry on its circulation through succeeding generations.

"The committee feel justified in congratulating the subscribers and contributors on their abundant and unexpected success—they now appeal to the judgment of those who doubted the soundness or the working of Mr. Bowser's calculations, if past experience has not removed their scruples; and to their generosity they also appeal, that they may now assist and co-operate upon conviction.

"The committee offer to the general consideration of the baptist denomination the very large amount of unliquidated debt, and the numerous applications for assistance. They name the injurious influence that debt exerts, by the oppressive interest thereon which must be paid, and in naming it they cannot omit the painful observation, that the demand for interest is to a large extent unavoidably met by a corresponding deduction *from the* remuneration of the pastors, *especially* where the members are poor, and *where that deduction is the most* oppressive.

"Your committee raise their voice in advocacy of the families of the pastors, who themselves must suffer in silence while they sustain the privation.

"Your committee feel that if every member of the denomination would give liberally *once*, the future freedom of the churches from debt, and the redemption of our pastors from its withering effect, would be permanently established.

"Another feature in the constitution of the society is, that an enlargement of its fund would not increase the expenses of its management.

"No poundage is paid upon donations—all services but those of the collector are gratuitous; and, finally, your committee respectfully suggest that bequests to this institution would be most appropriate and useful. Legacies are usually funded, and the interest only is applied to the appointed purpose; but in this case the whole amount left is vested in security, and the whole, however large, is at all times thereafter in full operation for the purpose intended by the donor."

It was then moved by the Rev. F. Trestrail, and seconded by Mr. J. L. Benham:

"I. That the report now read be adopted, printed, and circulated under the direction of the committee, and that the following be the committee and officers for the year ensuing:—

Treasurer.

Joseph Fletcher, Esq., Union Dock, Limehouse.

Secretary.

Mr. John Eastty, 2, Victoria Terrace, Upper Grange Road, London.

Committee.

Mr. Barnes.
Mr. G. Bailey.
Mr. J. L. Benham.
Mr. W. Bowser.
Mr. A. T. Bowser.
Mr. John Danford.
Mr. R. S. Dixon.
Mr. N. Eastty.
Mr. John Haddon.
Mr. Thomas Merrett.
Mr. G. Moore.
Mr. James Oliver.
Mr. John Penny.
S. M. Peto, Esq., M.P.
Mr. Stephen Pewtress.
Mr. M. Poole.
Rev. I. M. Soule.
Mr. Spurden.
Mr. W. Swinstead.
Rev. F. Trestrail.
Mr. J. Warmington.
Mr. R. Williams.
Mr. B. C. Wilmshurst.
Mr. J. C. Woollacott.

Auditors.

Messrs. W. Bowser and N. Eastty.

Collector.

Rev. C. Woollacott, 4, Compton St. East., Brunswick Square.

Solicitor.

W. H. Watson, Esq., Bouverie Street, Fleet St.

Moved by Mr. W. H. Watson, and seconded by Mr. Haddon:

"II. That instead of Rule 3, the following be substituted:—That all ministers of the denomination who are annual subscribers, or whose churches make an annual collection for its funds, be entitled to attend and vote at all meetings of the committee."

Moved by Mr. W. Bowser, and seconded by Mr. J. C. Woollacott:

"III. That this meeting viewing with much satisfaction the assistance given to the churches by means of the grants and loans from this society, earnestly commends the Fund to the more liberal support of the denomination."

Moved by Mr. Warmington, and seconded by the Rev. C. Woollacott.

"IV. That the thanks of this meeting are due, and are hereby presented to Mr. John Eastty for his services as the gratuitous secretary of this society."

Moved by Mr. John Eastty, and seconded by Mr. Barnes:

"V. That the thanks of this meeting be presented to Joseph Fletcher, Esq., Treasurer, for the warm interest he has invariably taken in the prosperity of the Baptist Building Fund, and for his kindness in presiding on this occasion."

Churches relieved by Loan since the last report:—

	£
Crickhowell	100
Gloucester	100
Caxton	100
Aberystwith	100
Yarcombe	100
Chelmsford	100
	600

Grant.

Budleigh Salterton £20

Churches assisted with Loans from Dr. Newman's Fund, and amount repaid to Lady-day, 1849:—

Date.	No.		Loans	Repayments.
1846, July	1	Staines	£100	30
	2	South Molton	100	30
	3	Hereford	100	30
	4	Southampton	200	60
	5	Shiffnal	100	30
	6	Dorchester	100	30
	7	Merthyr Tydvil	100	50
	8	Airdrie	100	30
	9	Cambridge	100	30
1847, April	10	Outwood	100	20
June	11	Haddenham	50	10
July	12	Gladestry	50	10
Oct.	13	Aston Clinton	100	15
1848, Feb.	14	Carsalem, Newydd	100	10
	15	Downham	50	50
	16	Merthyr Tydvil	100	10
June	17	Llansaintffraid	100	10
	18	Leighton Buzzard	100	10
Sept.	19	Crickhowell	100	5
Dec.	20	Gloucester	100	
1849, Jan.	21	Caxton	100	
	22	Aberystwith	100	
June	23	Yarcombe	100	
July	24	Chelmsford	100	
			2350	450

Lent to 24 churches and paid off debt £2350
10 of them have paid off 450
5 have not paid anything, the time for the first payment not having arrived.
Present capital 1835

THE BAPTIST UNION OF SCOTLAND.

On Tuesday, August 7th, at 11 A.M., the meeting was opened with prayer, after which the business of the Union was proceeded with. Brother Landels, pastor of the church, presided at the different conferences.

In order to a definite understanding as to the relation of "The Evangelist" to the Union, it was moved by brother Duncan, seconded by brother Taylor, and unanimously resolved—

"That from January, 1849, The Evangelist be taken under the sanction and management of the Union, and that from that time it be considered as the organ of the Union."

It was then moved by brother Johnston, that brethren Taylor, Landels, and Milner, be appointed to arrange for the publication of the Magazine under its new form, which was agreed to.

Brother Taylor finding it necessary, from the pressure of his labours on his health, to resign the editorship of The Evangelist with the completion of the present volume, it was moved by brother Thomson of Dunfermline, seconded by brother Milner, and resolved unanimously—

"That on accepting the resignation of brother Taylor as editor of The Evangelist, the Union tender him its warmest thanks for his long-continued and arduous services on behalf of the magazine, and express its sympathy with him in the present state of his health, and an earnest wish that it may be speedily recruited, and he long spared to labour in the gospel."

It was then moved by brother Johnston, seconded by brother Eglin, and resolved—

"That brother Landels be appointed editor of The Evangelist."

Brother Landels agreed to accept the appointment, after which the brethren adjourned till Wednesday morning.

On Wednesday, at 10 A.M., the meeting was resumed with prayer, when letters were read from the following churches applying for aid: St. Andrew's, Airdrie, Galashiels, and Leith. To three of these grants were made, and the other was referred to the Executive Committee. Previous to this decision, the treasurer's report was read, showing a balance on hand of £81 6s. 8d.

The question of an evangelist being employed by the Union being brought before the meeting, it was cordially resolved, on the motion of brother Lamont, seconded by brother Duncan—

"That the services of brother Simpson, late of Galashiels, be called into request, in order to his acting as evangelist of the Union, and that the appointment be for six months, leaving his re-engagement between himself and the Executive Committee."

The meetings of the Union were appointed to be held in Glasgow next year, and brother Johnston to preach.

Brother Thomson having resigned his secretaryship to the Union, it was unanimously resolved, on the motion of brother Taylor—

"That the hearty thanks of the Union be presented to brother Thomson for the service he has rendered its interests."

The general report of the year being submitted to the meeting, it was moved by brother Taylor, seconded by brother Hamilton, and resolved, that it be adopted and printed as last year, and the letters from the churches appended.

According to arrangement of last year, brother Taylor preached an able discourse on the question, "What is truth?" on Tuesday evening, in the large and substantial chapel lately purchased by the Cupar church, in which the other meetings were also held.

On Wednesday evening the annual soiree took place. After tea, addresses were delivered by brethren Simpson, on Christian Usefulness; Walbran, to the Inquirer; Johnston, the Day of Small Things; Taylor, an outline of the State of the World during the Millennium; Bannister of Perth, Recapitulation; and Vanderlip of New York, on the Denomination in the United States. The intervals between the addresses were appropriately relieved with sacred music of the finest description. The meeting was large, harmonious, and enthusiastic. The sum of £4 10s. was collected, as its subscription to the funds of the Union.

On the whole, we are bound to congratulate the churches on the meetings of the present year. They have quieted the fears of many, and exceeded the hopes of all. Not only did they afford a happy season of Christian intercourse and enjoyment, and not only did they inspire the various brethren present with a spirit of greater confidence, zeal, and determination; but in the fruits of last year's labours, they have produced the earnest of still greater progress, and point to the speedy dawn of a brighter day, and the ultimate approach of a rich harvest of triumph!

ASSOCIATIONS.

CAMBRIDGESHIRE.

An association was formed at Swavesey, May 30, 1849, comprising eight churches.

Cottenham	J. Green.
Haddenham	G. G. Bailey.
Isleham	W. W. Cantlow.
Landbeach	C. R. Player.
Soham	J. Cooper.
Swavesey	J. C. Wooster.
Wilburton	J. Dring.
Willingham	R. R. Blinkhorn.

The rules adopted for the regulation of the body were these:—

"I. That this association be denominated The Cambridgeshire and Isle of Ely Auxiliary Baptist Home Missionary Society, and Association of Particular Baptist Churches.

"II. That the design of this Association be to cultivate acquaintance with sister churches, to promote love and unity among all the brethren, but chiefly to extend the gospel in the neighbourhood.

"III. That the congregational order of these churches be maintained inviolate.

"IV. That when God in his providence shall deprive any of the associated churches of the services of its minister, the sister churches shall, upon receiving application, endeavour to render the needed assistance according to their several ability.

"V. That we will by all means discountenance a litigious spirit, regarding it as destructive of peace, concord, and amity, which are the honour and felicity of all Christian churches.

"VI. That should dissensions or divisions arise in or among any of the churches, or between any of the brethren, and an appeal be made to this body, no discussion shall be permitted, until at least one of the parties concerned shall assure it, that the means of reconciliation appointed by the Head of the church have been tried in vain. Then it shall be competent to this body to endeavour to effect an adjustment of the difference with a view to reconciliation, by any means which are agreeable to the word of God, not exercising dominion over the faith or practice of any.

"VII. That each church in this Association annually make a collection in behalf of its funds, and send a letter to the public meeting, containing a report of its condition, number of members, scholars, &c., showing the increase or decrease during the past year.

"VIII. That an annual public meeting be held in the month of May, when the letters from the several churches shall be read, a moderator, treasurer, and secretary chosen, appointments made, and the general business transacted.

"IX. That each church be at liberty to delegate two messengers to accompany its minister as its representatives at the annual meeting of the Association.

"X. That an annual circular letter be addressed to the churches. The subject of the letter, and the writer, to be chosen by the ministers, and the letter submitted to the ministers and delegates for adoption.

"XI. That it be recommended to each church to insert these resolutions in the church book, to be signed by its pastor, and two or more members, in the name of the whole church."

After prayer by Mr. Cooper of Landbeach, Mr. Wooster was chosen moderator, and Mr. Green secretary. A circular letter was adopted, written by Mr. Player, on the Duty

and Necessity of Promoting Christian Union with a view to the Extension of the Redeemer's kingdom."

Statistics.

Baptized during the preceding year	44	
Received by letter	7	
		51
Removed by death	9	
By Separation	8	
		17
Clear increase in the eight churches		34
Number of members		580
Scholars		738
Teachers		150

The next annual meeting is to be held at Wilberton.

SUFFOLK BAPTIST HOME MISSIONARY UNION.

Ten churches have associated themselves together under this title.

Aldborough	
Bildestone	
Botesdale	— Trickett.
Bradfield	G. Ward.
Bury	C. Elven.
Diss	J. P. Lewis.
Eye	— Carpenter.
Ipswich, Stoke Green	J. Webb.
Turret Green	I. Lord.
Sudbury	S. Murch.

Having met at Turret Green chapel, Ipswich, Thursday, July 5th, 1849, several brethren prayed, routine business was transacted, and the following were adopted as the revised Rules of the Organization:—

"I. That this society be called The Suffolk Baptist Home Missionary Union.

"II. That its object be the support and extension of home missionary operations, by aiding poor and deserving churches, planting permanent stations, and promoting the cause of Christ by local efforts, in any other ways approved by the ministers and messengers at the annual meeting.

"III. That any evangelical baptist church in the county or its borders, that shall contribute to its funds by subscriptions or annual collections, be eligible for membership.

"IV. That an annual meeting of the representatives of this society be held at a place appointed by the previous annual meeting, on the first Thursday in July; and that during the services at least one public collection be made on behalf of the funds.

"V. That every church in this union be represented at the annual meeting by its minister and one or two delegated members, who shall be entitled to vote on every subject which may come under their consideration.

"VI. That the services of the annual meeting be as follows:—To assemble at half-past ten o'clock precisely, when the morning shall be devoted to devotional exercises, and reading the statistics sent by the churches. The afternoon to be appropriated to business, and the other services to be such as shall be determined by the church where the annual meeting is held.

"VII. That a *dinner be provided for the ministers and messengers, and such other friends as may* wish to be accommodated, at a charge not exceeding one shilling and sixpence, and a tea for sixpence, each person.

"VIII. That a treasurer and two secretaries be appointed at every annual meeting for the ensuing year.

"IX. That each church shall send its contribution to the annual meeting."

The above rules having been unanimously agreed upon, it was resolved:—

"I. That the next annual meeting be held at the baptist chapel, Garland Street, Bury St. Edmund's, on the first Thursday in July, 1850.

"II. That at the annual meeting of this Union arrangements be made to facilitate the objects of the Baptist Foreign Mission in this county; and that for the ensuing year brethren Elven, Webb, Lord, T. Ridley, Pollard, Lacey, Cowell, Bayley, H. Gill, and Lambert, be appointed a committee for that purpose.

"III. The sum of £34 was then voted from the funds of the Union, for the purposes specified in Rule II.

"IV. That brother W. Bayley be appointed treasurer, and brethren Elven and Lewis secretaries, for the following year."

Assembled again in the chapel for the evening service, at half-past six o'clock, when a public meeting was held, brother Lord in the chair. Brethren Bayne and Webb prayed, and brethren Lewis and Elven delivered addresses on Personal and Relative Religion, when the meeting was concluded by the doxology and benediction, and a collection made for the funds of the "Home Missionary Union."

Statistics.

Number of churches whose reports were received		9
Baptized	103	
By letter or experience	17	
Restored	2	
		122
Removed by death	27	
Dismissed	15	
Withdrawn	20	
Separated	8	
		70
Clear increase in the year		52
Number of members		1352
Scholars		1212
Sunday School Teachers		189
Village stations		27

NEW CHAPEL.

BARNSLEY, YORKSHIRE.

By the liberality and zeal of Mr. John Wood of Worsbro' Dale and a few gentlemen in the neighbouring town, who with him have commenced the undertaking, a neat baptist chapel has been erected in Barnsley, capable, without galleries, of seating 350 persons. The opening services commencing on the 5th of July closed on the 22nd of that month

with the administration of the Lord's supper to the small church previously gathered. Sermons were preached by brethren Dowson of Bradford, Stalker of Leeds, Roe of Birmingham, Burchell of Rochdale, Stowell, president of Masbro' College, Dr. Godwin of Bradford, Beddow of Barnsley, and Larom of Sheffield. These services were well attended, and gave cheering promise of subsequent success. The chapel, at a sufficient distance from other places of worship, is in the midst of a large population that stands in special need of religious attention. The building is constructed so as easily to admit the erection of a gallery and school rooms. A Sunday school will be gathered immediately. The ground, which is freehold, has been given by Mr. Wood, and nearly £200 have been collected towards the expense of the building, the cost of which will be about £700. This effort is looked upon with favour by Christians of other denominations in the town, several of whom have liberally contributed towards it. In the hands of a suitable minister, for which the little church is now praying, the effort will, by the divine blessing, be a permanent source of spiritual good to many in this town in connexion with the baptist denomination.

ORDINATION.

SWANWICK, DERBYSHIRE.

Mr. R. Miller, late of Harboro', having accepted a unanimous invitation from the baptist church at Swanwick near Alfreton, entered upon his labours there in July.

UPTON-ON-SEVERN.

The baptist church in this town having had the services of Mr. Alexander Pitt, late of Ashton-under-Lyne, for about two months, during which time he commended himself greatly to the people by his Christian spirit, have given him a warm invitation to remain with them. Having accepted this call he entered on his stated ministrations, August 26th.

RECENT DEATHS.

MR. C. H. CHANNON.

Mr. Charles Henry Channon, who departed this life on the 15th of January, 1849, was born in the city of Bath in the year 1799. When quite a child he lost his father. At nine years of age he was taken under the care of a pious aunt, who became the guide of his youth, and whose consistent example and godly instructions he acknowledged, by the divine blessing, to have been the means of his conversion in early life. From some uses not exactly known by his surviving relatives, he did not make a public profession of religion till Dec. 28, 1828, when he was baptised and received into the church at Bethel chapel, Cheltenham, then under the care of the Rev. James Smith. Upon the secession of the former with several of the members to form the church afterwards meeting at Salem chapel, Mr. Channon, being of the number, was unanimously chosen to the office of deacon, an office which he used well, and in which he continued to the close of his valuable life, to enjoy the confidence and affection of his pastor, his colleagues, and his fellow members. It might be truly said of him, that as a Christian he was "faithful and feared God above many." His general experience was more distinguished by habitual heavenly-mindedness than by any remarkable changes. For many years he had enjoyed peace with God, through faith in the atonement and righteousness of our Lord Jesus Christ. His trials were various and sometimes heavy, but he never manifested impatience, nor yielded to extreme despondency. Prayer was his unfailing resource. He obtained support and relief in trouble by casting his burden upon the Lord. The malady, which at length terminated his earthly course (a peculiar disease of the heart), often caused him severe pain, and excited the apprehension of his friends. On one occasion, after a paroxysm of extreme suffering, he was asked whether his trials and sufferings did not at times diminish his spiritual enjoyments, the reply he made strongly intimated that as his sufferings abounded, so also did his "consolations by Christ abound." To another friend with whom he conversed but a few days before the event, speaking of his departure he said, "The will of the Lord be done." In the domestic circle his humble and consistent piety shone brightly. The family altar was never neglected. His children felt that their eternal interests lay near to the heart of their beloved parent; and the true happiness and union known only in those families in which God is acknowledged and honoured, were realized by them in a large degree. It was the delight of this truly good man to see two of his dear children united to the church; and it is the earnest prayer of the writer of this sketch and many other Christian friends, that a petition he frequently used in prayer may be fully answered, that all his children might become the children of God. The last act of his life was to engage in prayer with his family; in about two hours after the close of his usual evening service he was called to commence the work of perpetual praise in the celestial temple. He had appeared quite as well as he had been for some time during the day, retired to rest about ten o'clock, and fell asleep. A few minutes before twelve o'clock he awoke his companion, to whom he complained of difficulty of breathing, and ex-

pressed his consciousness of approaching death. His eldest son being in an adjoining room instantly came to the help of his parents. His father was in prayer as he entered the room, he had just time to ask him if he then realized the presence and preciousness of the Saviour, the dying Christian quickly answered in the affirmative, and immediately "fell asleep in Jesus." May all those who knew him, and admired his Christian consistency, become followers of his divine Master, and partakers with him of eternal life.

MRS. PARSLEY.

The late Mrs. Parsley of Diss grew to years of maturity a stranger to God, and entered on the duties of married life before she knew her need of a Saviour, or the power of his renovating grace. Her first religious impressions were produced while residing at St. James' in the vicinity of Bungay, through conversation with an individual in the humbler walks of life, who was a member of the church of Christ at Wortwell. The Divine Being often works by feeble means and humble instrumentality in the accomplishment of the purposes of his mercy. After the removal of Mrs. Parsley and her family to the neighbourhood of Diss, she was induced by an aunt to attend the worship of God at the baptist chapel, and having heard the word of truth to profit, continued with more or less constancy to wait on the great Jehovah in unison with his people there for more than forty years. She embraced the doctrines of the bible as her religious creed, the atonement of the cross as the foundation of her hope, the Lord Jesus Christ as her divine and omnipotent Saviour, and the Holy Spirit as her heavenly comforter and guide, by whose influence and agency she drew nigh unto God; and exhibited in a consistent and pious life the practical power of the religion of Jesus. Like most of the true servants of God, "in the world she had tribulation." She was early left a widow, and some years after the dear amiable and promising children in whom she delighted were all removed from her to the world beyond the grave. But these trials though severe she received grace to sustain with submission to the divine will, and could in after years view them as designed for her soul's best welfare. In a letter to a friend written January 1823, she says, "You have heard the melancholy intelligence of my dear daughter's death which I keenly feel. Yet I would be truly thankful that I can say providence is kind in mixing much mercy with the afflictive dispensations he is pleased to call me to pass through, in enabling my dear Marianne to leave so clear a testimony of her happy exit from a trying troublesome world to enjoy the presence of her dear Redeemer *through the countless ages of eternity.*" *Thus we have her own* evidence that the bitterness of bereavement was alleviated, because she had not "to sorrow as those who have no hope." Having drank the cup of sorrow herself she was the better qualified to sympathize with those who had to drink it too: hence the reader will be prepared for the following appropriate remarks, addressed in a letter to a friend who was mourning over the dying bed of her husband. "To us who are blinded by the veil of sense it appears that a succession of temporal ease and prosperity would be desirable, but the Almighty sees it not so, and therefore is pleased to disappoint our schemes of earthly bliss and interrupt our enjoyments by sending affliction in our families, and thus wounding us in our tenderest feelings. O could we look beyond present things how calmly and submissively should we bow to the dispensations of providence, how much would it relieve our minds to reflect, that all things are under the guidance of a wise and gracious Father, who knoweth our frame, and remembereth that we are but dust. I should rejoice to hear that you are enabled to bow with humble submission to the will of your heavenly Father, who has promised that all things shall work for good to those who put their trust in him; and let me advise you to be earnest and frequent at a throne of grace, and submit the cause of your afflicted partner and yourself to him 'from whom alone proceed the issues of life and death.' We know that all things are possible with God, but it is best to be prepared for whatever the worst may be. Oh, may you be guided by his counsel, and may your dear partner be enabled to commit himself and all his concerns to Jesus, who has promised to sustain such as cast their burden upon him. May he see Jesus as having made satisfaction for the sins of his people, and rest his eternal all upon the righteousness and perfect work of the adorable Redeemer. It is not by looking to anything that we have done that can give relief to the mind, for alas! our righteousness is but as filthy rags, but in Christ there is pardon and salvation to all who sensible of their own inability have fled to him. May the Lord in mercy direct his thoughts to these all important truths, and may the Holy Spirit guide him in the application of them to his case, that it may be made evident he is interested in those great and glorious blessings which the apostle describes as being more than eye hath seen, or ear hath heard. Be not afraid, my dear, of speaking to him on his eternal state. I know it is a delicate point to touch upon, but it is of great importance, and calculated above all others to bring satisfaction to your mind."

The anxiety which this letter displays for the eternal welfare of another was common to her, as indeed it is to all who are truly

religious. Hence she spent much of her time in visiting the afflicted poor, relieving their temporal necessities out of her own bounty, and giving them such religious instruction as their circumstances required. Anxiety to do good to the souls of her fellow sinners, made her for many years one of the most useful visitors of the Diss benevolent society, which administers pecuniary relief and religious instruction, with reading the word of God and prayer. Some years ago she visited the writer in a period of affliction, and after suitable conversation knelt down at his bedside and offered to heaven a sweetly appropriate prayer. In her he has lost a most kind and truly attached friend, whose friendship was under the influence of Christian principle, and was uniformly kind and constant. She was strictly conscientious, and therefore before entering on any course, or engaging in any work would ask herself, *Is it right?* and after due consideration being convinced of the path of duty, she was resolved to pursue it. In like manner did she consider the dealings of God, and endeavour to bring her mind to acquiesce in the divine will.

Though she was strongly attached to the house of God, as was evidenced by her uniform attendance on the means of grace, both on the sabbath and during the week when health would permit, she never joined the church by a public profession in obedience to the Saviour's known commands. This she regretted, yea, deplored as the light of eternity dawned upon her, and she felt herself drawing near the time when she would have to give an account of her stewardship. Let her dying regrets have their due effect on others who know their Lord's will but do it not. The affliction which terminated in her death was a cancer. In a letter written during the summer of 1848 she thus refers to it. "On Tuesday in last week I was on a sudden attacked with bleeding in the diseased part of my neck, which I suppose continued ten or twelve minutes. . . . I hope to lie prostrate in the hands of God who has given me so many proofs of his indulgent care over me, and who does not afflict willingly, or take pleasure in grieving the children of men. Oh! may I hear the rod, and who hath appointed it. Pray for me that I may not faint in the day of adversity. May I be supported by the manifestations of a Saviour's love to my soul; but that Saviour has been slighted and not sought after with that avidity which ought to have been displayed. His commands have been slighted, and I have now to mourn over my neglect of them." She thus felt that sins of omission were sources of sorrow as well as those of commission, and as much needed the application of the Saviour's cleansing and pardoning blood.

The writer had the pleasure of visiting Mrs. Parsley through the whole of her affliction, and never, he trusts, without profit to his own soul. Through the greater part of her life she was distressed with the fear of death, though those who understood the true nature of her piety had no fear for her. But latterly this feeling was mercifully removed. More than once she observed that though she felt death to be most solemn and most important, yet that that distressing fear of it from which she suffered so many years she no longer felt. She could trust the divine Redeemer with her eternal all, feeling that nothing short of an interest in the atonement of the cross can sustain the sinking soul in the dying hour. The day before her death the writer read to her the 2nd chap. of Hebrews, in which it is said, that Christ through death will "deliver them who through fear of death were all their lifetime subject to bondage." When she said, "That has been my case even from a child, but now thank God I am delivered from it." When death came it did not alarm her, but she died as she lived, *praying*, and praying too for those dear friends whom she has left behind in the world.

In her the poor have lost a generous friend, the cause of Christ a steady and liberal supporter, and the members of her own family one who did not fail to pray for them all. Mrs. Parsley died gently "as fades the summer cloud away" on Friday, April 27th, in the 75th year of her age. Her death was improved by the Rev. J. P. Lewis, at the baptist chapel to a crowded congregation of churchmen and dissenters from Rev. xiv. 13. She has left legacies to various religious objects, amongst which are Home and Foreign Missions.

MRS. BROOKS.

Ann, the beloved and lamented wife of Mr. Andrew Brooks of the Temperance House, Beamond Cross, Newark, who fell asleep in Jesus, June 25, 1849, aged forty-nine years, was brought to the enjoyment of personal religion early in life, and at the age of fourteen was baptized and united to the baptist church, Newark, of which community she continued a most consistent and useful member until removed from the church militant to the church triumphant above. She was a woman of no ordinary attainments in piety and intelligence, and eminently excelled in conversation, especially on religious subjects, which were her delight. In her principles as a baptist and nonconformist she was uncompromising, and ready to advocate them on all suitable occasions. She was always ready for every good word and work, willing to spend and be spent in the service of her Redeemer.

She was married young, and called to endure much family and personal sufferings,

and trial, all which she met and surmounted with an uncommon degree of Christian fortitude and courage, her mind being generally richly supported by the glorious doctrines of the grace of God. She was the mother of a numerous family of children, all of whom, except three, we trust, preceded her to glory, most of them dying in their infancy.

For several months past Mrs. Brooks appeared to be rapidly sinking under that flattering but generally fatal complaint, pulmonary consumption, which at length brought her body to the grave. But death to our friend had no terrors, Christ having taken away the sting. Not a doubt was permitted to trouble her mind. A short time before her departure, when taking leave of a dear friend, she pressed his hand, and with a smiling countenance and confident tone of voice said, "All is well." As her end drew near, her weakness and bodily suffering increased, and conversation was to her extremely difficult and painful, her cough being very distressing. At length the hour of dissolution arrived, and at her request prayer was twice offered to the divine throne by her weeping partner. After which she said, "My dear, you did not ask the Lord Jesus to receive my spirit." On his inquiring if it was her desire that he should, she instantly assented; when he had so done, she immediately repeated the words after him, "Lord Jesus, receive my spirit;" and her happy spirit was shortly released from its clay tenement, and took its flight to the regions of everlasting life and glory.

The mournful event was improved on sabbath evening, July 8th, by Rev. J. Phillips of Southwell in an impressive and faithful discourse from Eccles. xii. 1—7, a passage chosen by our deceased friend for the occasion.

MR. MARK MOORE.

Died, August 13th, Mr. Mark Moore of Queen Street Place, Southwark Bridge, many years a deacon of the church meeting in New Park Street. Mr. Moore's health had been failing for some months, but his removal was eventually occasioned by a sudden attack of the prevailing epidemic.

MISCELLANEA.

IMPORTANT DECISION OF THE COURT OF ARCHES.

The evangelical clergy of the established church have received a heavy and portentous blow. Did not the history of mankind teach that men of general integrity sometimes sacrifice their own *consistency and professions rather than part with worldly dignities* and *emoluments, and that when the day* of trial comes they often act in a manner which they had previously thought impossible, we should suppose that a large secession must now take place. It has been solemnly declared by the highest ecclesiastical authority, that the doctrine of baptismal regeneration is the doctrine of the church of England. This we dissenters have always said, and this the tractarians say; but this the evangelical adherents of the episcopal church have been accustomed to deny. Now, however, it is determined by the president of the Court of Arches, sitting on his judgment-seat, after listening patiently to the arguments of eminent counsel on both sides, that if a man do not believe the doctrine of baptismal regeneration, it is a sufficient reason why he should not hold office as a minister of the English establishment.

The case which has occasioned the decision is this. Mr. Gorham, a highly respectable clergyman in Devonshire, having discharged the duties of his ministry more than thirty years, was presented by the Lord Chancellor with a vicarage in the same county nearly two years ago, both livings being in the diocese of Exeter, and in the patronage of the crown. The bishop, however, refused to admit him, though so long a minister in his own diocese, without a previous examination. That examination was commenced on the 17th of December, 1847; it was continued on the 18th, 21st, and 22nd days of the same month; and after an interruption of some length it was renewed on the 18th of March, 1848, continued on the 9th, and finally terminated on the 10th. On that day Mr. Gorham was informed that the bishop declined to institute him. Thus the matter rested till June, 1848, when a monition was issued from the Court of Arches, at the suit of Mr. Gorham, calling upon the bishop to institute him within a certain time specified into the vicarage of Bampton Speke, or to show cause why he should not be so instituted. To this the bishop pleaded, that in the course of the examination which he had thought it right to institute, Mr. Gorham had advanced some unsound doctrine respecting that great and fundamental point, the efficacy of the rite of baptism, inasmuch as he held and persisted in holding that spiritual regeneration was not given or confirmed in that holy sacrament, and that particularly therein infants are not made members of Christ and children of God. The bishop went on to state that this was contrary to the plain teaching of the church of England in her articles and liturgy, and especially contrary to the office of confirmation and the catechism, contained in the Book of Common Prayer, and that upon that account he refused to institute Mr. Gorham to the said vicarage. This case having been brought before the supreme ecclesiastical court, the Court of Arches, and the discussion of it

having occupied six days, the judge, Sir Herbert Jenner Fust, on the 2nd of August pronounced sentence. In the course of an elaborate address, the reading of which occupied four hours, he observed that the question between the parties was as to the efficacy of baptismal regeneration in the case of infants only. He dismissed from consideration altogether the question of the regeneration of adults by baptism, it being admitted on the part of the bishop, that in the case of adults the efficacy of baptism depended on the faith and repentance of the parties baptized, and on the sincerity of their professions and promises. Nor was he called upon to pronounce an opinion whether the doctrine of baptismal regeneration in the case of infants was or was not a clearly Christian doctrine. It was not within the province of the court to institute an inquiry of that sort; all the court was called upon to do was to endeavour to ascertain whether the church had determined anything on the subject, and having done so to pronounce its decision accordingly. The court was bound to administer the law as it found it laid down, and not to give any opinion as to what the law ought to be; and, therefore, he was most anxious that it should be perfectly understood that in the observations he was about to make he should confine himself wholly to the doctrines of the church so far as he was capable of ascertaining them, without any intention to extend them to scriptural interpretation. The first of the 149 questions which the bishop had put to Mr. Gorham was, "Prove from scripture that baptism and the supper of the Lord are severally necessary to salvation—first, of baptism; secondly, of the Lord's supper." Now, said the judge, here it was evident that the bishop had not put the question in a form that would draw out a specific answer as to the doctrine of the church upon the necessity of the sacraments of baptism and the Lord's supper. Mr. Gorham was perfectly well aware of the slip which the bishop had made, and his counsel took advantage of that slip to show that his lordship was wrong, and that he was obliged to correct his error in the next question. To this question, however, Mr. Gorham answered, and truly answered, "I do not find in scripture that the necessity of baptism to salvation is declared in terms so absolute as this proposition." The learned judge then went into the details of the examination, and of the articles and services of the church in reference to the subject, maintaining that as long as these were reconcileable, and not only reconcileable, but necessarily consistent with the general and literal interpretation of the words, they were not at liberty to put *any new* interpretation upon them. They *must take those* doctrines and expressions in *their true* and literal sense, and not construe *them by* resorting to the private opinions of individuals. This would, therefore, dispose of that part of the question so far as the court was concerned. Now he was not aware that it was necessary for the court to occupy much more time upon the question which had arisen here. The point to be ascertained was, was the doctrine of the church of England that of the baptismal regeneration of infants or not. Another point to be determined was, did Mr. Gorham deny it was? He (the learned judge) said it was clear from the passages he had read, and from the whole tenor of the examination, and of the learned counsel's argument upon it, that he did oppose this article of baptismal regeneration. Children presented no obstacle, and received the benefit of baptismal regeneration, whatever it might be. It was a spiritual regeneration according to the words of the formularies of the church, and, therefore, if this was the doctrine of the church of England, which undoubtedly it was declared to be, that children baptized were regenerated and saved if they died without committing actual sin, then Mr. Gorham had maintained doctrines which were opposed to the doctrines of the church. And then the question was, had the bishop shown sufficient reason for not instituting Mr. Gorham to the benefice. Now, he was of opinion that Mr. Gorham had maintained a doctrine that was opposed to the doctrines of the church of England; that the bishop had shown sufficient cause why he had not instituted Mr. Gorham to the benefice; and that, therefore, the bishop must be dismissed, and dismissed with costs.

An appeal has been made to the Judicial Committee of the Privy Council; but the Record, which professes to speak the sentiments of the evangelical clergy, says, "It is difficult, we think, to over estimate the importance of this case in its essential nature, or in its probable or possible consequences."

HAUNTON, NEAR STOW-ON-THE-WOLD, GLOUCESTERSHIRE.

On Wednesday, August 15th, a large and deeply interesting tea meeting was held in Mr. Hank's barn in the above village, for the purpose of raising funds to erect a new place of worship for the use of the baptist church and congregation there assembling. In consequence of the increased attendance upon the means of grace, it has become necessary to "arise and build," the present chapel being far too small to afford the requisite accommodation. On the evening already mentioned, about 260 persons took tea together, after which a public meeting in furtherance of this good object was convened. After singing and prayer, Mr. Comely of Notgrove, the deacon of the church and the treasurer to the fund, was called to the chair, when the pastor of the church, the Rev. J. Teall, stated, that the estimated cost of the proposed erec-

tion would be about £400, one half of which sum was immediately promised by a few of the Naunton friends themselves. The meeting was afterwards addressed by the Rev. J. Acock of Stow, who for upwards of twenty years sustained the office of pastor of the church, and also by Rev. Messrs. Dunn of Winchcomb, Hall of Arlington, Statham of Bourton-on-the-Water, Cherry of Milton, and Amery of Campden, and all present had reason to acknowledge, "It is good to be here." It is hoped that such pecuniary assistance will be rendered by the denomination generally as to justify the commencement of the building as early as possible in the ensuing spring, inasmuch as the object has been long in contemplation, and a house and garden were purchased and paid for by the Naunton friends upwards of six years since, as a site upon which to raise the intended erection.

COLLECTANEA.

EVANGELICAL ALLIANCE.

In consequence of the failure of the funds expected from some of the divisions of the organization, the Rev. W. Bevan has felt it to be his duty to resign the office of secretary. Two meetings of the Committee of Council were convened to consider the measures necessary to be adopted in consequence of his determination, on the 26th and 29th of June. At the latter it was resolved to convene a special meeting of the Council for the 6th of July. The Rev. John Jordan presided (Sir Culling E. Eardley being unwell). The chairman read Psalm xlvi., the Rev. Dr. Hamilton offered prayer, the Rev. W. Bevan stated the reasons which had influenced him in resigning his office, whereupon it was resolved:—

"I. That the Rev. W. Bevan having resigned his office as Secretary to the British Organization of the Evangelical Alliance, such resignation to take effect from the 1st of August next, this Council cannot part with their much beloved brother as their Secretary without expressing their gratitude to him for his faithful discharge of the duties of his office, and his valuable services therein, and also its best wishes for his future happiness and usefulness.

"II. That the Revs. Dr. Steane, Edward Craig, and J. P. Dobson, be affectionately requested gratuitously to undertake the duties of the official secretariat, from the 1st of August to the time of the third Annual Conference."

The Rev. Dr. Cox was added to the Board of Advice. After prayer by Dr. Cox, the Council adjourned. Communications on the business of the Alliance are, in future, to be addressed to the Rev. Dr. Steane, 7, Adam Street, Strand, London.—*Evangelical Christendom.*

CORRESPONDENCE.

MARRIAGE WITH A SISTER OF A DECEASED WIFE.

To the Editor of the Baptist Magazine.

Dear Sir,—In your Magazine for the present month are some rather decided observations, in the review department, on the desirableness of repealing the law which prohibits marriage with the sister of a deceased wife. I beg permission to say a few words to your readers on this subject.

The Commission of Inquiry, it appears, has ascertained the fact, which no one can question, that such connexions, under the form of marriage, or without it, do exist to a considerable extent. From this fact the Reviewer thinks it very expedient and desirable that the prohibition should be removed, and that such marriages should be sanctioned by law. It is not of course lost sight of, that in morals and religion there is a higher priciple of conduct than mere *expediency*. With every conscientious person the first question will be "what is *right*? do the scriptures *in any* way *determine this subject?*" The Reviewer, and many other thoughtful and conscientious persons profess to be satisfied that the relation in question is not within the degrees of affinity prohibited from intermarriage by the scriptures. I am not extensively acquainted with what has been written on this subject, or perhaps I should be so well informed as not to trouble you with this letter. I have read a pamphlet in favour of the connexions in question by the Rev. J. F. Denham, but all the main positions of that respectable clergyman I had seen very carefully examined, and, to my apprehension, plainly proved to be untenable, in a work which I beg to recommend to the perusal of any one interested in this subject. It is called, "The Hebrew Wife: or, the Law of Marriage Examined," &c., by S. E. Dwight. Glasgow: Gallie, 99, Buchanan Street. The writer is an American lawyer, son, I believe, of the celebrated Dr. Dwight. The British edition is edited and strongly recommended by Dr. Wardlaw, no mean judge of literary merit and biblical criticism. As I have never seen this work referred to, I fear it is but little known in this country.

Within a small space the intelligent and learned writer gives a very interesting "Essay on Polygamy," in which he clearly shows that the supposition that polygamy was allowed in the patriarchal and Levitical economies is a popular error. Then, by a careful examination of the Levitical code, and of numerous other portions of scripture, he gives clear and satisfactory information on all subjects connected with this interesting controversy. In a very careful examination of Levit. xviii. 18, a verse of the greatest importance in this question, he shows by evidence amounting to demonstration, that the reading inserted in the margin of our bible is the correct import of the inspired writer. Not, "Neither shalt thou take a wife to her sister to vex her, —beside the other in her life time," but, "Neither shalt thou take one wife to another," &c. As it stands in the text, it is a kind of permission of polygamy, but not with the sister of the first wife, because that would vex her, but with any other woman, as if that would not vex her, and you may take the sister of the first wife after her death. In this absurd and incorrect sense the passage seems to be taken by many, making it a direct sanction for polygamy and for marrying the sister of a deceased wife. But, by an examination of every other place in the Hebrew bible, in which the phrase used occurs, Mr. Dwight shows that it is an idiomatic expression, meaning the uniting of one to another. Thus he rescues this passage, pressed as it has been into the service of polygamy and incest. By a chain of reasoning compact and strong, but which is incapable of much abridgment, the learned and pious writer appears to have established, among others, the following propositions:—

1. That polygamy was forbidden as immoral in its tendency, under both the patriarchal and the Levitical dispensations; and that under both it involved the crime of adultery.

2. That Levit. xviii. 18, is merely a prohibition of polygamy under the Levitical dispensation.

3. That incest was a crime before the Levitical law was given.

4. That the law of incest forbids all marriages both of lineals and of collaterals of the first and second degrees by affinity and by consanguinity, therefore of a husband's brother, or a wife's sister, or a niece, or aunt.

5. That either the whole of the law of incest is in force, or that no part of it is in force; and, of course, that if it is lawful to contract any one of the prohibited marriages, it is equally lawful to marry an uncle, a nephew, a sister, a daughter, or a mother.

6. That the law of incest was not a part of the ceremonial law, nor one of the local statutes of the Levitical code; and that the fact of its *being one* of the general statutes of that code, *furnishes* no evidence that it is not still in *full force* and obligatory on all mankind.

These and other positions appear to be firmly established by the clear and powerful reasoning of Mr. Dwight; if, therefore, persons under the influence of such convictions, petition Parliament on the subject at all, it will be, not to alter the present prohibitory law, believing, as they must, that it is in harmony with the law of God.

I am, Sir,

Yours respectfully,

March, July 13th. J. Jones.

The Reviewer's Reply.

The work to which your correspondent refers—"Dwight's Hebrew Wife"—although not a part of the most recent controversy on the subject to which it relates,* is a performance of undoubted ability and merit. It is not every able work, however, that is conclusive; and we must be permitted to say that a careful perusal of the Hebrew Wife has not been satisfactory to us.

According to Mr. Jones, the author has "clearly shewn that the supposition that polygamy was allowed in the patriarchal or Levitical dispensation is a popular error." That it is not without authority of learned men, however, may appear from the following words of Michaelis, in his Commentaries on the Laws of Moses:—

"How much soever some may have denied it, nothing is more certain than that by the civil laws of Moses, a man was allowed to have more wives than one. No doubt all the proofs of this fact which it is usual to adduce are not valid; and to the maintainers of the opposite opinion it may be an easy matter to controvert such as are weak and inaccurate."

The last observation explains a part of Mr. Dwight's apparent success. Some of his arguments fail, however, for a different reason. We give one case as an example. After an historical review of polygamy among the Israelites, he sums up in these terms:—

"These, if I mistake not, are all the instances of polygamy on record among the Israelites. They amount, if we include Joash, to only thirteen single instances, beside that of the children of Uzzi, in a period of more than twelve hundred years."—Hebrew Wife, p. 23.

And then follows an argument founded on the assumed fact that among the Israelites there *actually were* only thirteen cases of polygamy in twelve hundred years.

Now, in the first place, if only thirteen cases had been recorded, it would not have followed that only thirteen had occurred.

But, in the second place, many more than thirteen are recorded—many thousands more.

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* It was originally published in America, and was re-published in Glasgow, in 1837. A notice of it may be found in the Eclectic Review for February, 1841.

For this case of "the children of Uzzi," whom, although the author mentions, he thrusts out of his argument, is that of a tribe of six and thirty thousand men: see the mention of them in 1 Chron. vii. 3, 4.

And, in the third place, he entirely overlooks the fact, which is strongly put by Michaelis as showing "how very common polygamy must have been at the very time when Moses lived, and gave his laws," that the number of the first-born, as stated in Numb. iii. 43, gives only one first-born among 42 children. "So that," adds this eminent scholar, "had the Israelites lived in monogamy, it would follow that every marriage had given birth to 42 children, whereas if every Israelite had four or more wives, it was very possible that of every father that number might have sprung."

The structure of Mr. Dwight's general argument on polygamy exhibits a palpable fallacy, by which the whole is vitiated.

"We find as the result of our inquiries," says he, "that the original law of marriage forbade polygamy to mankind; that no repeal of that law is found in the scriptures; and that polygamy was not lawful, either among the patriarchs, or under the Levitical code."—Hebrew Wife, p. 39.

"Not *lawful*"—that is, not expressly sanctioned by statute. Certainly not: why should it be? But it was, in the words of Michaelis, "*allowed*," not forbidden, but connived at, as a fact of actual prevalence and long-established habit, which could not well be abruptly interfered with, but was rather to be indirectly discouraged and gradually eradicated.

Mr. Dwight's argument on the question of polygamy failing, the principal argument fails by which he endeavours to establish his interpretation of Leviticus xviii. 18. That this is neither new, nor unconsidered by learned and judicious men, may appear from the following ing extract from Scott's Commentary on the place:—

"Some think that this verse contains an express prohibition of polygamy, supposing the sister merely to signify a wife which the person spoken of had already married. But though the Mosaic law contains no explicit allowance of polygamy, yet there is no other passage which favours the interpretation of this text as a direct law against it, and many things in the whole subsequent history imply a connivance at it. The context also seems to require a more literal interpretation, namely, the marrying of two sisters together."

In treating of the law of incest as given in the 18th and 20th chapters of Leviticus, Mr. Dwight argues strongly that these passages relate to marriage, and not, as has been asserted by others, to *criminal acts without marriage. To us, nevertheless, this still seems debatenble ground, and it would be easy, did our space permit, to show the fallacy of some,* at least, of the arguments employed. We content ourselves, however, with referring to the high authority of that distinguished orientalist, Sir William Jones,* in favour of the latter opinion, and with extracting from the evidence presented before the Commissioners the following statement of the Rev. T. Binney:—

"The verbally expressed marriage laws of the Hebrews are contained, or are supposed to be contained, in the 18th and 20th chapters of Leviticus. On these it is to be remarked, first, that a question may be raised whether these laws are laws regulating marriage, or whether they are only prohibitions of the grosser forms of irregular sexual intercourse. It is not enough perhaps to say, that they were unnecessary in the latter sense, since they were forbidden in the general and comprehensive law of the Seventh Commandment. The particulars noticed, *their being exceedingly gross and abominable forms* of disobedience, might warrant their distinct specification. To which may be added, that they were the crying offences of the Canaanites, against which the Israelites were to be warned, that in the 20th chapter, 19th verse, the Seventh Commandment itself is repeated, having added to it the punishment of death, as denounced against its violation. In this list also (that is, in the 20th chapter), it is to be observed, that several of the prohibitions of the first list are repeated, with the addition of a denounced punishment, mostly that of death, which looks much more like the prohibition itself being the prohibition of a gross crime, than the regulation for a possible contemplated marriage. It might be further added, that if the first list be taken as prohibitory of marriages, and not of criminal acts without marriage, it prohibits such a marriage, as that which was contracted by Abraham, and would have been sanctioned by David; and one which is expressly enjoined or regulated by another law, a marriage bearing on the question before us."—*Report*, p. 88.

As to the obligation of the Mosaic law of incest, should it be held to relate to the question of marriage, we should quite agree with Mr. Dwight in separating it altogether from the Levitical code. It is clearly necessary, as he lays it down at p. 124, that all laws intended to regulate an institution common to mankind should have been given at a time, and in a manner, rendering it at least possible that mankind should become acquainted with them. From hence it follows that the Levitical precepts respecting marriage have, as such, no general obligation at all; and that they can present no claim to our regard, unless as being either a collection of anciently promulgated statutes not otherwise recorded, or an expression of the instinctive feelings of mankind in their most just and

* Cited in the Eclectic Review, for February, 1841

complete development—that is, of the law of nature in its perfect form. To us it appears impossible to regard the Levitical precepts in either of these lights. The former supposition manifestly wants proof, and is indeed a begging of the whole question; while the latter, if it were true, ought to be demonstrated by a much more consentaneous response from the bosom of human nature universally than has ever yet been given to it. For our own part, we look on the legislation of Moses respecting unchastity in all its forms as intended for the Israelites, and as modified by their circumstances at the time. Their own condition as a people was not good, while that of the nations surrounding them was dreadfully corrupt; and the intention of Moses appears to have been, at once to guard them from deterioration by pollution from without, and to lead to their improvement by institutions which should gradually operate within.

The law of Moses being thrown aside, what then remains in the matter before us for the guidance of mankind? Two elements. First, the morality of the case; since from the nature of the matrimonial relation itself it may with sufficient clearness be deduced that incest, like fornication and adultery, is a moral crime. And, secondly, the instinctive and social feelings of mankind, under the practical guidance of Divine providence. It is for the combined influence of these to determine *what* marriages shall be deemed incestuous, that is, inconsistent with the true design and beneficial working of the primary institute. God has practically prohibited some marriages by evidently setting his ban upon their issue; while mankind also have in all ages revolted at some, and, as society has advanced, have come to revolt at others, which once must have been both honourable and pleasing. To the influence of these causes our Creator seems to have left the determination of the vexed question of "prohibited degrees."

Our conclusion is, that while every person who feels a restriction binding on him, should act out the conviction of his own judgment in his own case, the *law* of every country should embody the general sentiments of the people among whom it is to prevail. It is clearly a case in which every people are entitled to legislate for themselves, as well as one in which the harmony of a law with the sentiments of the people is the only executive principle by which obedience can be secured. If changes are to take place in the law, it is by antecedent changes of public opinion that they should be prepared for. One of the great faults we have found with the law of *1835 is*, that public opinion was not in any *way* consulted before its enactment, so that *the* national habit has been violently interfered with. Even if it could be shown that *the law as* it is is best, it would be mischievous to uphold it as law while public sentiment runs so strongly counter to it. It should be repealed, if it were only in order to allow the proper feeling respecting it to be developed. Believing, however, as we do, that the sentiment adverse to it is correct, and that the marriages in question are not condemned either by our natural sentiments or by sacred scripture, we are convinced that the law ought to be finally repealed. The nation cannot be at rest till it is so.

THE REVIEWER.

AN EARNEST MINISTRY.

To the Editor of the Baptist Magazine.

SIR,—The "Commercial Traveller" deserves our thanks for the candour of his complaint as to the general want of earnestness in the ministry. We will not ask how far in the excitement of travelling and bustle of business he is in a fit frame of mind to judge of the earnestness of those he occasionally hears; nor whether his idea of the appropriate manifestations of earnestness may not be incorrect; but supposing him to be a capable judge, and his testimony to be indisputable, we would then ask one or two questions.

1. Must not our hope for an earnest ministry be in an earnest and watchful church?

2. What efforts are made by our churches to cheer and stimulate their ministers in their work?

3. Are not ministers allowed, in some places, to toil on from year's end to year's end without one word to encourage, or one act to aid?

4. Is not the earnestness of many a youthful minister chilled by the cold indifference and dogged conservatism with which his efforts are met by the more influential members?

5. Do the churches in general feel any interest in the ministry beyond the qualifications of their own pastor?

6. Do they watch for the indications of the Spirit as to who amongst them is called to the work; and willingly assist such in all necessary preparation?

7. Do they cultivate towards the rising ministry sentiments of esteem and love; or are "students" listened to with impatience, and treated with indifference?

8. Is it in the nature of things that any deep earnestness can continue to be felt when thrice or four times in the week the same subjects must be treated before the same auditors?

We must remember that ministers and churches act and re-act upon one another. A few earnest souls may arise through God's grace who shall be superior to surrounding influences. But, in general, the ministers will be the exponents of the spirit of the churches. If it be true that an earnest minister will create an earnest church, it is

much more true, because the many can act upon the one more than the one upon the many, that a worldly, indifferent church will soon reduce its minister to its own level. Let those, then, who feel a want of earnestness in their minister, become earnest themselves in prayer and action, and in kind and wise efforts to arouse their pastor; and they will soon find that the fire is within, and that it only needed their own encouraging breath to blow it to a flame.

Bristol. V. D. M.

SOCIETY FOR THE RELIEF OF AGED AND INFIRM MINISTERS.

To the Editor of the Baptist Magazine.

DEAR SIR,—May I ask the favour of your inserting in an early number of the magazine the accompanying extracts from the last Report of the Society for the Relief of Aged and Infirm Baptist Ministers. It is much to be desired, that our regard and interest as a Christian community may be more fully awakened in behalf of this important institution. If our ministers generally could be constituted its beneficiary members, either by their own payment, or that of the churches over which they respectively preside, an often deplored and grievous deficiency now existing among us, would be in some measure provided for, and the interests of pastors and of people, be alike promoted. An increase of congregational collections and annual subscriptions in support of the society would, also, greatly subserve its usefulness.

I am, dear Sir,

Yours very truly,

CHARLES DANIELL, *Secretary.*

Melksham, August 20, 1849.

Report.

The character and operations of this society are such, as to furnish only a small amount of information, to its different members, with their various kind supporters and friends. During the past year, twenty-six of our ministerial brethren, have been claimants upon the funds of the institution; and at the recent annual meeting it appeared that twenty-seven beneficiary members had applied to share in its disposable income this year; although two of these have requested the committee to appropriate to others the greater part of the sum to be allotted to them. Three members, who received as claimants last year, have been removed by death, viz., Rev. T. Tilly of Forton, Rev. W. Gray of Bristol, and Rev. R. Harness of Bridlington.

The committee gratefully acknowledge several congregational and other contributions, made in favour of the society, and earnestly ask the continuance of this very desirable and effective mode of assisting its funds. By one of the resolutions passed at the recent annual meeting, it is proposed to alter the *third rule, to the effect, that every* beneficiary *member "shall be requested to make"* a public or *private collection annually in aid of its funds*, instead of, That every beneficiary member "shall make," &c., and a circular will be forwarded to every member before June, 1850, in order that this important matter may then be finally and satisfactorily determined, according to the 19th rule of the Society. A sub-committee has also been appointed to consider, whether any alteration can be judiciously made in the 15th rule, so as to increase the amount of the annual income to be distributed among the claimants. This sub-committee will present their report at the next general meeting.

To promote yet further the welfare and usefulness of this institution, the committee strongly recommend that those ministers who are not at present connected with it should be reminded of its existence and advantages, and that all our churches should have set before them its character and claims. A small sum either paid as entrance-money (when required by the society's rules), or subscribed annually, by any Christian society for its pastor (if needing such pecuniary help), would, by constituting him a beneficiary member of this institution, be at once a pleasing testimonial of respect, and a considerable means of assistance in the season of old age, or of earlier infirmity. The committee more earnestly urge these matters upon the attention of the churches, as it must, they think, be allowed that hitherto the interests of our aged and infirm ministers, as a religious community, have been greatly disregarded, and as, by means of this institution, their comfort and welfare may be easily and happily promoted. In the judgment of the committee, therefore, it is much to be desired that, while other sections of the Christian church have some regular provision for those in age or infirmity, who have been their servants for Jesus' sake, this society may become a source of benefit to the denomination at large. And they think that when it is remembered that the institution has funded property to the amount of £5700 (the interest received on which very considerably exceeds the subscriptions of the beneficiary members), that more than a hundred baptist ministers, now living, are connected with it, that its rules are formed upon equitable principles, and that a much larger sum than at present would be distributed among the claimants, if a comparatively small increase could be secured to its disposable income; all must see that it would be for the advantage of our ministers generally, to enrol themselves as beneficiary members of this society, and that our churches would do well to give it their constant and liberal support.

Ministers wishing to join the society are respectfully referred to the rules which may be obtained on application to the treasurer or secretary; and friends desiring of sending subscriptions or donations will please to forward the same to either of the undermentioned:—

JOHN LEDYARD PHILLIPS, Esq., Melksham, *Treasurer.*
Rev. CHARLES DANIELL, Melksham, *Secretary.*
WILLIAM LEPARD SMITH, Esq., Denmark Hill.
HENRY KELSALL, Esq., Rochdale.
ROBERT LEONARD, Esq., Bristol.
Rev. THOMAS WINTER, Bristol.
Rev. JOSEPH ANGUS, M.A., Mission House, Moorgate Street, London.

Rev. WILLIAM YATES, Stroud.
Rev. JOSHUA RUSSELL, Blackheath Hill, Kent.
Rev. J. T. DORNEY, Oxford.

Or pay the same to Messrs. DREWETT and FOWLER, Bankers, Princes Street, Bank, London, to the credit of PHILLIPS, KELSALL, and others, with the North Wilts Bank at Melksham.

EDITORIAL POSTSCRIPT.

The Rev. Frederick Trestrail, Secretary of the Baptist Irish Society, and Edward Bean Underhill, Esq. Secretary of the Hanserd Knollys Society, have undertaken to perform jointly the duties of the Missionary secretaryship. The former expects to enter upon the work at the commencement of September, and the latter in the beginning of October. The committee of the Baptist Irish Society has made a temporary arrangement respecting the secretaryship of that institution, with the Rev. W. P. Williams, late pastor of the baptist church at Shrewsbury, who has accepted a probationary engagement for six months. It will be convenient, however, as unforeseen events may interfere with the entrance of these gentlemen on their respective duties, if for the next few weeks correspondents with these institutions will address their communications, "To the Secretaries of the Baptist Missionary Society," or "To the Secretary of the Baptist Irish Society," instead of mentioning the name of any individual, that so they may be opened and attended to, should anything have occurred to prevent the attendance of the gentlemen to whom officially they belong.

The new president of Stepney College expects to be ready to receive the students for the ensuing session on Monday the tenth instant, and on Wednesday the twelfth, the public commencement is to be held. On that occasion there will probably be a larger assembly of friends of the institution than has been seen for some years. A public meeting is to transact business at three o'clock, and in the evening, at half past six, there will be service in the College Chapel, when the Rev. John Leechman, M.A. has engaged to preach. Mr. Leechman who was formerly one of the tutors at Serampore College, and has since had the oversight of a church in Scotland, is now pastor of the baptist church at Hammersmith, and our knowledge of his character and attainments leads us to hope that he will prove a valuable accession to the corps of baptist ministers in the metropolis.

Our present number contains the substance of an address delivered by the Hon. and Rev. *Baptist* W. Noel, at his baptism, which took *place in* the presence of a large and solemn congregation at the chapel in John Street, *Gray's Inn* Lane, on the 9th of August. Mr. Noel must not be held responsible for the *words* of the Address, which we present to our readers, with his permission, as reported in the Christian Times, with a few corrections. He is about to publish an Essay on Baptism to which this Address will be appended. It will give pleasure to many of our friends to learn that some gentlemen who are attached to Mr. Noel's ministry, and who are anxious to co-operate with him, have taken a large place of worship in Gray's Inn Lane, which was originally built for Mr. Huntington, and has since been used in connexion with the establishment, where Mr. Noel intends to form a church in accordance with his own views. Mr. Mortimer, who has occupied the place for many years, has for some time desired to relinquish it, his health having declined; he now says, "I part with my chapel with only one regret, viz. that it cannot be continued within the church of England; but I am thankful, as it evidently *must* pass into other hands, that it should pass into those of so faithful and devoted a servant of our common Lord as those of the Hon. and Rev. B. W. Noel."

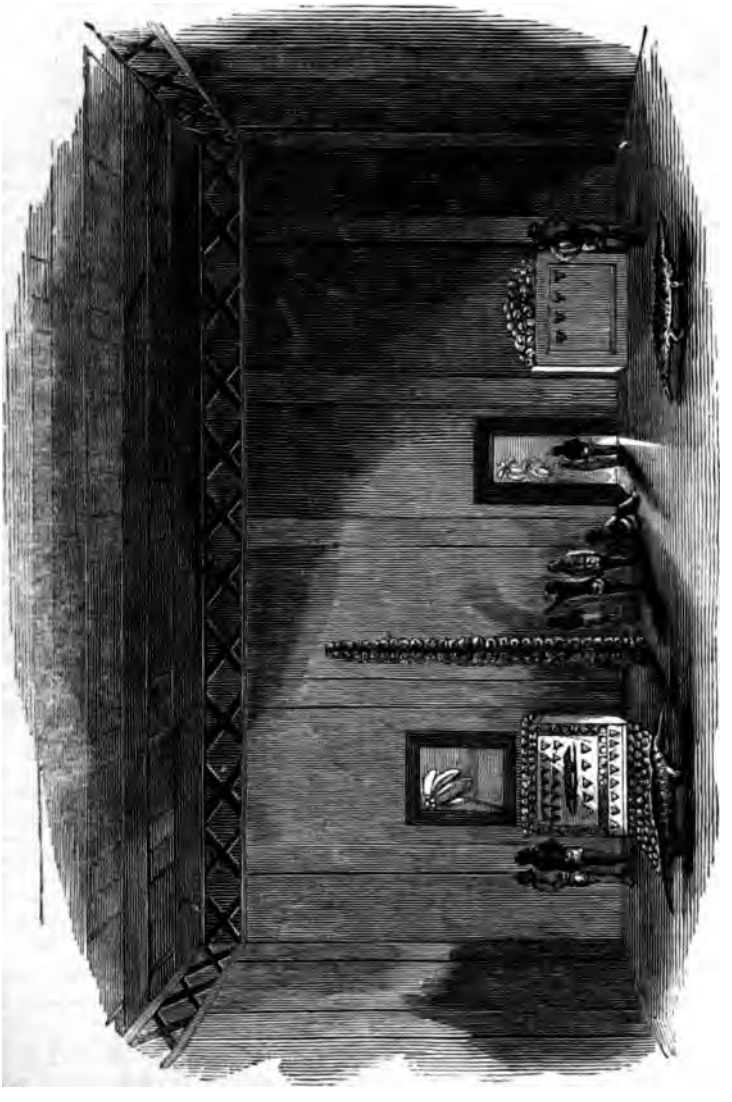
We are happy to learn that the health of the Rev. M. W. Flanders, who had suffered so much in Haiti that he felt compelled to relinquish his pastoral engagements twelve months ago, appears to be perfectly restored. He has preached recently without inconvenience, and would cheerfully visit any congregation needing a supply, for one or more sabbaths.

Information has just now been received that the Rev. John Barker, forty-seven years pastor of the baptist church at Towcester, expired on the 17th of August.

The pastor of the baptist church at Ridgmount, Beds, requests us to correct a mistake occurring in the Baptist Manual for the present year in reference to that church, which, he observes, may occasion inconvenience. The name attached to Ridgmount is E. Manning; it should have been J. H. Brooks, Mr. Brooks having been the pastor, and the only pastor of the church there for the last fifteen years. We mention this in compliance with Mr. Brooks's request; but *in our own copy*, we perceive, his name is attached correctly to Ridgmount, and Mr. Manning's to Potton: it may be presumed, therefore, that the error exists in only part of the impression. Such occurrences sometimes take place at press, in working off a large number, very much to the annoyance of all editors.

Some of our correspondents are not aware how much trouble they would save, and how many disappointments they would escape, if, in addressing their communications, they were to follow the directions given every month on the wrapper.

THE MISSIONARY HERALD.



DJHU DJHU HOUSE, OKULUME, AFRICA.

EXPLANATION OF THE CUT.

Having received from Africa the drawing for the cut prefixed, our esteemed friend Mr. CLARKE has furnished us with the following explanation, in which there is a reference to the awful superstitions of the natives, but at the same time to their willingness to listen to the words of truth.

The accompanying wood-cut represents a Djhu Djhu House, or what is called in the language of Bonny, *Oru wari*. This house stands in the large town of *Okulumu*, which lies on the south-eastern side of the river Bonny, and about ten miles from its mouth. Connected with this town there may be 10,000 inhabitants, some of whom are great traders, and the rest are the women and children of these, and their slaves. The *Oru wari*, or house of Oru, is large, but not so neat in its appearance as the representation would lead you to suppose. Rough mangrove posts and wattled work form its sides and ends, and its covering is made of the leaves of the bamboo palm. It has no doors nor windows, and when our missionaries visited the place in 1845, they found two oxen sheltering themselves from the burning sun in the house of the idol.

At the one end of the house was a dark chamber, and near it was the altar, formed of mud and of skulls. Before it ten skulls of human beings paved the place of sacrifice; nine more were on each side, two rows, of thirteen in each row, were upon the top, and ten more were towards the base of the altar. In the middle was the stuffed skin of a large guana, and above and below it were two rows of the skulls of goats. Near to this altar stood a pole, reaching from the ground to the top of the house, and to this pole were attached four rows of human skulls, thirty-three in each row. On a platform roughly constructed, and raised about five feet from the ground, lay from fifty to a hundred human skulls, mixed with the skulls of goats, all of which, it was believed, had been offered, at different times, as sacrifices to their idols. In this house about 296 skulls appeared to have been offered in sacrifice, and the bodies, the missionaries were told, had, for the most part, been eaten by the wretched slaves and miserable children of this dark and cruel place. What a picture of heathenism does this present! How many are our mercies, and what cause have we to bless God for our being in a land of gospel light!

Here our missionaries found that *Oru*, or Djhu Djhu, was regarded as a spirit existing in the water, among the mangrove trees, and small huts were placed over certain spots in the creeks, as the houses from which Oru intimated his will. Oru is also supposed to live on shore, in one of the guanas, which go about the towns, and as they know not the one in which the supposed protector of their town resides, a law exists which forbids, on pain of death, the destruction of any of these reptiles. In the large Djhu Djhu houses, by the *Ori ya lamba*, or Oru men, the idol is believed to give his intimations and answers, for the direction and protection of the town.

But even at this barbarous place, on the dark Delta of the mighty Niger, the people are willing to listen to the words of truth, and offer to allow a teacher to reside among them. They promise, too, to send their children for instruction, and a formal application has been made, through the captain of a palm oil vessel, for one to be sent to impart instruction there. The inhabitants of Cushim are in affliction, and the blessed gospel alone is the remedy for their wretchedness and woe. May we who have freely received, freely give, that the whole earth may soon "see the salvation of God."

ASIA.

CALCUTTA.

ARRIVAL OF MR. AND MRS. SALE.

We have received a letter from Mr. THOMAS, dated June 2nd, which, after announcing the arrival of Mr. and Mrs. Sale on the 18th of May, proceeds as follows:—

"They are very well, and I hope God will long preserve them and make them very useful. We have consulted about their future location and labours, and have agreed that upon the whole Barisal appears to present the strongest claims,

and to afford the best prospect of yielding a rich and speedy harvest of immortal souls to reward their toils. The claims of Dacca, however, are very urgent, and brother Robinson will be greatly distressed at brother Sale not joining him.

"I baptized two converted Jews at Bow Bazar last sabbath day."

THE "WILLIAM CAREY."

We have great pleasure in adding the further information conveyed to us in a letter from our benevolent friend WILLIAM JONES, Esq., the owner of the "William Carey," together with the expression of his hope and trust that we will send out more than two missionaries of the same stamp as Mr. and Mrs. Sale by the "William Carey" on her next voyage. We have one well fitted and prepared to go, but where are the funds for his support? May He whose are the silver and the gold, influence some who acknowledge themselves His stewards, to provide them, so that the generous wish of our excellent friend may be fulfilled, and stations now destitute be supplied.

"The William Carey arrived out at Calcutta on the 18th of May, after a fine and prosperous passage of 105 days. The chief mate died on the passage. Captain Emment says he was confined five weeks, and that "Mrs. Sale was very kind to him, and paid him every attention that lay in her power." He further says, "Mr. and Mrs. Sale are very well, and stand the climate better than they expected. They were very agreeable on the passage. Mr. Sale performed divine service on the poop whenever the weather was favourable." This is satisfactory. And now I beg to observe, that if all is right, the "William Carey" will sail again for Calcutta about the same time (if not a little sooner) next year as she did this year; and I hope and trust you will be able to send more than two missionaries next time of the same stamp as Mr. and Mrs. Sale."

MONGHIR.

A letter has been received from Mr. PARSONS, comprising his journal from December 1, 1848, to February 23rd, 1849, containing a detail of many hopeful appearances, but at the same time announcing the death of a fellow labourer, where it is to be lamented that while the harvest is plenteous the labourers are few. We have pleasure in inserting the following extracts.

Hope indulged.

Our dear native brethren, Nainsukh and Soodeen, were this year present at the great mela at Hajeepore, where the word has been annually made known to many hundreds for so many years. On the way thither they witnessed a scene of much interest at the village of Bar. A Hindoo there (the son of a Soobadar who died in Monghir, and used, during his life time, frequently to hear the gospel with interest) was accustomed whenever any preachers of the gospel passed through, or preached in the village, to invite them to sit in his shop, and show them polite attentions. *He used, in the general, to approve of the Christian doctrine, but being a disciple of a Gooroo, named Durreea-das,* he used to maintain the excellency of that sect, and object to certain points which seemed to oppose its tenets. At the last interview Nainsukh had with him, previously to what I am going to relate, he even invited our brother to take some refreshment, which he assented to, but before it was ready the poor man, in the course of conversation, stumbled on "that stumbling-stone," and said something disrespectful of the Saviour, which induced Nainsukh to decline partaking of his refreshment, saying it was not right for him to eat and drink where the Redeemer's name was reviled, and, after some further conversation, he took his leave. On their way to the mela our brethren, on their arrival at Bar, proceeded immediately to his shop, but were informed that he was dangerously ill, not expected to

recover. However, they requested their names to be announced to him, upon which he readily invited them in, and though extremely weak, scarcely able to articulate, he made signs to Nainsukh to sit by him on his cot, and for a seat to be set for Soodeen. Nainsukh then said a few sentences to him, not very much, for he knew he was well acquainted with the gospel. He heard attentively, fixing his eyes on Nainsukh, but seemed unable to speak. After a while, however, he stretched out his weak arms, and taking the Testament out of Nainsukh's hands, placed it on his head. This was a significant action, which is well understood here, for in the idiom of the Hindee, to acknowledge any one's authority is expressed by words signifying, literally, to lift up his words on one's head. Shortly after this the dying man became much distressed, and wept so much, that Nainsukh began even to fear the consequences to him, in his weak state, of so much excitement. When his mother came to him in his distress, to console him, he declined her consolations, repeatedly pushing her away, and making signs to her to leave the room. Nainsukh, however, continued by his side, doing and saying what he could to calm him, and when he became tranquil, said, "If you heartily believe in Christ, then let me offer prayer with you in his name." He, by signs, expressed his consent, and during the prayer continued in a devout posture of supplication, after which he took Nainsukh's hand with tears, and said, "Do not consider me separate from yourselves"—the only words he had strength to utter during the interview. Our brethren then soon left him, comforted and encouraged by the hope that the many attempts which have been made, from time to time, to enlighten and convince this poor idolater, may not have been in vain, but he may have been accepted as a sincere though weak believer in the blessed Redeemer. And we cannot but entertain the further hope, that there may be many, here and there, who will be manifested at the last day as the fruits of missionary labour, though, like the seven thousand in Israel who never bowed to Baal, the influence of the predominant wickedness around may have deterred them from openly avowing their convictions, or uniting themselves with the disciples of Jesus. On their return from the mela, our brethren were informed that the poor man had been dead ten days.

Death of an assistant missionary.

Feb. 20, 1849. I now sit down to the continuation of my letter, under circumstances which are, on the one hand, peculiarly solemn and affecting, and, on the other, a reason for the most fervent gratitude and thanksgiving on my part. On the 5th of last month I started from Monghir to accompany our dear brother Hurtur in a tour on the hills, and left Bhagulpore with him on the 8th, and after an interesting season of labour returned with him again to his newly built house in Bhagulpore on the 9th of the present month, at which time, chiefly, as I supposed, through fatigue, he was feverish and unwell. I returned thence to Monghir on Monday, the 12th inst, on Saturday last received intelligence that he had since become dangerously ill, and yesterday evening received letters from which we learn that on the very day of our receiving the above intelligence, our dear brother exchanged a world of toil and sorrow for the blissful presence of his glorious Redeemer. He has been permitted by a wise and gracious, but to us, for the present, inscrutable Providence, to fall a victim to the deadly malaria of the hills, of which dear brothers Leslie and Nainsukh felt so long the pernicious effects. Thus a zealous, and self-denying labourer has been removed from a sphere in which it appears very unlikely he will have a successor who can devote the amount of time and attention which he did to the poor benighted hill tribes. A native brother, who was with us as cook, was attacked before brother Hurtur with fever and spleen; indeed his sickness induced us to return home earlier than we otherwise should have done, but I rejoice to say that, so far as my latest information goes, he is better than he was. But, oh, dear brother, what should be my gratitude! My beloved brother has been struck by my very side with the arrow of death in the high places of the field, and yet unworthy I, who breathed the same tainted air, have been spared to return to my beloved family, and circle, and work, not only not sick and enfeebled, but even feeling specially well. O may my life, while spared, be more entirely than ever consecrated to the service and glory of my heavenly Father, and when summoned to his presence, may I be found as well prepared as I believe my deceased dear brother to have been!

On the day that, supported by the kind providence of our gracious Father, I arrived at home, dear brother Lawrence had started for Serampore in a boat, accompanied by his son John, and also Isaac Beddy, both of whom he is about to take to the college for education; and may our gracious Lord so bless the instructions they may there receive, that not only by the acquisition of secular, but more especially by the reception of spiritual knowledge, they may be fitted for useful stations in after life. No care, perhaps, presses more heavily on the minds of missionaries in the peculiar circumstances of this land, than that of the education of their children, and those Christian friends at home who feel a lively and prayerful interest in missions, amidst the many topics of prayer which suggest themselves at the throne of grace, cannot lay the missionaries who have families under special

obligations than by pleading for a blessing on their offspring.

Missionary tour.

You will, I apprehend, look for some account of the tour from which I have now returned. When my late dear brother and myself, having with us a native brother as cook, and two hill people, one who serves me as bearer, and one a young man from the government school at Bhagulpore, started, it was our intention to go direct to the hills, but when we arrived on the second evening at a village about twenty-six miles from Bhagulpore, we heard that a mela would be held two days afterwards at the village of Bounsee, about fifteen miles distant. To that, therefore, we decided to go, and thence to proceed on our way to the hills. We reached it on January 11th, and stayed over Lord's day the 14th, during which time we had many gratifying opportunities of declaring the word of life under interesting circumstances, and had for the most part attentive hearers, though our discourses were frequently intermingled with discussions with the brahmans, who compose a large proportion of the attendants at the mela. It was specially interesting to declare the glorious gospel in such a locality, and we carried the glad news into the very courts of Parasnaut's temple, which probably never echoed to the name of Christ before.

On the last day of our stay at Bounsee we were favoured to see what occasioned us to rejoice, though, as in all such cases, with trembling.

Secret inquirers.

A pundit, who had repeatedly argued with us, but had subsequently heard our discourse very quietly, came warily to our tent, careful that no one should notice him, and, sitting down, gave us a long explanation of his disbelief of Hindoo worship and shastras, and, as a proof, showed us that, though professedly a follower of Vishnu, he had not the customary frontal mark, for that he had no heart to attend daily to ceremonies which he knew to be worthless. He said he had an earnest desire to become well acquainted with Christian doctrine, and proposed to accompany us to the hills. As this was, however, impracticable, brother Hurtur gave him a note to the address of Mrs. Hurtur, that he might thus be introduced to good brother Bundhoo. It was a sad disappointment to us, on our return, to find that he had not availed himself of the opportunity, but I still think that, whatever may have deterred him from so doing, his mind is actually and sincerely convinced of the falseness and futility of Hindooism. May he yet be conducted to the true Saviour!

Shelter in a heathen temple.

From Bounsee we proceeded direct to the hills, by a cross-country road, and reached the first hill village on the 19th January, having been delayed a day to dry our tent, which had been washed down the previous night during a heavy thunder storm, compelling us to take refuge at midnight in a house built for the goddess Kalee. It was indeed providential that such a shelter was near, for the soil was of such a nature that when moistened by the rain, it afforded no hold to our small tent-pins, and it was also agreeable to us to find in the morning that the villagers, who are Bengalee blacksmiths that have formed a little colony here, and are engaged in smelting the iron ore they find in the neighbouring hills, so far from being offended by our intrusion on their goddess's abode, rather regretted we had taken the trouble to put up our tent at all. Our reception was, on the whole, very friendly. We were, at first, in villages where resided relatives of the young man who had accompanied us from the government school, and this circumstance led to our being accommodated with a house to put up in during our stay in the village.

We preached the gospel in twenty-five villages, but to small numbers generally; being in some places grieved by their levity and indifference, in others gratified by their attention, but in most treated with respect. In one of our halting places the two head men of the village—Manjies as they are called—proffered their services for some days in succession to conduct us to the neighbouring villages, in all of which they called the people together to listen, and seemed themselves never tired of hearing the word. Oh, that they may retain it in their memories, and receive it by faith to their hearts!

Cordiality of reception.

Towards the close of our tour we came to several villages which dear brother Hurtur had visited four years before, in company with Soodeen, and to us it was pleasing to see the cordiality with which in two of the villages the head men received the messenger of Christ, though to you it would have been amusing also to have seen one of them, who stepped out of his house with only enough of clothes on to prevent his being entirely naked, run up to us, take brother Hurtur's hand, kiss it, and place it on his forehead, and then embrace us, pressing breast to breast, first on one side, then on the other.

February 23rd. Whilst I was absent on my hill-tour, our native brethren visited many of the villages around Monghir, being absent during the week days, and one or both coming in to assist dear brother Lawrence in the Lord's day services. They were highly gratified, and even astonished, at the reception they met, it being quite unusual for them to find the villagers around Monghir so attentive to the word as to come out to the brethren's tent, so that conversation and preaching should be continued nearly the whole day at the

tent. We have been the whole morning at a mela on the opposite side of the river, convened on account of an eclipse of the sun. I was surprised to find so many people, and from such great distances, assembled together. We had congregations to hear the word from about seven o'clock this morning until one P.M., when, as the eclipse terminated early in the morning, the great majority of the assembly had set off to return to their villages.

A letter has been received from Mr. LAWRENCE, dated the 29th of May, from which we have pleasure in extracting his account of the state of the college at Serampore, and the educational advantages afforded to youth at that place by Mr. Denham. Our friends will find also an interesting account of the baptism of three Europeans of whose piety he had for some months entertained hopes.

Serampore College.

From Mr. and Mrs. Denham, under whose care I have placed my son for a short time, as well as from Mr. and Mrs. Marshman, I received much kindness. Mr. Denham appears to be particularly well adapted for the care and instruction of youth. It was very gratifying to witness the success which had already attended his laudable efforts. Not only was the college put into admirable order by the liberality of Mr. Marshman, but a large and prosperous school was in daily attendance at the college, under the superintendence of Mr. Denham, who also had gathered about him a class of intelligent and promising young men, some of whom may become efficient missionaries. Mr. Marshman and Mr. Denham have exerted themselves nobly, and I hope they will meet with the encouragement they deserve from the friends of education in general. Mr. Denham's duties are now very numerous and arduous, and under the debilitating climate of India, his health and strength will be severely tried. May he long be preserved, and meet with much encouragement in his important sphere of labour.

Baptism of three converts.

On my return home I was delighted to find three Europeans waiting to come forward and make known what the Lord had done for their souls. We had entertained hopes respecting them for some months; and at length the work of grace in their hearts appeared so evident and satisfactory, that they were unanimously and joyfully received by the church. One of them is the wife of a dear brother, a member of the church. She had long sat under the sound of the gospel without experiencing any saving benefit; but it pleased the Lord somewhat more than a year ago to awaken her mind to a serious concern about the one thing needful, and after much hesitation she was enabled to decide on following the Lord. One of the three is the daughter of another dear brother. She had been much more than a year under serious impressions, and had applied for baptism, but was kept back on account of her youth and inexperience. She is one of the tender lambs of Christ's flock. The third is the sister of the dear Christian brother who came from Benares. She appears to have received benefit from the ministry of the word since she has been in this station, for which we desire to praise the Lord. Her views of baptism having undergone an entire change as well as her heart, she made known her wishes to be baptized by immersion. The ordinance of baptism was accordingly administered to these three believers on the 30th May, in the presence of a goodly number of the Christian inhabitants of the station, as well as a large crowd of natives, all of whom appeared to be deeply interested in the service. It was a season to be remembered with thankfulness. We felt encouraged to hope that the Lord would cause his word more abundantly to prosper amongst us.

There is also something cheering in our native Christian community. As many as seven or eight have appeared under some concern about their eternal interests, among whom there are three or four encouraging cases. We dare not be sanguine, but there does appear to be a little refreshing shower of grace descending upon us, after a long season of drought. Oh, that we may all be revived, and stirred up to greater diligence in serving the Lord!

I am thankful to say that our dear friends Mr. and Mrs. Parsons, as well as my own family, continue to be favoured with the ordinary measure of health. The weather has been unusually warm and oppressive; but cholera and other epidemic diseases, which usually prevail at this season, have hitherto been mercifully restrained. Peace has also been restored to the land, which is a great mercy. May the gospel of peace speedily find its way, and prevail in that unhappy country, where the implements of war have recently made such fearful havoc!

BENARES.

A letter which has been received from Mr. HEINIG, dated the 25th of May, contains an account of his own labours, and also of the state of the schools at Benares, which appears to be highly satisfactory.

My labours are, as usual, confined for the most part to preaching to the natives, in which I find great delight, and in catechising the children in our school at the Sadar Bazar. On the Lord's days in the morning we preach alternately to our native Christian congregation, when, generally, most of the children and teachers of our bazar schools attend. To our Christian congregation are from time to time added those that make a profession of faith in the Lord Jesus Christ, and of whom we have hope that they will remain steadfast in the faith. In the evenings of the sabbaths Mr. Small preaches in English in our nice commodious school room at the Sadar Bazar, the congregation at which is very encouraging. The school house has recently been built, which cost about 550 rupees. There is still a debt of £20 remaining. If a few friends could collect this sum for us we should feel very thankful for it. The average number of boys that attend the school is 200, and they are making good progress in their various studies. They are divided into three departments, viz., the English, the Persian, and the Hindi. In the English department the first class boys read the New Testament, catechism, geography, grammar, and learn arithmetic and writing; and the other classes study the Reader No. III., catechism, and grammar, and the younger boys learn spelling, and others again their a, b, c. In the Persian department the boys likewise read the New Testament, geography, and catechism, besides their own books, which are the Gulistán Bostán, and others which contain the first principles of the Persian language; and in the Hindi department are also taught the gospel, catechism, geography, arithmetic, and writing. We have had lately an examination, in which the scholars acquitted themselves very well. There are other schools besides that of which I have been speaking, which are also in a flourishing condition. I believe Mr. Small has already given you a minute account of them; the repetition of it I think quite unnecessary, because I suppose you have seen our Report of last year.

DELHI.

The following extract from the journal of Mr. THOMPSON'S missionary tour to Hurdwar fair in April last is interesting, as showing a prevailing conviction that idolatry is a daring affront to God, vain and foolish, and also the baneful influence of that portion of the education in the country from which Christianity is excluded.

Convictions of the Heathen.

Hurdwar, 31st March, 1849. Again permitted to leave home for Hurdwar, I passed the following day, the sabbath, at Murádnagur, usefully engaged through the greater part of the day with three parties of Muhammadans and Hindus (chiefly of the latter), about fifty in number, reading the gospels and tracts to them, calling their attention to particular points, and pressing upon them belief, in the expectation that the Lord Jesus, the Saviour of the world, will, in the brief period of their lives, or at death, call them to account for refusing to believe in and accept of him as their Saviour. Nearly all who heard seemed to be impressed with a conviction that Christ alone *is* the Saviour, and that idolatry is a daring affront to God, as it is vain and foolish. All who could read, eagerly asked for the precise gospel or tract read, the particular points in which had interested them. In the evening we had singing and prayer. My hearers of this day were the most untiring I have met *with in all my visits to, and ministrations at this place,* and I confess *I left them with regret. Here* also, for *the first time, the profession of* our faith by native Christians was adverted to with respect, if not admiration, and the inconsistency of one individual, known to the parties, who had declined from the faith and purity of the gospel, was mentioned in terms of reprobation, as an unwise act. A pandit, who had come for books, seeing the fixed attention of the people to the hearing of unpalatable truths, and their eagerness for our books, stood for a long time as if struck with what he saw, and would neither advance to take a tract, though twice offered him, nor speak, or sit; but at the end, when people were going away, he accepted of what was offered him.

At this place there is a number of brahmans who do not officiate as priests, but have secular modes of subsistence, and are zamindárs, sellers of betel-leaf, grain, banlyás by trade, chaukidárs and policeman; thus serving to obliterate the distinguishing exclusiveness of the class, and merging down into the common mass of the people. No civil enactment or government interference with their long established customs, has done this, but the necessity of finding subsistence, when the faith or devotion of the people had declined, has led the once privileged order to devise the above

and other secular modes of obtaining a livelihood.

Schools excluding Christianity.

At Moozuffer a few attended a season of worship, and were attentive throughout. They said it was their desire to become further acquainted with the truths of the gospel concerning the Lord Jesus. There was, some two or three years ago, an English school here, which, from its unsatisfactory results, has been abolished, of which some of the Christian residents are glad, as most of the lads were distinguished for audacity, scepticism, and a contempt for the gospel. This is about the upshot of the attainments of the greater part of Anglo-Indian students. Not one has as yet been known to make use of his superior knowledge to lead his more ignorant countrymen in the way of truth, but many have been known to laugh at their benevolent rulers, and to ridicule the Christian faith. This is undeniable; and there have been several sad instances of the kind at the stations where such schools exist, and in their adjacent villages. The knowledge thus acquired has, as yet, taken an irreligious turn, but may hereafter have a political bias, and fulfil the prediction of a late resident of Delhi, who thoroughly understood the native character. Having taken the French traveller, M. Jacquemont, to see the college, the latter asked what that institution was, when the discerning M. —— replied, "A nest of scorpions, whom we are training to sting us another day!"

WEST INDIES.

TURKS' ISLANDS, BAHAMAS.

Mr. RYCROFT has furnished some information respecting the origin of the Baptist cause in these islands, and its present state, which we doubt not will be interesting to our readers.

It appears that years antecedent to the exertions of our Society in those islands a number of the slave population who held Baptist sentiments, which had been acquired from slaves imported from America time after time, were accustomed to meet together for divine worship, and that to the best of their ability they endeavoured to bring their fellow slaves to the Saviour. At this time, some five and twenty or thirty years ago, the only evidence of the existence of a Christian sabbath consisted in the meetings for religious fellowship of these poor afflicted bondsmen, the chief part of the white population devoting that day to business or worldly pleasure, being emphatically "without God." This state of things brought upon the poor pious slaves the ridicule and displeasure of their employers and neighbours. Persecution in many forms assailed them, and they were often obliged to avail themselves of opportunities of worshipping God in the dead of the night, either among the bushes or in the caves of the earth; and if not thus protected, they were frequently annoyed by stones thrown at them when on their knees, and those whose duty it was to preserve the peace, sought opportunities to break up their meetings.

About the year 1830 they obtained the privilege of carrying on their religious services unmolested, by the influence of a coloured minister, originally a slave in the United States, named Sharper Morris. He had resided for some time in Nassau, and in consequence of the little flock on Turks' Island sending him an invitation, he visited them. Soon after his arrival they entered into a subscription for the purchase of land on which to build a meeting house, and some aged females gave a house, which was conveyed and placed at midnight on the land purchased, which is the present site of a commodious chapel. On this occasion Mr. Morris baptized fifty persons, and after his departure the church had rest from its persecutions.

In the year 1833, Mr. Burton being obliged to leave Jamaica, partly in consequence of the restrictions under which he was placed in those troublous times, and partly by ill health, visited the Bahama Islands, in which he found "twenty

Baptist churches existing, and a fervent desire to receive religious instruction." Mr. Nicholls very soon followed, in the hope of recruiting his health in that somewhat more favourable climate, and they were joined in the latter part of the year by Mr. Milner Pearson, but the hopes of the poor people were grievously disappointed. Mr. Burton and Mr. Nicholls were compelled to return to England, where the latter died the following year; and Mr. Pearson, who appears to have eminently won the affections of the people, after labouring amidst much bodily weakness, was removed by fever in Dec. 1834, and now sleeps in Jesus surrounded by the dwellings of those whom he went to instruct, and who to this day often look towards his tomb with a sigh of affectionate recognition. It may not be uninteresting to know that his excellent widow, having returned to England on his decease, and finding she could not be so happy any where else as among these warm-hearted Christians, returned to the Bahamas to engage in education, and died at her post.

After the death of Mr. Pearson, Mr. Quant laboured among these people six or seven years, and was succeeded by Mr. Littlewood, who was compelled by the state of his health to leave at the end of 1846.

During this course of years the people have advanced in knowledge and in grace, and have erected several neat and substantial chapels in different islands, which are well filled, contributing largely out of their slender funds. In one of the islands, which in consequence of its distance from Turks' Island, can be but seldom visited, the deacons being good men, do their best to edify the people, and God blesses their efforts, and souls are saved; and in another of the out islands it is remarked, that the larger number of the inhabitants are Baptists, and that they must have remained in heathenism but for the efforts of the Baptists.

Mr. Littlewood was succeeded by Mr. Rycroft, who had been labouring for some time in the out islands. The church, which had suffered from the want of a pastor, and the removal of some of the members, in consequence of the difficulty in obtaining the means of support, has revived under his ministry, many members have been added, some from the Sunday school, and the liberality of the people has exceeded that of former years, so as to relieve the Society of one half of the pastor's expenses, and to support the native teachers and pay travelling expenses.

Mr. Rycroft expresses his regret that in consequence of having no colleague, he is prevented repeating the visit he made to Haiti in 1844, where he was cordially received, and invited to send missionaries. There are other islands, also, which from their proximity seem to invite an occasional visit, if it did not interfere with the pastoral duties which press upon him.

WESTERN AFRICA.

LIBERIA.

The Committee have received the following epistle from the Baptist Association in this American Colony of free Negroes. They have perused it with feelings of peculiar interest, and have instructed their Secretary in reply to assure them of their cordial sympathy, and of their readiness to keep up fraternal correspondence. They regret, however, that they will have to inform their friends that it is out of their power to send them a missionary, but they felt that they could do no less *than forward a copy of this* earnest appeal to the Committees of the British and *Foreign Bible Society, the* Religious Tract Society, and the Sunday School

Union, in the hope that, "standing," as our able friends express themselves to do, "on conspicuous and important ground, the independence of their feeble Republic having been recognized by our noble and great country, and feeling their obligations both on religious and political grounds to improve the condition of the people," those benevolent Societies would feel it a privilege to assist them, and the result will convince them that they were not mistaken in attributing "to their English brethren generosity, benevolence, philanthropy, and an extensive desire to promote the interest of the coloured race," the British and Foreign Bible Society having made them a grant of 100 Bibles and Testaments, the Religious Tract Society of £20 worth of books for Libraries, and the Sunday School Union of £10 worth of elementary books for schools.

WESTERN COAST OF AFRICA.

Fair Hope, Cape Palmas,
February 13th, 1849.

The Liberia Baptist Association to the Baptist Missionary Society, London, England, Sendeth Christian Salutation.

Dearly beloved, respected, and honourable Brethren,

It has been a long time that we have been wishing to open a friendly correspondence with your very zealous and philanthropic Body; but want of confidence in ourselves, and of a knowledge of the proper way to proceed, have been our preventatives. At our last Annual Meeting we came to the conclusion to open an intercourse, if it will fortunately meet your approbation, as we hope to receive from you, by sympathies and instructions, that advice which we are deeply in need of in this country.

It is hoped that you will excuse the liberty we have assumed before we had become better acquainted. We, as a people situated in a country like this, have a great many difficulties to encounter, while having the name of Jesus to bear, and so many of the *aborigines* to teach and lead in the path of civilization.

The cause in this country requires much energy, and also means, to accomplish any thing. The natives must have a clear understanding, in their way, of our purposes; and in order to this our interest must be enlarged, in some way adapted to the sure and ultimate consummation of it. We have been endeavouring for some time to devise a plan to carry out our views in this respect, but have failed in every attempt; and, on consideration, have thought it best to confer with you, and to implore your prayers and your aid to assist us in carrying out the work of the Lord. We in this part of Africa, without scruple, have had and now have a commanding influence over the native tribes, and the country is open to us to work if we will, and we, notwithstanding all our embarrassments, have made signal and sure progress by the aid of the Holy Spirit.

The openings of the Providence of God have been obvious, and its bright rays have been encouraging, and we can truly say that the Lord has not forsaken us. By the moving of His Spirit many of the natives have been brought into the fold of Jesus, and now they sing and praise, and even weep and mourn when we do. This is a lively stimulant to us, and sometimes we are carried away by a pressure of thoughts when we see the wonderful working of the Lord among us, being such a handful of weak, prayerless, unfaithful, and pennyless people; but though we very often have such feelings, yet upon the whole we remember the notable words, "One shall chase a thousand, and two shall put ten thousand to flight." We deem it right to say that the prospect of doing good is flattering; new fields are opening every day, and we believe that if we had the means much good might be done. The fields are ripe for harvest, and by proper and judicious management great will be the harvesting.

In this course of making known our motives we feel ourselves conscientious. We wish to know from which quarter the most sympathy will flow and prayers will ascend to the throne of Grace on our behalf. We should be pleased if we could hear from you, and have your advice. It would be a source of great pleasure to us to receive from you an epistle setting forth, if possible, the plans best calculated to assist us in our field of labour. We have thought of the expediency and necessity of your kind Body establishing a Mission here. There is room enough for each and for all.

Education, the primary object in a country like ours, is much needed. There are not many Schools among us from the want of means to put more into operation. The majority of them are supported by benevolent Bodies in America, who have done much, but have given very little to us as an independent Body.

The circulation of books is much required here. Bibles, tracts, and those periodicals best adapted to improve the morals. Scientific works would much benefit our young, feeble Republic; but alas, the youths, very many of them, are growing up without the means of education.

We now find ourselves considerably put to

the test in consequence of the movement of your noble and great Government in recognizing our independence; we are brought to stand upon a very conspicuous and important ground in reference to both religious and political duties. We feel that we are now called upon to work to improve our own condition and that of our neighbours, and how we shall do it, and with what, and who will help us, are matters of vital importance to us, and could we believe that there were not generosity, benevolence, philanthropy, and an extensive desire to promote the interest of the coloured race in the hearts of our English Brethren, we should despond in our undertaking. But we cannot believe this, we cherish stronger and livelier hopes—much brighter anticipations.

In conclusion, we will lay before you the statistical account of our Denomination. It stands as follows:—

American settlers	1000
Natives of different tribes	80
Total	1080
Churches	12
Ordained Ministers	5
Licentiates	5

The Sabbath Schools stand thus in the following named towns and counties:—

	Scholars.	Teachers.	Library.
Monterado County.			
Town of Spillsburg	15	3	none.
Town of Louisanna	12	4	none.
Town of New Virginia	36	5	none.
Town of New Georgia	40	2	none.
Town of Monravia	50	10	scattered.
	153	24	
Grand Bassa County.			
Town Bassa Cove	28	6	none.
Town Edina	10	3	none.
Village Bexley	37	5	none.
	72	14	
Sinoe County.			
Town of Garnville	28	3	none. very destitute.

There are other towns in this county, but completely destitute.

Cape Palmas	10	4

Dunks, which was left out in the Monterado County, is included in the grand total, thirty-eight scholars, eight teachers. It behoves us to say, that all these schools are in want of those things which will render them capable of growing. Will you allow us the privilege of soliciting your assistance in the work among us.

On behalf of the Association, I remain yours fraternally,

B. J. Drayton,
Corresponding Secretary.

FERNANDO PO.

TESTIMONY OF A ROMAN CATHOLIC MISSIONARY.

Our highly esteemed friend, Dr. Thomson, who has lately returned from Spain, has favoured us with a translation of an extract from a work published in Madrid in 1848, entitled "Memorial respecting the Island of Fernando Po, by Jeronius M. Usera y Alarcon." The writer appears to be "Chief Spanish Roman Catholic Missionary in the Gulf of Guinea." It bears an honourable testimony to the characters of our missionaries, and we feel assured our readers will be gratified in finding that the only circumstance which derogates from that character in the view of the writer, is that of their being Protestants, and being much beloved by the converts under their ministry. The writer appears to us to be too good for the system of his church, and his confidence in our excellent friend Dr. Prince, and his testimony in favour of our Mission, are equally honourable to him.

When M. Larena arrived at Fernando Po in 1843, the Baptist sect, whose committee, or directing commission, is in London, had only one missionary in the island, namely, Mr. Sturgeon. Afterwards the chief missionary of that sect, Mr. Clarke, established himself in Fernando Po, accompanied by some other missionaries, and by a certain number of teachers and colonists. They fixed on Fernando Po as the most healthy and *suitable place for the centre* and head *quarters of the Baptist Mission station* for the *west of Africa*

The Baptist Missionary Society has for its object, as they themselves say, the propagation of the gospel through all the world, the translation and circulation of the holy scriptures, and the establishment of schools. The directing body is composed of thirty-six individuals who reside in London, and they have no other source of funds but donations and voluntary subscriptions. All are considered members who subscribe not less than ten shillings and a half annually, donors of ten pounds or upwards, the pastors, as they call them, of their churches, and all others who

render important services to the Society. In this way they collect a considerable quantity of money. In the year 1845 there was one donation which alone amounted to £3622 sterling, and many that passed £200 and £300 sterling. They have also annual subscribers who give upwards of £100. Whether we call this fanaticism, religion, or patriotism, the truth is, that with such societies the English obtain influence, and make room for themselves over all the world, and propagate their language, customs, and commerce. It is no longer armed forces that conquer nations. This method has been superseded by other means, slower perhaps in their effects, but less costly, and attended with better results. These means are—religious missions.

Not less surprised than I was would any of my readers be, were they to see the veneration and respect with which the converted negroes of Fernando Po look upon their missionaries. One of the severest punishments which they can inflict on them is the expelling them from their religious fellowship. The festival days they employ in the continual reading and exposition of the gospel, alternating these exercises with religious songs; and more than once in the middle of the night my sleep has been interrupted by these songs being sung by a whole family in a neighbouring house. Let us compare these customs with those which daily present themselves to our eyes [in Madrid], and with the horrible blasphemies which continually grate our ears, and let us say, Which people—these negroes or ourselves, show the most signs of being savages?

The number of the missionaries, together with their names, which we found on our arrival to be established in Fernando Po, and in the two immediate stations on the coast of Calabar and Bimbia, are as follows:—

Missionaries	John Clarke, G. K. Prince (physician), Thomas Sturgeon, Joseph Merrick, Wm. Newbegin (surgeon).
Assistant Missionaries	Thos. Thompson, Alfred Saker, Thos. Milbourne.
Teachers	Alexander Fuller, W. Smith, Mr. Bundy, Mr. Norman, Mr. Ennis, Mr. Gallimore, Mr. Duckett.
Women Missionaries	Mrs. Clarke, Mrs. Prince, Mrs. Sturgeon, Mrs. Merrick, Mrs. Newbegin, Mrs. Thompson, Mrs. Saker, Mrs. Bundy, Mrs. Norman, Mrs. Ennis, Mrs. Gallimore, Misses Stewart, Davis, Cooper, and Vitou.

Taking the whole number, therefore, together, there are five missionaries, three assistant missionaries, seven teachers, and fifteen female missionaries. Prince and Newbegin, besides being missionaries, act, the former as a physician and the latter as a surgeon. It is an act of justice that I should seize the present opportunity of tributing to Dr. Prince, in my own name and in that of my companions, our heartfelt thanks for the zeal and disinterestedness with which he attended us in all our illnesses. His philanthropy and generosity were extended, not only to the rendering us his professional aid gratuitously, and with the utmost attention, but also to the bestowing on us gratis medicines of the most costly kind from his small stock, and likewise in the previous compounds of them with his own hands. In spite of all my endeavours and efforts to recompense in a slender degree the generosity and watchfulness of Dr. Prince, I never could succeed in making him receive the smallest remuneration for his valuable services.

Seldom do we see examples of the nature here presented of catholic missionaries putting themselves in the hands of a sectarian missionary, when at the same time they feel themselves compelled to force him to abandon his residence from the sole circumstance of being of an opposite creed. In truth, in this instance, the confidence and good faith of the Spanish character and the English honour strove nobly with each other. Dr. Prince is truly worthy of being recommended to the Spanish government, and to all Spaniards.

The aforesaid missionaries, the greater number of whom reside on Fernando Po, have very good houses, well furnished, and supplied with all necessaries. Our own humble dwelling, the meanness of our furniture, and the scarcity and badness of our provisions, were strikingly contrasted with the conveniences and the well supplied tables of our antagonists. But this was not what chiefly affected us. What filled us with grief of heart was the impossibility in which we found ourselves from want of proper places of celebrating the august sacrifice of the mass, and of thus giving the benefits of religion to upwards of twenty catholic families which at that time resided on the island. We were tormented with the feeling that, whilst we lacked the means for catechising and instructing, our adversaries had all the field to themselves, and abounded in all that they required for the exercise of their proselytism, having, among other things, a large temple. May the God of goodness grant that the day may arrive when we Spaniards shall think only of promoting the interests of this unfortunate nation!

Note appended to the last sentence but one. "Whilst I write these lines" [says the author], "I have before me the Report published by the Baptist Society in London, according to their custom of issuing such a document every year. In the article concerning Fernando Po, it is stated, that the poor negroes already defray the expenses of one of these missionaries among them.

Our friends will remember the death of the devoted agent of the Society, Thomas Thompson. The church of which he was a member sometime ago resolved to erect a stone to his memory, and it was forwarded in January last by the "Robert Heddle." The following is the inscription, to which we are requested to give insertion:—

In Memory of
THOMAS THOMPSON,
A LABORIOUS AND FAITHFUL AGENT
OF THE
BAPTIST MISSIONARY SOCIETY.
AFTER A SHORT AND PROMISING CAREER,
HE DIED
AT BASSIPU, FERNANDO PO,
MARCH 13, 1846, AGED 27 YEARS,
DEEPLY LAMENTED BY ALL WHO KNEW HIM.

THIS STONE WAS ERECTED BY THE CHRISTIAN CHURCH OF WHICH HE WAS A MEMBER, AT NEWCASTLE ON TYNE, ENGLAND.

HOME PROCEEDINGS.

APPOINTMENT OF SECRETARIES.

We have the pleasure of announcing that the Rev. FREDERICK TRESTRAIL and EDWARD BEAN UNDERHILL, Esq., who were selected to fill the office of Secretaries, have acceded to the request of the Committee. Mr. TRESTRAIL will enter upon the duties of the office on the 1st of September, and Mr. UNDERHILL on the 1st of October. It cannot be necessary to recommend these brethren in their new and important engagements to the prayerful remembrance of our friends.

It is expected that when the arrangements contemplated by the Committee are completed, the appointment of *two* Secretaries will not increase the expenditure incurred for Home Agency.

MISSIONARY MUSEUM.

All persons who have taken any considerable interest in the juvenile department of our Mission must have felt the want of a Museum from which they could obtain objects of curiosity to illustrate their addresses, and this is now greatly felt by our young men who are trying to deepen and perpetuate the interest of Sunday school children and others in the missionary work. It is with pleasure we are able to state that the Committee of the "Young Men's Missionary Association" have commenced a Museum, *and that* a room has been set apart in the Mission House *for the reception of donations, all* of which will become the property of the Baptist Missionary Society; and we earnestly appeal to our friends throughout the

country who may have rejected idols, and objects of curiosity, kindly to send them to the Mission House, as they will prove essentially useful in interesting our young friends at their juvenile meetings. All such donations, addressed to the Mission House, Moorgate Street, for the Museum, will be duly acknowledged in the Missionary Herald.

We have been requested to announce, that the "Young Men's Association" have applied to each missionary to furnish them, through the Secretaries, with an account of the schools under his superintendence, its description and character, the average number under instruction, the expense attending it, and the degree of support which can be obtained on the spot. Communications, in reference to the "Young Men's Association," to be addressed to the Secretary of the Association, Mr. J. E. Tresidder, 33, Moorgate Street. We hope that these efforts will have the effect of increasing the general funds of the Society, as well as of aiding any specific departments of labour in which our young friends take peculiar interest.

It is respectfully requested that where it is practicable the friends in the country ordering Missionary Cards, &c., will at the same time kindly mention the name of a country bookseller, and his London agent, through whom the parcels may be sent, or such other mode of transmission as may most economise the funds of the Society.

FOREIGN LETTERS RECEIVED.

AFRICA	BIMBIA	Merrick, J.	March 9.
		Newbegin, W.	March 27.
	CAPE PALMAS	Drayton, R. S.	Feb. 13.
	CLARENCE	Merrick, J.	May 8.
		Milbourne, T.	May 9.
		Newbegin, W.	May 9.
		Saker, A.	April 5, May 4, 14 & 25.
		Vitou, M.	April 5.
AMERICA	BOSTON	Gould & Co.	July 2.
	MONTREAL	Cramp, J. M.	April 23.
		Hearle, J.	June 25.
ASIA	BENARES	Heinig, H.	May 25.
		Small, G.	May 28.
	CALCUTTA	Thomas, J.	June 2.
	DINAGEPORE	Smylie, H.	May 21.
	HOWRAH	Morgan, T.	June 1.
	KANDY	Dawson, C. C.	June 9.
	MADRAS	Page, T. C.	June 15.
	MATURA	Allen, J.	June 15.
	MONGHIR	Lawrence, J.	May 29.
	SEWRY	Williamson, J.	May 29.
BAHAMAS	GRAND CAY	Rycroft, W. K.	May 19.
	RUM CAY	Littlewood, W.	June 21.
BRITTANY	MORLAIX	Jenkins, J.	August 1.
JAMAICA	BROWN'S TOWN	Clark, J.	June 13, July 6.
	CALABAR	Tinson, J.	July 5.
	MANDEVILLE	Hall, A. M.	June 21.
	MOUNT HERMON	Hume, J.	June 19.

JAMAICA	PORT MARIA	Day, D..... June 20.
	STEWART TOWN	Dexter, B. B. ...June 18.
	STURGE TOWN	Hodges, S.....June 29.
TRINIDAD.....	SAVANNA GRANDE	Cowen, G.....June 29.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following—

Friends at Hanley, for a box of clothing and useful articles, for *Rev. J. Merrick, Bimbia;*

Mr. F. Nicholson, for a parcel of the "Patriot;"

Ladies at Camberwell, by Mrs. Harwood, for a case of clothing and useful articles, for *Rev. Dr. Davies, Montreal;*

British and Foreign School Society, for a case of school materials, for *Rev. J. Hume, Jamaica;*

Mrs. Meacher, Hackney, for four volumes of the "Baptist Magazine," for *Rev. J. Merrick, Bimbia;*

Mr. Monk, Finsbury, for a parcel of the "Missionary Herald," for *Rev. W. K. Rycroft, Grand Cay.*

As our friend, Mr. Neal of Liverpool, has for the present left that town, parcels for Africa must no longer be sent to his address there. Mr. C. Bezer, Long Room, Customs, Liverpool, has kindly engaged to take charge of *letters;* but parcels must be sent to the Mission House, London.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, during the month of July, 1849.

	£	s.	d.
Annual Subscription.			
Darkin, Rev. C.....	2	0	0
Donations.			
Buxton, Sir E. N., Bart., M.P.....	25	0	0
Copperthwaite, M. A., box by	0	4	0
Eason, Miss, a little girl from India, by ...	0	12	0
Educational Committee of Society of Friends, for *Trinidad Schools*..	40	0	0
F., for *Jamaica Schools*	22	12	0
Friend, an old, for *Patna Orphan Refuge*	0	10	6
Peto, S. M., Esq., M.P., for *Salter's Hill Schools*	5	0	0
S. G.....	2	0	0
Do., for *Jamaica Theological Institution*	1	0	0
Legacy.			
Courtney, Mrs. Elizabeth, late of Walworth, less expenses	166	3	8
LONDON AUXILIARIES.			
Alfred Place, Kent Road—Collection	1	5	0
Blandford Street—Sunday School	1	10	0
Do., for *Dove*.....	3	4	11
Bloomsbury Chapel—Griffiths, Mrs., by Mr. McCree	0	2	0
Eldon Street—Collection	4	4	10
Islington—Contributions, by Miss Gilbert, for *Patna Orphan Refuge*	3	0	0
Prescot Street, Little—Contributions, on account	25	0	0
Shakspeare's Walk—Collection	1	0	0
BEDFORDSHIRE.			
Luton—Old Meeting—Contributions, on account	7	11	3
Union Chapel—Contributions (moiety)	40	0	0
BERKSHIRE.			
Reading—Contributions, Juvenile	20	19	3
Do., for *Africa*	0	8	0
Do., Sunday School, for *Dove*	2	18	0
BUCKINGHAMSHIRE.			
Amersham, on account	45	0	0
Olney—Collections.....	9	5	10
Contributions	8	15	3
Do., Sunday School	0	15	7
Stony Stratford—Collections.....	7	13	3
CAMBRIDGESHIRE.			
Wisbeach—Dawbarn, Mr. W.....	0	10	6
DEVONSHIRE.			
Bradninch	1	1	0
Budleigh Salterton	8	18	6
Collumpton	2	0	0
Exeter—Commin, Mr. James	1	0	0
ESSEX.			
Colchester—Collections.....	15	9	6
GLOUCESTERSHIRE.			
Chipping Sodbury—Contributions, for Dove.....	0	2	0

	£	s.	d.
Shortwood—			
Contributions, for *Salter's Hill Schools*	6	0	0
Wotton under Edge—			
Perrin, W., Esq., Kingswood	1	0	0
Rogers, Mr. John	1	0	0

HERTFORDSHIRE.

Hertford—			
Contributions	2	17	7
Ware—			
Malin, Mr., for *Debt*	0	5	0

KENT.

Footscray—			
Contributions, for *Dove*	1	10	1

LANCASHIRE.

Liverpool—			
Contributions, by Rev. C. M. Birrell, for *Stores for Haiti*	5	0	0
Do., Pembroke Chapel Sunday Schools, for *Patna Orphan Refuge*	4	0	0

NORFOLK.

Dereham—			
Collection	4	6	0
Contributions	6	6	5
Do., Juvenile	3	12	8
Do., Sunday School	0	1	11

NORTHAMPTONSHIRE.

Brington	2	3	8
Bugbrook—			
Collections	9	7	4
Contributions	6	2	7
	15	9	11
Expenses	0	15	0
	14	14	11
Hackleton—			
Collection	9	14	2
Contributions	1	9	9
Do., for *Dove*	0	10	0
Hanslope—			
Collection	2	2	10
Contributions	1	4	9
Harlestone	1	11	0
Harpole—			
Collection	2	7	7
Contributions	3	11	0
Do., Sunday School	0	9	7
Kingsthorpe—			
Collection	2	4	0
Kislingbury—			
Collection	3	5	0
Contributions, for *Dove*	0	4	0
Milton	16	4	1
Northampton, Greyfriars' Street	2	4	6
Patchell	4	0	0
Ravensthorpe	3	12	0
Roade—			
Collections	5	3	6
Proceeds of Tea Meeting	2	7	6
Contributions	1	7	5
Spratton—			
Collection	1	1	0
Sulgrave	2	1	0
Towcester—			
Collections	7	10	5
Proceeds of Tea Meeting	5	5	2
Contributions	13	4	7
	26	0	2
Expenses	0	17	6
	25	2	9
West Haddon—			
Contributions	2	15	6
Weston by Weedon—			
Collection	5	14	11
Proceeds of Tea Meeting	1	13	3

RUTLANDSHIRE.

Oakham—			
Collection	7	0	0
Allen, Mrs.	5	0	0

SOMERSETSHIRE.

Frome—			
Collection, Public Meeting	9	5	7
Contributions	13	9	0
Do., for *Translations**	5	13	6

* This amount (£5 13s. 6d.), collected for the Bible Translation Society, has been placed to its credit with the B. M. S.

	£	s.	d.
Frome, continued—			
Contributions, for *Patna Orphan Refuge*	2	19	0
Badcox Lane—			
Collection	5	13	10
Contributions	3	10	8
Legacy of late Mr. Butcher, Dividend on	5	14	6
Sheppards Barton—			
Collection	5	2	2
Contributions	12	5	1
	66	13	4
Acknowledged before	65	0	0
	3	13	4

STAFFORDSHIRE.

Hanley—			
Contributions, Juvenile, for *Ceylon Schools*	5	0	0

SUFFOLK.

Bures St. Mary—			
Collection	5	10	0
Debenham—			
Peck, Mr. John	1	1	0
Ipswich—			
Goodchild, Mr.	1	0	0
Turret Green—			
Collection	4	12	6
Contributions	4	16	6
Sudbury—			
Holman, Misses	1	0	0

SUSSEX.

Hastings—			
Gray, Rev. Dr.	0	10	6
Rye	2	5	1

WILTSHIRE.

Trowbridge—			
Back Street—			
Collections	10	7	2
Contributions	66	5	7
Bethesda—			
Collection	1	1	6

SCOTLAND.

Shetland—			
Contributions, by Mr. Sinclair Thomson	1	1	0

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., M.P., Treasurers, or the Rev. Frederick Trestrail and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, LONDON: in EDINBURGH, by the Rev. Christopher Anderson, the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by Robert Kettle, Esq.; in DUBLIN, by John Purser, Esq., Rathmines Castle; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq. Contributions can also be paid in at the Bank of England to the account of "W. B. Gurney and others."

IRISH CHRONICLE.

THE WORST IS OVER.

An old proverb says, "It is a long lane which has no turning." Ireland's wants and woes, indeed her whole condition, social, political, and religious, seemed stretched out interminably, without hope of change. It was a dark and dreary path, stretching out as far as the eye could reach, without relief; and movement along with it seemed a perpetual progress downward, into yet lower depths of misery and woe!

And there was evidence enough to show that for many years the Irish, of all classes, had been sinking. The case seemed almost hopeless. Despair sat brooding on the people; and those who felt it to be a duty to lend a helping hand, were smitten by the same spirit. Even Christian persons, full of the missionary spirit, strong in their reliance on the Divine promise, and earnest in their belief of the ultimate triumph of the gospel, sometimes looked on Ireland as an exception to the general law.

Under these circumstances it was scarcely to be expected that the churches would support the mission with great liberality or zeal. Hence its recent history has been full of difficulty, pecuniary embarrassment, and inadequate means and effort. Even prayer was but feebly and scantily poured forth! It was hoping against hope. The success which attended the agency employed was so comparatively small, as scarcely to throw a gleam of light across the dark and dismal scene.

Such was the general aspect of things till within a recent period. Then the Almighty appeared. His dispensations, at first, were overwhelming. Nothing but ruin seemed nigh. It was feared too, that even this country would be dragged down into the same gulph. "By terrible things in righteousness wilt thou answer us, O God of our salvation."

The famine swept down tens of thousands, and many more fled in terror to distant shores. The hearts of the British people were touched with deep compassion, and they displayed it nobly, and the Irish were amazed at their liberality. Then came evidence of a change in the feelings and habits of the people. Missionaries were not slow to perceive it, and redoubled their exertions. The legislature set about their work in earnestness. Events compelled them, at last, to do something right. The spring opened with promise, and as the season advanced hope once more sprung up. The Queen determined to visit her Irish subjects. Every where she was received with an enthusiasm stronger and more intense than the most sanguine ventured to hope for. Both the people and their sovereign fairly captivated each other. And when on leaving the Irish capital, the monarch standing on the paddle-box of her yacht, threw aside, for a few moments, in sympathy with the people whose loyalty and affection broke over all bounds, the rigid etiquette of royalty, and waved her handkerchief to the shouting multitude, it was plain that the union would henceforth be not a mere name, but a fact.

Confidence will now take the place of distrust. Enterprise will begin. Capital will flow in, and mines, factories, and rails, will soon spring up. Agriculturists, competent to manage farms will find their way into the heart of the country. Her bogs will be reclaimed, and their hidden treasures brought to light. Cultivation will creep up the mountain side. Employment will become plentiful, and industry mark the people. We have got to the turning of the long dark lane.

Hand in hand with these will march the truth, which has hitherto but pioneered the way; and popery, gradually losing its hold, will no longer cover the land with ignorance, indolence, and vice. A people who read their bibles, do not leave their lands *a waste. Let us* then be up and doing. Let our friends afresh *give themselves to action* and prayer. If they regard events in their proper *light, they will find a new stimulus* in the thought, that the worst is over.

We have not adverted to the state of the cause in Ballina very recently. But this has not arisen from want of intelligence, but from a wish to present the reports from all the agents in turn. The following facts will gratify our friends.

I baptized, writes Mr. HAMILTON, July 1st, two women this morning, upon a profession of their faith in the Lord Jesus Christ. They are the persons who came to us on the report of the beggar men, of whom I spoke at the meeting in London. They were under instruction for several months, and after most patient inquiry, we have reason to believe they are the subjects of divine grace.

FAITHFUL TO DEATH.

One of our members departed this life yesterday. She had been a Romanist, but a person of good character. She came to our place of worship about three years ago, and was baptized in August 1847, and she continued a faithful member of the church, until she exchanged earth for heaven.

She was very patient in all her sufferings, and expressed the strongest confidence in the Lord Jesus Christ as her Saviour, and repeatedly said that she had no fear of death. When I read and prayed with her the last time, she held up her poor wasted hands and said, "Now I am happy, I depend on nothing but the Lord Jesus for my salvation!"

Knowing that the Romanists would bring a priest to anoint her when they found her insensible, I requested Mr. McNamara and I. Judge to stay with her till she died. When the people learned she died without being anointed, some were angry, and many were astonished. Before her death she requested that her body might be buried in the Protestant ground.

INCREASING USEFULNESS.

Mr. McNAMARA preached at Tullylin yesterday, July 15, to the largest congregation we have had there yet. He also gave an address at the prayer-meeting here in the morning, when he told the people that he did not understand how to pray in a scriptural manner, until he joined the church; that when he was a priest he had to say a number of Latin prayers every day, which if not said before twelve o'clock at night, he would be guilty of a great sin. He thanked God that now he knew how to pray, in Christ's name, and to ask for his sake, for whatever he felt his need of; and that such exercises were very *delightful* and profitable to his own soul. He preached last week at Mullifarry, Carrowkilly, and Greenown, and seemed encouraged by the meetings at these places.

Mr. BERRY has had several open air services lately, and the attendance has been most encouraging. The order and seriousness which prevailed formed a striking contrast to the behaviour of the people, in similar circumstances a few years ago.

Yesterday, July 15, was to me a happy day, and one which will be remembered. I preached in the open air, and baptised two brethren. Hundreds of Romanists, and about a hundred Protestants were present. The banks of the river were lined with people, and they heard the word in breathless silence. Only one person acted otherwise, and he made no disturbance, but put his fingers into his ears, as if signifying that he would not listen to what was said. Those around him gave him to understand that he should cease doing that or withdraw.

Again on the 4th of August, writes Mr. Berry, I had an open air service, and had a large congregation. I baptized four disciples, and the husband of one, a Romanist, is to be baptized shortly. When I announced another service that day fortnight, the people were delighted. The number of candidates is increasing. I believe that ere long, a whole district will pronounce for us. Indeed already *fourteen* from that district have been baptized already. I wonder what the priests will say now! The famine they said brought converts to me. The famine is almost over. The earth is literally bursting with abundance. Yet the truth is spreading. It is not the famine now surely.

In our last we presented some facts tending to illustrate the nature and progress of the new state of feeling in the mind of the masses of the people. We give a few more from a different part of the field of labour; as illustrating this new state of feeling they are worthy of serious consideration, and ought to inspire the friends of the society with fresh emotions of gratitude and hope.

I understood, writes G. M. that the priest of C——, continues to remember me, and all who hear me. I suppose the priests here are following his example. As I was visiting yesterday, I went into Mrs. M's cabin. Her countenance was fallen. After a short conversation I asked permission to read and pray. She replied, "I have no dislike to you or the word of the Lord, but the priest has cautioned me against you for the time to come." I told her she was rejecting the gospel of God, and the salvation of her soul. There are two persons who lodged in her house, and they at once said, "we shall lodge no more with you,

as you refuse to hear the word of God, or permit us to hear."

There have been some deaths in the neighbouring villages. I went to a house where one had happened. The neighbours followed the stranger, and as it is customary for many to assemble on such occasions, we soon had a good number. I went on reading and talking to them in Irish. The wife is a shrewd, keen, woman, and she asked me many questions, but never put the right one, "what must we do to be saved?" This subject I pressed upon their present consideration. She asked me who made the law? I explained it, and set forth its holiness and justice of the law, which stops every mouth, and makes every man guilty before God, but whose full demands are met in Christ. While I was explaining the second commandment, she said, "that is not in our catechism." I told them their catechism concealed it, and gave the third instead, and split another to make up the number. They exclaimed, "we are an unfortunate people to be deceived in this way." After I had done, they sent one of their number to show me the way on my journey, and as I left I heard them praying for my long life.

Since I wrote last I have visited four hundred and five families, and have paid four hundred and eighty-eight visits, and have spoken in the name of Jesus, to more than five hundred persons, and given away many tracts.

Occasionally we find opinions expressed in a very homely form, but not the less striking as evidences of the effect which the truth produces when it enters the mind. The following is an illustration from J. J's journal for June.

Read the scriptures and prayed in the house of P. C., who received me cordially, and paid great attention. I tried to set before him the doctrine of regeneration. He told me he had never heard so much of it before, nor of the reason for it, "Though we are forbidden," said he, "by the priests to hear or read the scripture, yet it is our only guide. They are no better than some of our cobblers, who dont care what stuff they put in the work, if they can get the money. They cobble up their own commands as the gospel, and it is not the truth they teach."

I visited Mrs. J. and B. L., who have been greatly concerned about their souls. These women are greatly persecuted for attending our meeting, and for embracing the Scriptures. They have been attending more than six months, have given up *altogether*, and are *faithfully advocating the cause of* the Redeemer. *They have now no confidence* in their own righteousness, but place all their hope and trust in the atoning blood of Jesus.

Another reader writes from the midland district, July 2nd, and sums up his report as follows:—

The religious exercises of the past Lord's day, as well as those of the 15th of June (both open air services) have caused great stir. Since the beginning of the year we have gathered in *eleven souls*, though everything has been done to stop our way. Our congregations on Lord's days, and prayer-meetings, are steadily increasing.

We are sorry to say that Mr. Eccles has suffered greatly in his health, owing to his unceasing efforts to do the work of a missionary, and attend on the sick and dying. He is cheered, however, by success, of which the following is a sample.

We yesterday received to fellowship a young man whom I had the pleasure of baptizing on Wednesday last. My last lecture in reply to the late work of Professor Wilson was the first discourse to which he ever listened in Academy street. Since then he has attended our chapel regularly. His regularity at worship was observed, but no one knew him. Some weeks ago he remained after the pronouncing of the blessing, and, addressing me, said he wished to join the church. We found him worthy, after due examination, and on yesterday admitted him to a seat at the supper of the Lord.

Thus an effort that was thought likely to ruin the cause, has only ministered to its increase. The insinuations, too, of the local press, to the effect that many Baptists would now *review*, *regret*, and *retrace* their steps, have been proved by the actual issue to be very wide of the truth. The movement, on serious review, has been, in every case, to join our standard, not to desert it.

We have suffered in proportion to our numbers, with almost unparalleled severity, by removals and emigration. The loss of nine of our apparently most promising members was truly trying to our infant cause. Yet their places are all filled. We have still an increase upon the number reported last year, and the congregation is considerably improved.

POSTSCRIPT.

The Committee of the Baptist Missionary Society have again invited the Secretary, to take the Co-Secretaryship of that Institution. A special meeting of the Committee of this Society was called by the Treasurer, when a resolution was passed expressive of unabated confidence and regard, and a deputation was appointed to wait on their Secretary, and press the Society's claims upon him, and the desirableness of his continuing in office.

Having been brought to see it his duty to accept the invitation of the Committee of the Baptist Mission, he presented a letter of resignation to the Committee of the Irish Society, at their meeting of August the 8th. On the motion of the Rev. W. GROSER, seconded by Rev. S. GREEN, it was resolved unanimously.

"That in accepting the resignation of their beloved friend, the Secretary, this Committee would convey to him a renewed assurance of the high sense they entertain of the value of those services which he has rendered to the Society, of the uniform devotedness which he has exhibited to its interests; of the Christian courtesy which has characterised his deportment on all occasions, and the spirit of holy faith he has manifested in seasons of peculiar difficulty and discouragement. They beg of him to believe that it is with unfeigned regret they contemplate his removal from among them, and 'commending him to God and the word His grace,' they earnestly supplicate for him in the new position he is about to occupy, the continued presence and favour of the 'Great Head of the church.'"

In ceasing to hold official connection with the Society, his interest in it will not diminish, and it is but just to say, that the change is made with deep regret, and solely from a sense of duty. If he can render any service to the Committee or his successor, that service will be rendered most cheerfully and promptly.

CONTRIBUTIONS SINCE OUR LAST.

	£	s.	d.
Leeds—one of the Fatherless	0	2	6
Friend	0	10	0
Friend for Ballina Gallery	1	0	0
Friend, by Mr. Jackson	1	1	0
M. N.	2	0	0
Lincoln—collections and subscriptions	9	10	1
Sheffield—subscriptions	5	18	6
Wantage—collection	2	13	0
Coate—ditto	2	10	4
Newbury—ditto, and subscriptions	5	1	1
Abingdon—ditto.....ditto	12	3	6
Oxford—ditto.....ditto	19	17	1
Ford—Mr. Humphrey	1	0	0
Liverpool—col., Myrtle Street ... 17 12 0			
A. B. C. ... 0 15 0			
Friends, Soho Chapel ... 1 2 2			
Johnson, R. Esq., donation ...5 0 0	24	9	2
Amersham—by Mr. Martin	5	0	0
Stroud—Mr. Blackwell	1	0	0
London—Maze Pond	9	10	0
R. J. J.	0	10	0
Prescott Street	13	0	0
Edinburgh—Mr. J. Cay	1	0	0
Blockley—collection by Rev. E. Bryan	4	4	0
Harlington—contributions by Mr. Wild	7	0	0
Bury St. Edmunds—moiety of contributions of Juvenile Associations	5	12	0
Towcester—a Friend	0	10	6
Watford—Miss King	1	0	0
Fakenham—R. Cates, Esq., by Mr. Hinton	1	0	0
Mersea—by Rev. J. Rogers	0	16	0
Louth—by Miss Graves	1	15	0
Margate—F. W. Cobb, Esq.	2	2	0
Bridgnorth—collection ... 9 4 3			
Allender, Mr. ... 1 0 0	10	4	3

DONATIONS TOWARDS DEBT.

	£	s.	d.
Freeman, Mrs., Brixton	3	0	0
Holmes, J. Esq., Liverpool	2	0	0
Cropper, J. Esq., Liverpool	5	0	0
Lang, S. Esq., ditto	1	0	0

Mr. Young, of Cork, desires to return thanks to his friends, at Thrapston, for a parcel of clothing, and a donation towards the chapel debt. Thanks are presented to Mrs. Rainith for a parcel of ironmongery, &c., by Mrs. Vickers of Nottingham, and to the British and Foreign Bible Society for a grant of five hundred bibles and one thousand testaments for the use of the mission.

Subscriptions and Donations thankfully received by the Treasurer, JOSEPH TRITTON, Esq., Lombard Street; and by the Secretary, Mr. FREDERICK TRESTRAIL, and Rev. JOSEPH ANGUS, at the Mission House, Moorgate Street; and by the pastors of the churches throughout the Kingdom.

COLLECTOR FOR LONDON, REV. C. WOOLLACOTT,

4, COMPTON STREET EAST, BRUNSWICK SQUARE.

QUARTERLY REGISTER

OF THE

BAPTIST HOME MISSIONARY SOCIETY.

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the extracts given below from the report of the Lancashire Auxiliary, rtence is made to the frequent removal of the agents from the mission churches. a wrong impression may not be produced, it is proper to state that although vil is not unknown in other auxiliaries it cannot be said, at any rate, to anything the same extent, to be general. In numerous instances, and at the cost of ı self sacrifice, the missionaries continue with their churches for many years; not a few cases could be mentioned in which churches now happily independent of the Society retain the services of pastors who have struggled along them in all their difficulties from the first.

ıe complaint made in the Yorkshire report that very many of the churches : no annual collection for the Society admits of no qualifying remark. There immense discrepancy between the list of contributing churches in the annual rt of our Home Mission, and the list of churches in the Manual of the Baptist ın. Cases are continually coming to the knowledge of the secretary in which ches do nothing for the Society, because they cannot raise a sum which shall ar respectable. If our churches would but contribute *generally* and at *stated ds*, and in *such amounts*, however small, as their circumstances at the time ld admit, not only would the Committee be saved much anxiety, but the ency of the institution would be most desirably augmented.

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will be seen that our friends at hester are making vigorous efforts ıt rid of their debt. In his last comication Mr. Sincox, the respected ster, says: —

ree stand accepted as candidates for sm; and there are three or four hopeful rers. At a meeting of our friends lately they presented me with Kitto's Biblical ɔpædia, and a purse containing ten sove-ı. *They have also contributed this year* : £100 *towards the chapel debt.*

ree similar efforts will remove the nce, or nearly so, and as soon as ever ence dictates they shall be made, D.V. then the Committee will I hope favour ıth their aid; as without this it would ıpracticable for me to render the cause assistance which it requires, and without h it cannot be placed on a secure or anent foundation.

ıe last report from Romford also is ledly encouraging. Mr. Davis ɔs: —

ɔu will be glad to hear that we have *candidates for baptism* and church fellowship, and I think others are on the road; but we must give them time, being careful not to make more haste than good speed. We had a good anniversary, the produce of which was upwards of twenty-six pounds, but it has cost fifty or more to have the chapel cleaned, washed, and painted, as it had not before received the finishing stroke. We have much episcopal prejudice, influence, and activity, to bear with; but we are not disheartened, we would rather thank God and take courage.

In a communication recently received from Oxfordshire, Mr. Blakeman, the excellent secretary to the auxiliary, says:—

I anticipate now, more than ever, prosperity for the Oxfordshire auxiliary. We have paid more than £76 18s. of debt within the last two years, and have sustained our stations besides; this has cost me no small labour and attention, and I hope before the current year expires to report to you our freedom from debt.

One of our agents complains much of the tractarian clergyman going from house to house, endeavouring to persuade the people

that it is the greatest sin they can commit to go to chapel. Every where our efforts are impeded, and it is one of the most difficult counties in England for evangelical truth to make way in. Yet we are now and then cheered by appearances of great promise, and many instances of good. From another agent we have an account of two daughters of a farmer coming to hear him; the word was blessed to them and they wished to unite with the church. A storm was raised by the parents, and they were peremptorily ordered to leave home. Rather than give up the truth they did so, and sought situations as servants in Oxford, where they are now residing, and have since united with the church there. A younger sister has since this occurred attended the ministry of our agent, and has become serious. Having but this daughter left, the parents relaxed in their severity to her, and have allowed her to unite with the church under our brother's care. Every where I am assailed with applications for help. New stations might be opened had we the means. Great numbers of the rustic population of our country by means of tracts and the occasional labours of our agents, begin to see through the veil of tractarianism, and to enquire after the truth. An old man resident in a parish, where one of them officiates, told me the other day that he was satisfied the object of the clergy was to make papists of the people. In the village where he lives there is a good opening for a station, could we find and pay an agent. Cannot your Committee do more for us? It grieves me to see so many places calling for help and our Committee unable to render it, press them on this point and I hope you will succeed.

Extracts from the report of the Lancashire auxiliary.

Our Lord led us to expect great difficulties in the propagation of his gospel. He forewarned the first preachers in terms which would have led them to desert the field, had they not been impelled by an imperious sense of duty, and sustained by the promises of supernatural aid. They found that neither their trials nor their supports had been exaggerated. They were "killed all the day long," they were "accounted as sheep for the slaughter;" but, in the end, they came off "more than conquerors through him that loved them." In our times persecution, in its sterner forms, has ceased; but trials not much less severe are found in poverty, in manifold infirmities, and in wide-spread apathy. Those who, whether in our vastly populated towns or in our scattered hamlets, give themselves to the work of reclaiming sinners, have to "go forth weeping bearing precious seed;" but it is not without the promise, from time to time fulfilled, that they shall "return again with rejoicing, bearing their sheaves with them."

The accounts this year, although scarcely, as a whole, so cheering as usual, are not destitute of intelligence calculated to awaken our sympathy and renew our zeal.

Ashton-under-Lyne has witnessed the completion and the opening of a spacious chapel, which, however, from the great pecuniary depression of the times, remains encumbered with a heavy debt. Mr. Pitt in the course of the year resigned his office, and Mr. Macpherson has become his successor. The difficulties and the importance of the sphere demand, on the part of all who are interested in it, the utmost devotedness and prayer.

Blackburn has passed through considerable trials which have ended honourably, and it is hoped beneficially, to the church. Mr. Bentley, in consequence of serious failure of health, has been compelled to remove to another part of the country. The eyes of all look earnestly for another teacher who may be favoured, from above, to conduct this infant cause to maturity and strength.

Bury has suffered, also, the long suspension of the labours of Mr. Harvey; but the little church there continues to be "of one heart and of one mind, striving together for the faith of the gospel." Great kindness has been shown to them by neighbouring ministers, of more than one denomination, during their destitution, which, it is hoped, may soon be terminated in the manner most conducive to their prosperity.

Chowbent retains the services of Mr. Wilkinson, who has been cheered by some tokens of usefulness and progress. The Sunday schools and bible classes continue well attended; and a series of lectures to the young, in which several ministers united, have, it is believed, been of good effect in contributing to the enlightenment of a neighbourhood demanding the utmost possible exertion.

Heywood, under the ministry of Mr. Sissons, has been encouraged by a return to harmony, and by several additions to the church from the sabbath school. A station, in the neighbourhood, has been opened under signs of the divine blessing; and if the embarrassing debt which yet remains on the chapel were removed, there is every reason to believe that a long struggle would be consummated by prosperity and strength.

Padiham has been deprived of the labours of Mr. Fisher, who finished his useful course amid the regret and prayers of his bereaved flock. The Sunday school continues well attended, the number amounting to 200; and it is earnestly hoped that when a new pastor is appointed, the blessing of God may so attend his labours as to attract many of the young, there instructed, into the fellowship of the Church.

Salford continues, under the ministry of Mr. Dunkley, to make decided progress. "The congregations and schools," it is stated, "are gradually on the increase, and a deeper interest is manifested by all in the means of grace." The necessities of an immense population demand a more appropriate place of worship, which, it is hoped, may be secured without entailing the pressure of a debt. The noblest structure is too costly to an infant church, if purchased by that penalty.

Stalybridge advances also, both in numbers and resources. Mr. Ash has had reason to believe that a blessing has not been withheld from himself nor from the church; and as the necessities of the extensive surrounding population are great, it is trusted that every year will witness an augmentation of love and of energy in the publication of the glad tidings.

Stockport. This Station continues under the pastoral supervision of Mr. Russell. Some degree of prosperity has happily been realized, and several additions have been made to the fellowship of the saints; but in consequence of painful differences of opinion followed by withdrawment, and the inroads of death, the numerical increase is not large.

On a review of the whole, it is impossible not to observe great occasion for gratitude. That even a few witnesses for Christ should, in these places, have maintained their testimony, and that with indubitable signs of the divine blessing, demands our sincere thanksgivings. The hope, also, that in the case of several of these churches there may be assumed, at no distant period, a position of pecuniary independence, sustains the expectation of still further extending the benefit of the funds.

It must not, however, be overlooked that there are some circumstances demanding serious consideration. One fact, in particular, deserves to be examined, with a view to ascertain whether it do not point to some deeper evil. The allusion is to the short period during which the pastoral relation has, in most instances, subsisted. In the churches aided by this Mission, only two pastors have continued for so many as four years, and one is likely to remove. It is far from being asserted, that this necessarily criminates either the people or the pastor. It might indeed have been that necessity has made the one too ready to listen to promises, which the others have found it impossible to fulfil; that professions of zeal and resolutions of co-operation hastily made, have been forgotten by both parties; that too little love and liberality have been evinced by the flock, and too little courage to encounter difficulty on the part of the shepherd; but the fact is simply brought forward by the committee as deserving of serious investigation.

The state of the *Treasurer's* accounts *shows an inadequacy in the* Society's resources, to meet even the present demands.

It is therefore earnestly besought of the Churches generally, throughout the county, to make it a matter of serious thought how they may systematically increase their contributions. An immense multitude of immortal souls pass annually from these counties to the judgment-seat of God. May we be enabled to meet that multitude without self-accusation!

Extracts from the Yorkshire report.

During the year assistance has been given to sixteen stations in the county; and having reference to population, almost all of them stations of importance. Six of the number have ministers. Of these, Bingley with Mr. Rodway, and Bedale with Mr. Dolamore have been maintaining their position. Hunslet with Mr. Tunnicliffe is hopefully improving. Rotherham and Wakefield are confirmed, and somewhat increased; and each of them is making strenuous efforts for the removal of the chapel debt. And Huddersfield, besides commencing a sabbath school, has improved, and is now having some hope of obtaining a chapel.

Of the other ten stations which have received assistance, and are without ministers, Barnsley has been making encouraging progress. Mr. Rodway has been there twice, having daily services, with much acceptance, and through God's blessing, with success. The congregation is nearly doubled, and eight or ten are waiting for baptism. Through the devoted zeal of Mr. Wood, who first gave £120 worth of land for a chapel; and then, at the repeated request of the Committee agreed to act as Treasurer for building, a place of worship is now nearly complete. The site is in the midst of a numerous and needy population. The chapel itself plain, substantial, respectable, economical; but the Committee have to make the painful acknowledgment, that hitherto only very few have taken an interest in this important effort.

The work of the Society is thus being attended to at sixteen places in the county; or about one fourth of the number of churches in the association. At the stations there is a population of nearly two hundred thousand souls, averaging more than twelve thousand for every place. The churches receiving help have 770 members in them; and the congregations about 1400. Twelve sabbath schools, connected with these stations, have 1168 children, employing 230 teachers; and at some of the stations tracts are in constant circulation. Besides aiding a number of weak churches, within the last four years, seven new stations have been begun, at six of which churches have been formed. One of them has now a chapel, just ready to be opened; and at two others, steps have been taken towards obtaining chapels.

So far the result is encouraging. There is, however, much home mission work in the county not yet begun. More than twenty places of importance are without help from the baptists. There is, unquestionably, strength enough in the association for the service. With more than six thousand members in the churches, an average of a penny a month from each of them, and a sabbath's collections from each of the churches, would secure for the Society an income of £500 a year. This would enable the Committee to help several weak churches, which are now greatly needing help, without obtaining it; and employ more vigorous agency in the churches recently formed, and begin new stations where there are promising openings for labour.

But the income of the Society is not adequate to the wants of the county; and is therefore crippling the movements of the Committee in their work. Whether the deficiency is to be attributed to the past prostration of trade in the county, or to the present want of Christian zeal in the church; or to the new kindred organizations, probably suggested by this Society, and formed for small portions of the field; or to the difficulty of securing general combination for any great effort, because of slight differences on subordinate topics; or whether all these causes have conspired,—it is a fact that the Society's receipts very unfairly represent the wealth of the Association, its number of members, and it is believed, their Christian zeal. Of sixty churches in the county, not more than twenty have given public collections. And some of the churches which in past years have received assistance from the Society, though they aid other institutions, do not aid that to which they are partly indebted for life.

The Committee make this confession with unwillingness and with regret. At their own expense, and sometimes with inconvenience, they meet to deliberate for the increase of the church in the county. They subscribe money as well as give time. Affectionately commending the Society to the churches, they would entreat attention to the fact, that while the wisdom of selecting towns or populous districts for new stations, is now made conspicuous, it is only by a general combination of the churches that in many of the towns, the work can be begun.

MONIES RECEIVED SINCE LAST REGISTER.

	£	s.	d.
LONDON.			
Devonshire Square	9	16	2
John Street	10	0	0
Prescot Street	6	15	0
Tottenham	9	2	0
Subscriptions, &c.			
C. M.	2	0	0
Cowley, Mr. W.	1	0	0
Peto, S. M. Esq.	20	0	0
Radford, Mr. G. D.	1	1	0
BEDFORDSHIRE.			
Ampthill	5	12	0
BERWICK-ON-TWEED.			
Baptist Church	5	12	6
CAMBRIDGESHIRE.			
Cambridge	24	0	0
CORNWALL.			
Association	3	0	0
Truro	2	0	0
DORSETSHIRE.			
Weymouth	1	10	0
ESSEX.			
Romford	2	10	0
GLOUCESTERSHIRE.			
(Coleford District).			
Coleford—			
Trotter, Mr. George	19	0	0
Ditto, Servants	0	12	6
Collection	3	0	0
Subscriptions	7	15	0
Lydney	2	18	10
HAMPSHIRE.			
Shirley	1	1	0
HEREFORDSHIRE.			
Ledbury	1	18	2
Ross	10	9	3
Ryeford	1	1	6
NORTHAMPTONSHIRE.			
Clipstone	2	14	0
NORTHERN AUXILIARY.			
Newcastle, &c. on acc.	36	0	0
NOTTINGHAMSHIRE.			
Nottingham	7	0	0
Ditto, Auxiliary on account	44	7	0
WARWICKSHIRE.			
Birmingham	3	3	0
YORKSHIRE.			
Rotherham, a Friend	2	0	0
SCOTLAND.			
Aberdeen			
Airdrie	0	7	
Cupar			
Dunfermline			
Dundee	3	4	0
Edinburgh	23	12	4
Glasgow	17	2	0
Greenock	1	4	7
Irvine	1	0	0
Perth	8	12	6
Tullymet	1	17	0
WALES.			
Abergavenny	3	14	4
Abersychan	0	5	0
Brecon	1	8	6
Bridgend	1	5	4
Cardiff	16	13	3
Caerleon	2	13	6
Caerphilly	0	12	7
Cowbridge	0	8	9
Merthyr	2	4	7
Ditto	2	4	3
Nantyglo	0	15	8
Neath	0	10	0
Newport	2	11	0
Ponthler	4	0	0
Pontighdryn	1	17	6
Pontypool	3	18	0
Swansea	8	18	6

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THE

BAPTIST MAGAZINE.

OCTOBER, 1849.

SCENES IN THE LIFE OF ROGER WILLIAMS,

FOUNDER OF THE COLONY OF RHODE ISLAND.

PART II.

When the intolerance of the New England congregationalists drove from his family and home this conscientious servant of him who said, "One is your master, even Christ," the wilderness was his only accessible refuge. Whether his escape was effected in an open boat, or by a perilous journey through the woods, cannot now be satisfactorily ascertained, but it is known that it was in the midst of a rigorous winter, and that the effects of the hardships which he endured in his journey followed him through life. After being indebted for food to the uncivilized Indians of the district, lodging, as he expresses it, in their smoking holes, sustained by their rude fare, not knowing what bed or bread did mean, he obtained by friendly negociation with the chiefs a piece of land on Seekonk plain, an open field about four miles in length and two in width. Here he began to build and plant, and though the spot was not fertile, it was sufficient to yield support for himself and family. His wife and children joined him, and his heart was cheered with the prospect of freedom in worship, and usefulness among the natives. Before harvest, however, he was visited by an elder of the Plymouth church, a messenger from the ruling powers, sent to inform him that the spot which he had begun to cultivate was within their jurisdiction, that the title which he had purchased from the Indians would not be recognized, and that he must immediately depart. An old poetic narrative contains the following dialogue:—

Williams.

"Just is my title here—the lands I took,
Are part of Massasoit's wide domain,
And fairly purchased—mine they dearly are—
Make this to Plymouth known, and Plymouth must forbear."

Elder.

"And didst thou think," the elder cried, "to win
Of pagan chief a title here secure?"

Williams.

"God made that pagan, and to him he gave,
Breath of this air, drink from yon crystal tide,
Food from these forest lawns and yonder wave;
Yea, he ordained this region, far and wide,
To be his home in life—in death his grave—
Is thy claim better? Canst thou claim thy right,
From one superior to the God of might?"

Elder.

"As to our title, then, we trace it thus:
God gave James Stewart this, and James gave us."

Williams.

"God gave James Stewart this? I marvel when!
Fain would I see the deed Omniscience wrote!"

"But," says Benedict, "the elder's exposition of the favourite doctrine of the superior power of the king over the original owners of the soil, and also,

'That saints alone are for dominion fit,'

were too powerful for the lonely exile; and soon he prepared for his removal beyond the claims of the court or king, leaving his new made house and growing crops all behind." It was now Midsummer, 1636.

In the latter part of June, a little bark was proceeding down the waters of the Seekonk, in which Williams and five attached associates were pursuing their undetermined course, not knowing where they could find a home; when from the heights that rise on the western part of the stream, they were saluted by a company of Indians with the friendly interrogation, "What cheer, Netop, what cheer?" The land adjacent to this spot has been subsequently called "What cheer," in memory of the occurrence. The adventurers landed, but did not long remain there, obtaining information which led them to proceed up the river on the west side of the peninsula to a spot near the mouth of the Moshassuck river. Here they formed a settlement which they named Providence. It was on the beautiful slope of a hill that ascends from the river that a spring attracted their attention, round which they determined to build. "A little distance north of what is now the centre of the city," says Gammell, "the spring is still pointed out. Here, after so many wanderings, was the weary exile to find a home, and to lay the foundations of a city, which should be a perpetual memorial of pious gratitude to the superintending providence which had protected him and guided him to the spot. How changed is the scene in the lapse of two hundred years! Art and wealth have covered with their beautiful mansions the hill side that rose in luxuriant verdure before him, and learning has erected her halls upon its summit. The solitary place has become a thickly peopled city, the abode of wealth and elegance, and instead of the deep silence of nature, that then reigned over the scenes there

are now heard, over hill, and plain, and water, the hum of the spindle, the bustle of trade, and the cheerful murmurs of busy life.

"Unlike the pilgrims, who had organized their commonwealth simply for securing liberty for their own faith and worship, Roger Williams, in framing the organization of the new colony, did not lose sight of the great principle of spiritual freedom for which he had contended while in Massachusetts. This principle was as broad as humanity itself, and he did not fail to perceive its application to others, as readily and clearly as to himself. The persons who accompanied him from Seekonk, and the others who soon after joined him at Providence, came without any solicitation from him; yet he received them with the utmost kindness. He prescribed to them no conditions of their admission to the colony, and exercised over them no personal control, but freely shared with them all that the friendship of the Indians had given him to bestow. By the deeds of the Sachems of Narraganset, the lands at Providence were conveyed to him alone, and 'were his as much as any man's coat upon his back.' He might have retained them as his own permanent fee, and like the founders of Pennsylvania and Maryland, having secured them by a charter from the king, he might have continued the unquestioned proprietary of the entire domain. He thus might have amassed wealth and dignities, and bequeathed them as a legacy to his children. Such, however, was not the policy which he adopted. He desired that the new settlement might be a shelter for persons distressed for conscience, and he welcomed with an open hand all who came to him for refuge."

Three years afterwards, in 1639, another remarkable scene in which Roger Williams took a prominent part was exhibited in the infant colony. He and eleven of his friends were convinced that though they had attended to the rites practised by the congregational churches, they had not in truth been baptized. They were anxious to obey the Lord's command, but they knew of no one in any of the settlements to whom they could apply to baptize them. The clear views which they possessed of the simple and unfettered character of Christ's institutions relieved them from embarrassment. Ezekiel Holliman, one of their number, a man of gifts and piety, was appointed to baptize Mr. Williams, and this having been done, Mr. Williams baptized Mr. Holliman and the other ten. Twelve others were soon afterwards added to their number, some of whom had been members of baptist churches in the mother country, and others of whom were baptized on their arrival.

Some time in the summer of 1643, Mr. Williams embarked at New York for his native land. A Dutch ship furnished him with conveyance which his own countrymen had denied him. While on this voyage he wrote a key to the Indian languages with which he had long before made himself familiar, and both this work and his "Bloudy Tenent" were published on his arrival in England. Here, as agent for the colonies of Providence, Rhode Island, and Warwick, he obtained a charter of incorporation. This instrument was dated March 14, 1643–4. It was obtained by the aid of Sir Henry Vane.

Mr. Williams returned to America in the autumn of 1644, and landed at Boston. He was emboldened to venture on this forbidden ground, by a friendly letter from several noblemen and other members of parliament, ad-

dressed to the magistrates of Massachusetts. No relaxation of the policy of Massachusetts towards him was produced by this communication, though he was permitted to land and to proceed to Providence. There he was greeted by a voluntary expression of the attachment and gratitude of its inhabitants. They met him at Seekonk, with fourteen canoes, and carried him across the river.

Soon after this event he had opportunity to interpose beneficially in behalf of the colonists. He had a principal hand in putting an end to the war between the Narragansets and Mohegans, which had actually commenced, and bore an alarming aspect to all the infant settlements.

In 1651, Williams was deputed to visit London again. On his return he brought a letter from Sir Henry Vane, inviting the planters to a closer union with each other. This letter, aided by the urgent and constant solicitations of Williams, finally restored peace and union to the colony, which, during his absence had been rent by many divisions. He was several times, both before and after this, elected to the office of president or governor of this colony, "by the free votes of the freemen."

THE BLESSING OF THE CONGREGATIONS.

A SERMON DELIVERED BY THE LATE REV. ANDREW FULLER, AT MAZE POND, MAY 19, 1799.

"Bless ye God in the congregations, even the Lord, from the fountain of Israel. There is little Benjamin with their ruler, the princes of Judah and their council, the princes of Zebulun, and the princes of Naphtali. Thy God hath commanded thy strength: strengthen, O God, that which thou hast wrought for us."—Psalm lxviii. 26—28.

It is very probable, from the first verse of this psalm, that it was sung at the removal of the ark, since, according to the account we have in Numbers x. 35, those were the words that were pronounced upon the removal of the sacred chest. "Let God arise, and let his enemies be scattered; let them also that hate him flee before him."

In the time of David, after Jerusalem was chosen and fixed upon by divine appointment as the place where God would put his name, David, with great devotion, and Israel with him, went in search of the ark of the covenant; they heard of it at Ephrata, and they found it in the fields of the wood, and they carried and placed it in the holy place in the city of David, and I imagine that this psalm was sung, perhaps, as they passed along, by thousands and thousands of Levites, and others who might join with them.

What are called in the 24th verse "the goings of God in the sanctuary," seem to describe the solemn exercises of religious worship. "I have seen thy goings, O God, even the goings of my God in the sanctuary." The Psalmist goes on to describe with what joy the worship was intermixed and then adds, in a way of joyful congratulation or rather, perhaps, in a way of exultation, "Bless ye God in the congregations, even the Lord, from the fountain of Israel." There is little Benjamin making a part of the assembly, and there are the princes of Zebulun, and the princes of Naphtali, there they are, all uniting in the solemn exercise of divine worship.

We may consider the passage as a

beautiful representation of the worship of God. Let us attempt a little to explain and then to apply it.

We may first offer a few explanatory remarks. "Bless ye God in the congregations." The congregations of Israel were of two kinds, they were the less and the greater. By the former I mean the stated worship every sabbath day. It was the common practice of the Israelites to worship God one day in seven, and that in the later ages in places called by the name of synagogues. Besides this, they had their extraordinary congregations, namely, three times a year. All the tribes of Israel went up to the testimony of Israel; there they formed one great congregation. David may, probably, refer to these different congregations of Israel, when he says, "Bless ye God in the congregations;" whether in the less or in the greater, let God be the object whom you bless and praise.

We may remark, secondly, that all Israel is enjoined thus to worship God, "Bless ye God from the fountain of Israel." I suppose the meaning is from the fountain head to the remotest and most distant stream. From the first to the last; from Dan, as we should say, to Beersheba. Their business in all was to bless God, who had eminently blessed them. Oh! it is a happy sight, when we see all the Israel of God uniting together in one society to show forth his praise.

Remark in the third place, that not only were all the tribes enjoined to bless God, but all the tribes were supposed to be present on this solemn occasion. "There is little Benjamin with their ruler, the princes of Judah and their council, the princes of Zebulun, and the princes of Naphtali." It is probable that these four tribes are named by way of selection,—a part put for the whole, and *that with great reason, inasmuch as they inhabited* the confines of the Holy Land. Zebulun and Naphtali were the tribes that were situate upon the northern confines towards Tyre and Sidon, Judah and Benjamin in the southern; so that to say there are Benjamin, and Judah, and Zebulun, and Naphtali, was, in effect, to say, there is all Israel, from the fountain head of Israel even to the remotest streams. It must needs be a very pleasant sight to David, that pious prince, to see all the tribes of God, who had at times been embroiled in civil contentions and keen animosities, all assembled round the altar of God, and mingling together their praises to him.

Remark, fourthly, that these tribes which are particularly named Benjamin, Judah, Zebulun, and Naphtali, had each some circumstances pertaining to them which rendered their assembling together in the solemn worship of God very interesting. With regard to Benjamin he is described as a little tribe — "little Benjamin." You have not forgotten the reason of that appellation being given to him. You remember the tragical story recorded in the last chapter of the Judges, when there had like to have been a tribe lacking in Israel. You remember that Benjamin, by wickedly adhering to the conduct of the inhabitants of Gibeah, plunged themselves into a war with their brethren, and, though successful in their first attacks, yet were ultimately nearly blotted out from under heaven. You will remember that there were only a few hundreds of them left, and that all Israel wept over their brother Benjamin, fearing lest there should be a tribe lacking in Israel. From that day forward there was great propriety when speaking of that tribe in giving it the name of little Benjamin. But, oh! what joy must it afford to the heart of David to look at that little tribe, which was the other day nearly extinct, and [to say, "There is little

Benjamin with their ruler." Still he stands in his place with the rest round the altar of God. Oh, what a lovely sight!

Another circumstance that attached to these tribes which are mentioned was this,—Judah and Benjamin had within a very few years been embroiled in a civil war. You know the house of Saul pertained to Benjamin, and the house of David to Judah, and they were scarcely emerged from the calamities of that civil war when this song was sung, and when this solemn assembly of all the tribes was convened. Now think what the heart of pious David must feel in seeing his own tribe Judah, and the tribe of Benjamin with their rulers, forgetting their animosities, burying all their revenge, and holding one united assembly around the altar of God. With what affection David speaks even of that tribe that had waged war against him,—"There is little Benjamin with their ruler, and the princes of Judah and their council," forgetting all their animosities, and embracing one another with brotherly love. Oh, my brethren! if anything will make a people forget their enmities, it is true religion, it is the religion of the gospel, that will furnish a grave in which to bury all our bitterest animosities and strifes, and will bind all hearts together in the tenderest ties of brotherly love!

But, further, with respect to Zebulun and Naphtali, there is something peculiar in reference to them, they being situate at a great distance from the seat of empire and the seat of religion, were sunk, in a great degree, into barbarism and ignorance. We know that it was so at different periods with those distant tribes; hence these expressions, both in the Old and the New Testament, "The land of Zebulun and the land of Naphtalim, by the way of the sea beyond Jordan, Galilee of the gentiles, the people which sat in darkness saw great light." It was in that dark part of the nation our Lord Jesus Christ spent the earlier period of his life. Hence, also, the common language used in the time of Jesus Christ, "Can any good thing come out of Nazareth?" These Galileans were treated with scorn, with contempt, as being the most ignorant, uncultivated sort of people, that were to be found amongst all the tribes of Israel—a people under great disadvantages, a people encompassed with darkness, and who sat in the region of the shadow of death; but, notwithstanding this, it is recorded that they were there engaged in the solemn worship of God, making a part of the tribes of Israel when they presented themselves before the Lord. Real godliness unites the learned and the rude, the polite Greek and the unpolished barbarian. There is Judah with his princes with all their dignities, and there are Zebulun and Naphtali, notwithstanding all the disadvantages arising from their darkness and their ignorance. Blessed be God, the worship established in his word makes no distinction, it embraces in one holy and happy society all classes and distinctions of men; it embraces in one society the rich and the poor, the learned and the ignorant, and this consideration sweetens public worship.

I pass on to remark, fifthly, they are taught to ascribe all strength to God,—"Thy God hath commanded thy strength." Probably this may refer to their national strength which greatly consisted in union. Since the civil wars in the early part of David's reign had subsided, and all the tribes had united as one man, and had anointed David king in Hebron, from that time they were greatly strengthened as a people. God had so ordained it; David did not ascribe it to the superiority of his own prowess, he did not ascribe it

o his own fortune in war, he did not ascribe it to any mere human means, but to God who commanded it, as if he had said, It is he that has given us one heart and one spirit; it is he that has defended us against our surrounding enemies, and what we have of brotherly love, and spiritual union, and true religion, of that righteousness which is the strength and glory of a nation, what we have of this, it is thy God, O Israel, that has commanded or that has produced it, and give him the glory.

Finally, to these acknowledgments he adds a prayer which he offers up, in which the people were invited to join with him, "Strengthen, O God, that which thou hast wrought for us." God had wrought much for them—they were considered as strong, but yet they were not so strong but that they needed the renewing of their strength; no people, no community, no church, no individual is so strong, as not to need prayer being added to praise—as not to need the supplication to be continually put up, "Strengthen, O God, that which thou hast wrought for us."

These few remarks may suffice by way of exposition. I proceed, secondly, to apply the subject.

Methinks, my brethren, the ideas that are here suggested furnish us with a delightful model for Christian worship. Oh! that it may be said of our assemblies, as it is said of this solemn assembly, "There is little Benjamin," and so on. There is every one in his place. Particularly we are here furnished with a lesson or with lessons of gratitude in all our assemblies, "Bless ye God in the congregations." We are furnished with a lesson of diligence in all our assemblies,—let every one be there. We are furnished with a lesson of unity, brotherly love, brotherly forgiveness, *when we see that tribes which had hitherto been discordant* were by true religion brought to unite in love. We are also furnished with a lesson of grateful acknowledgment for the mercies already received,—"Thy God hath commanded thy strength;" and of earnest importunity for mercies still needed, "Strengthen, O God, that which thou hast wrought for us."

Let us review these topics.

In the first place, in all our assemblies together to worship God, let our worship be the expression of a grateful heart. Can you conceive of a more delightful employment than to meet with your brethren, the friends of your common Lord, to bless his name? This is our proper work as Christians; I might say it is our proper work as men, for man is the only inhabitant of this world capable of blessing God; all the works of God praise him, all things that exist in the globe offer up a tribute of praise to him that supports them; but man is the only being that understands what He is. Bless ye God then, ye high priests of God's creation, present the offering of the world to God; sing ye praises with understanding. But seeing that man has apostatized from God, that thereby God has lost his just revenue of glory, and that no one possesses a heart to bless his name but he who is renewed by the Spirit of God, let it be our employment, our delight, "Bless ye God in the congregations," pour forth a grateful heart in all our assemblies; bless him not only for the common mercies of life, not only for the means of grace, bless him for the hope of eternal life, and, what is still more, for his unspeakable gift—the gift of his only begotten Son. Never let there be a meeting together, never let there be an assembly, but there shall be some grateful expression of love and thanks to him that died for us and rose again. "Bless ye God in the congregations;" praise is comely for the upright, all his creatures

praise him, but his saints must bless him. Israel had reason to bless God, and great reason, but how much more reason, my dear friends, has the Christian! God seems to be particularly delighted with the offering of blessing and praise,—"Whoso offereth praise," said he, "glorifies me."

Beware that in your assemblings together you come not with a murmuring, fretful spirit. Is it not the case, that many of us come to the house of God with our thoughts greatly occupied about disappointments, difficulties, troubles, disagreeable circumstances in the world, and there sit, and muse, and pore over them? Is it to bless God in the congregation that such have come? No. If he has taken away, as in the case of Job, our herds or our flocks, and what more, if he has even cut off our offspring, if we have been bereaved of our children, and stripped naked, still let us bless God in the congregation, saying, with the holy man, "The Lord gave and the Lord hath taken away, blessed be the name of the Lord." The tears of a mourner in God's house were considered as defiling his altars. Let us mourn and mourn deeply for sin, but tears of discontent, and fretfulness, and unthankfulness, defile the altar of God still. Enter not into his sanctuary loaded and encumbered with such thoughts as these, but "bless ye God in the congregation."

But, secondly, we are here furnished with a lesson of diligence in worship. Those who neglect the public worship of God in consequence of trifling difficulties, show that their hearts are not interested, and when such persons do at times attend it is not to be expected that they shall profit. One cannot help being delighted at seeing the distant tribes all meeting together for the worship of God, and, methinks, if Judah and his princes, and Benjamin with his ruler, excelled Zebulun and Naphtali in their knowledge, perhaps, it may be said that Zebulun and Naphtali equally excelled Judah and Benjamin in their diligence. "There is little Benjamin," and it would have been a shame if he had not been there for the house of God was in his own tribe, he lived, as it were, next door to the temple. There is Judah and his council, and it was to be expected that he should be there, for it was also next door to Judah's tribe, but when it is said there is Zebulun, and there is Naphtali, tribes who had to travel, perhaps, two hundred miles and back three times a year, making not less than twelve hundred miles in the year, and yet they were there equally with those that lived next door; is not this, I ask, to the honour of those tribes? It must have been a lovely sight to conceive that all the distinct tribes were going up to the house of God, to the testimony of Israel; a lovely sight to see them going from strength to strength, or from company to company, the inhabitants of the most distant towns forming their company, and then the next, and thus accumulating their company from hundreds to thousands, and from thousands to millions, till at last they all arrived before God in Zion. And how delightful it is to see how God blessed the Israelites in these journeys, and provided for them. The rain, also, filled the pools, and thus they were furnished with a supply. It was in one of these large companies that our Lord's parents travelled three days on their return to their own country without missing their son, on account of the vast largeness of the company. How pleasant, how cheering, to see these distant tribes there! nay, I had almost said, how provoking. I do not know how it is in the city, but in the country we have sometimes to remark that those who have to travel ten or twelve miles to a place of

worship (and that is no uncommon thing), are frequently there before those persons who live next door to the house of God. Diligence is most frequently seen in those who have the farthest to travel and the greatest labour to take. My brethren, let the example of these distant tribes stimulate us to be early, that so it may be said at the beginning of the worship, there is such an one, and such an one, there is every one in his place. Methinks this spirit would not admit of mere afternoon worshippers. I do not mean to say that there are not some individuals who are unable to attend public worship both morning and afternoon; but, alas! there are some making a profession of religion who prefer a delicious dinner before a forenoon sermon; and some in a higher rank who occasion their servants being detained from the house of God that they may partake of that indulgence. This spirit, my dear friends, would lead us to forego that indulgence of the appetite which would keep us from public worship, and it would lead heads of families so to order their families as that the sabbath may not be occupied by their servants in any works but those of necessity, so that they also may be present at the hour of prayer, and may have an opportunity of uniting in the praises of God. My brethren, let us be able to say, pointing to your respective seats, There is such a family, and there such a family, each in their place, now bless ye God in the congregation.

Thirdly, we are here furnished with a beautiful example of union, brotherly love, brotherly forgiveness. Here you anticipate me; you see what a lovely example is here afforded, as I before remarked, by the burying of former animosities, and forgetting past injuries. God grant, my dear friends, that you may have no *differences, but if unhappily you have, do not let them* prevent your meeting together to praise God. It would have been a strange thing if, when all Israel assembled at Hebron in order to anoint David king, some had stayed away because others would be there. Here you see that tribes which had been engaged in destroying each other by thousands, feel a tender regret, a brotherly love—they all meet together before God. Oh what a motive is here to brotherly love and to forgiveness! here lies the strength of a people, of a community—brotherly love, forgiveness, and a forgetting of injuries; dwelling in your thoughts, not on past evils but upon that tender relation which subsists between you; dwelling in your thoughts upon your being redeemed by one Saviour, heirs of the same hope, expecting the same inheritance together for ever and ever, recollecting that you all stand in need of the same forgiveness from God, much greater than that which you are called upon to exercise one towards another. What a lovely spirit, I say, is here recommended in congregations, and in different congregations, and different denominations one to another—to feel towards one another as brethren united in one common Lord! Oh, what a happy day will it be when all the tribes of Israel shall forget their opposition, forget their animosity, and meet around one common standard, and when they shall all form one family, children of the same Father, stimulating each other in the high praises of God!

But, fourthly, we are taught in all our assemblies to acknowledge that we are but what we are; to acknowledge that it is owing to God's grace that we are what we are; "The Lord hath commanded thy strength." Brethren, you possess some strength considered in a social view. Every Christian society that has walked in the spirit of Jesus Christ for a series of years has gained some strength. I call it strength when

we have gained so much respect in the consciences of even wicked men around us that they are obliged to confess, "These are the servants of the most high God." If we have conducted ourselves as becometh saints in our respective situations, if we have been good neighbours, peaceable subjects, kind parents, obedient children, faithful servants, if we have maintained a Christian spirit to those around us, such a company has a certain degree of strength, and whatever we may have gained in that respect, it is God that has done it; by the grace of God we are what we are. And if we consider ourselves in an individual capacity, it is God that has given us what strength we possess; all that strength of understanding, all that strength in grace, that being strong in the grace of our Lord Jesus Christ, all that growth in grace and in heavenly-mindedness which any of us may possess, be it little or be it great, it is our God that has commanded it, and to him it becomes us in all our assemblies to ascribe it.

Finally, we are taught not only to give God the glory for what we possess, but to implore him for what we still need. We are not a strong people in a moral or a personal capacity, but that we need strength. Strengthen, O God, that which thou hast wrought for us." God has done great things for us personally in regenerating us by his Holy Spirit, and he has done great things for us as a people in rendering the preaching of the gospel useful to us, in adding to the church those who have been saved, in the great work of keeping up the ordinances of worship, and in granting success to our exertions for the promotion of the Redeemer's cause; but we still need more as a people, we should pray that a blessing would be brought down on us by means of those who minister the sanctuary, that we might enjoy more and more of the presence of God among us. Those would weaken, and divide, and scatter, and our churches would sink into ruin. It is God only that can strengthen us, therefore let our prayers accompany all our praises, that God would strengthen us with his righteousness—righteousness exalteth a nation, and it exalteth a community. "Strengthen, O God, the things that hast wrought for us." Nor do we need this less as individuals, our goodness will be like the morning cloud and the early dew; how soon would the firmest and the best character among us, how soon would the most amiable, the most uniform, the most honourable character, if left to himself, become worldly and carnal,—shall I say a useless—character, and worse than useless, unless God by his Holy Spirit were to keep up his work and carry it on? This work he keeps up and carries on by means which he has appointed. He has appointed the word and ordinances of God; he has appointed the throne of grace; he has appointed prayer and watchfulness as the means by which we are to be strengthened: and in the use of these means let us in all our assemblings together, pray, "Strengthen, O God, that which thou hast wrought for us."

But are there any present who are strangers to all which we have been describing, who come as God's people, and sit as God's people, but who do not participate in the holy joy of the spiritual worshipper, who utter merely the words of praise, while those words die upon their lips and from whose hearts ascends no prayer for a blessing on the church, or in their own souls? I charge such not only to consider the awful state in which they are. God searcheth the hearts, he will discriminate the precious from the vile, and those who profane his courts by merely silence. Oh! turn unto the Lord while he is waiting to be gracious unto you, that he will begin a work of grace in your hearts!

ON THE INSPIRATION OF THE NEW TESTAMENT.

On Lord's day evening, March 10, 1793, the late Rev. R. Hall delivered a sermon at Maze Pond on the words, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." Copious notes were taken; but, through the rapidity of the preacher's enunciation and the lowness of his voice, portions of the discourse were lost, and it does not exist in a state of sufficient completeness to justify an attempt to give it to the public. One topic on which he treated at considerable length was the inspiration of the *New* Testament, and his remarks on this important subject being more full and exact than other parts of the sermon, we have great pleasure in presenting them to our readers.

The term *Scripture*, it is well known, is given to the divine books,—to those books that were considered as of divine authority; but the apostle Peter gives this same description to the Epistles of Paul where he speaks of certain persons who perverted the scriptures; that is, the apostle's writings, wrested them to their destruction as they did the other writings, being unstable and unlearned; thus, by placing them upon the same footing with the other scriptures, he seems to intend that they should have the same title to Divine authority. There are many who, I doubt not, with very upright and sincere intentions, aim to make a distinction between the inspiration of the New and of the Old Testament, and even to disclaim any particular inspiration of the New Testament at all, while there are others who believe that error has been infused, though without any design to mislead. To me, however, it appears that the admission of this would not only lessen our reverence for this part of scripture, but would deprive it of its hold upon the conscience: we should not, in my apprehension, let it regulate our practice or direct our sentiments. We should not manifest the same reverential awe to the New Testament that we now do, were our notions of its inspiration to be impaired.

I shall mention a few particulars that seem to me to have *weight with respect to the determination of this question*, How far the New Testament is to be considered as entitled to the same authority as the inspired books of the Old, and whether it is comprehended under the description here of the whole? "All scripture is given by inspiration of God." The apostle Peter's language, I have mentioned already. In addition to this, we may remark that our Lord himself declared that his apostles and immediate disciples need not take any thought what they should say when called upon to give an account of their faith before rulers and kings, for it should be given them in the self-same hour. "Take no thought how or what ye shall speak, for it shall be given you in that same hour what ye shall speak." Now if it was necessary, for the purpose of making a proper defence of Christianity on a particular occasion before magistrates or great men, that there should be inspiration, communicating what was proper to be said at that particular hour, is not the instructing mankind to all ages a much more important office? Would they not need in this case a much greater and more immediate inspiration than was necessary then? If the means be proportioned to the end, we should not suppose that that Being who had sent down his Spirit to inspire them upon a particular occasion would leave them to run into any error and mistake when they were committing to writing those records which were to be considered as the standard of Christian truth to all ages.

Our Lord certainly did know that the New Testament should be the standard of Christian faith, and though it is very easy to suppose error may creep in by reason of the mistakes and infirmities of men, and occasion controversies and discussions, it seems strange to conceive that the standard should be defective—that the judgment to which we defer should occasion the giving a false decision: by these means error must be perpetuated. Controversies there are, and have been, among Christians, and ever will be, from the nature of man's mind; but that the New Testament should contain error, seems to me to be an extraordinary and fatal delusion.

How are we to come to any agreement? Or to what standard and test are we to refer Christianity, if the New Testament itself may be in any case mistaken? Who is to determine which are the truths they will receive and will reject, if we do not bring the whole to this testimony and cannot depend upon it in every case? How are we to compel any person in point of equity to accede to it? Christianity in this case will be as various as the particular complexions of men, and alter with every man's character and circumstances. If the New Testament be not inspired, however, it seems impossible to suppose that there should not be very great and important mistakes, for the apostles erred as well as other persons; they seemed to be subject to all the delusions and mistakes that men in their circumstances might be supposed to be; and if they wrote the New Testament just in the same spirit and temper as they would have done as mere ordinary men, it must, considering the great mysteries of godliness it treats of and the truths it develops, contain, in all probability, great errors; so that it could not be depended upon with any critical exactness if you exclude the idea of Divine inspiration. The apostles appear to be liable to great infirmities in conduct and sentiment, and if they composed the scriptures with this erroneous spirit and temper, it may, with respect to precepts and doctrine, contain that which ought not to be admitted. Then where are we to find Christianity? How must we be secure that we have attained the truth? We are left, then, to the exercise of our reasoning faculties; not to ascertain whether the scriptures be true, but what in them is true; that is, we are left without any revelation at all, and are in just the same circumstances, as far as this point is concerned, as if no revelation had been given. The uncertainty would lead some to reject one part and some another, and some would reject it altogether. Besides this, when we consider what special things were the objects of inspiration, we may have reason to conclude that the essentials, and the peculiar ordinances of Christianity might properly be included under them. The apostle says he received some things by an immediate revelation from Christ. "I delivered unto you," says he, "that which I received, how the Lord in the same night in which he was betrayed took bread." But of what little importance are particular circumstances attending the Lord's supper compared to the truths of Christianity! He tells us by immediate revelation, that the dead in Christ will rise first, and then "Behold," he says, "I show you a mystery," that is, a thing not known but by immediate revelation, "we shall not all sleep but we shall all be changed. Those that shall be alive shall be caught up to meet the Lord in the air; they shall likewise be changed in a moment, in the twinkling of an eye." These particulars are of very little importance in the Christian system, taken in themselves; but they appear to have made a part of that great mass of revelation which the apostle Paul received. Surely the truths respecting the nature of acceptance with God; respect-

ing the condition of mankind, whether fallen creatures or in primeval innocence, are of more importance than those peculiar mysteries? and how shall we imagine that that revelation which communicated the one excluded the other? Besides, we are expressly told that the Christian dispensation was to be distinguished by a remarkable effusion of the Holy Spirit—much greater than the Jewish prophets received; so that our Lord declares that John the Baptist was greater than the greatest of the prophets, because he belonged, as a harbinger, to a dispensation where the Spirit was communicated in a larger measure. The apostle Peter, when speaking on the day of Pentecost, applied the prophecy of Joel to the time of Christianity: "Your sons and your daughters," says he, "shall prophesy, and your young men shall see visions, and your old men shall dream dreams." If the New Testament is allowed to stand upon the same footing of inspiration with any part of the Old, that dispensation which had the most of the Spirit appeared for a very valuable and important purpose—that of teaching Christianity to all ages. But how does it consist with the superior effusions of the Holy Ghost, when Isaiah speaks of the light of the moon being as the light of the sun, and the light of the sun sevenfold as the light of seven days, if there is so much darkness upon Christianity that we cannot tell whether what are regarded as its essential doctrines were the dictates of inspiration or the mere opinions of men liable to mistake on those very points?

INSPIRATION IN CONFLICT WITH RECENT FORMS OF PHILOSOPHY AND SCEPTICISM.

Under this title a lecture has just been published which had been delivered at the opening of the United Presbyterian Divinity Hall, by John Eadie, LL.D., Professor of Biblical Literature to the United Presbyterian Church. Some of the observations it contains might be read advantageously in connexion with those of Mr. Hall in the foregoing article. Against some notions on the subject of inspiration which are gaining currency, it is important that our younger friends should be put on their guard. The following may be taken as hints deserving of attention.

The enmity of the older infidelity has sunk into the sleep of exhaustion. The deism of the last century wore a cold and withered aspect. Its touch was rough and frosty. *It had no sympathies. Its sorcery was coarse*—unrelieved by the glitter of sophism or the witchery of song; and its dark and malignant scowl chilled the very orgies into which its disciples had been initiated. It tore hope and love from man with a rude and unpitying snatch, and "grinned horribly a ghastly smile," if its victims at any time trembled under the sudden consciousness of the robbery and cruelty which had been practised upon them. It covered the heaven with a pall of darkness, whose frown was reflected in ominous gloom on the earth. So it could not prevail. It gave nothing in exchange for what it took away. It left man an outcast without shelter, and an orphan without a home. It gave no aim to life but a sensual pleasure, and sought no relief from death but a dreary annihilation. We are not afraid of the grosser forms of unbelief bringing havoc and ruin

into the midst of the people. Their very hideousness is repulsive. The fantastic disbelief of Christianity, urged by such men as Fourier, St. Simon, Owen, and even the Abbe Lamennais, is rejected and loathed by the moral instincts of our nature. Their communism owes its spread to maddened passions and political desperation, and had its birth in a visionary and quixotic attempt to remedy the disorders of society by the summary act of overturning it, and erecting a new fabric—a second Babel—whose wretched existence, when tried in miniature, has always been so brief, as scarce to warrant the name of an experiment, and whose promise of good is only as the momentary verdure of the gourd, "which came up in a night, and perished in a night." Seduction from Christianity, to be successful, must present a fairer and more attractive appearance; and in such alluring guise it has at length come among us. Its insinuations are pregnant with menace and danger; its pretensions are coincident with the claims of the loftiest ideal philosophy; and it sometimes arrogates the charms of a poetical pantheism. There is nothing rude or vulgar about it. It does not seek to brand the bible as a forgery, but only to modify or explain away its claims. It allows the inspired books much in literary glory and esthetic brightness, but denies them a monopoly of such qualities. It brings scripture down to the level of common treatises; for it speaks of "Minos and Moses as equally inspired to make laws;" David and Pindar "to write poetry;" and affirms that Newton and Isaiah, Leibnitz and Paul, &c., have in them "various forms of the one spirit from God most high." Such inspiration is limited to "no sect, age, or nation, for *it is* wide as the world, and common as *God.*"

This new theory so generalizes the doctrine of inspiration, that whatever is precious and relaxing in it, is obscured or lost. We apprehend an attack of this nature on our popular Christianity. Not only in the transatlantic productions of Emerson and Parker, but also in the writings of Newman, Stanley and even Morell, there is much of the same effort to overthrow the authority of scripture, by robbing it of all which it claims as peculiar to itself and its origin. It then ceases to be an authoritative exposition of God's will to us. No longer is it the tree of life, whose shade refreshes and whose leaves heal; it is only a rare exotic, where all is bloom and life.

The danger of such opinions is obvious. Our youth are taught to admire, but not to believe the scriptures, for their greatness is only accidental, and they owe not their immediate origin to God, but have only in a stronger degree what is common to them with every product of exalted intellect. The consistent result of such a creed is, that the bible shares the same veneration with Shakspere, and as much homage is yielded to Carlyle as to Paul. Jesus may be an object of wonder and applause as an incarnation of goodness and sympathy, while his deity and mediation are wholly lost sight of, and his blood has only the nobleness of a martyrdom, not the expiatory merit of an atonement. In such a crisis, we cannot expect that the "Answers" and "Apologies" of a former age will suffice. Defences of the genuineness, authenticity, and integrity of the sacred books will not meet the difficulty. The impugners of proper inspiration sit easy under such arguments; for, though they may sneer at them, they are disposed in some degree to yield them a vague assent. They use your language, and you might imagine they agreed with you, till they are pressed to a definition.

The new infidelity drinks wine out of the temple vessels, but not in the temple courts. Its brilliant ideas are exalted into "a revelation,"—its poets are "prophets,"—its admiration of nature is offered as its "worship,"—the shrine where it presents such homage is its "sanctuary,"—and the ardour and excitement of its advocates are dignified by the name of "inspiration." It is not to a figurative or secondary use of such words we object; but to the serious and literal employment of them under the belief that identical phenomena are described—that the writers of scripture, even in the message they conveyed, had nothing different from "millions of hearts stout as theirs, as full of God."

When we speak of a revelation, we mean that there has been an actual communication from God to the mind of the prophet. He has something to say which God has told him. It matters not how God gave him the oracle—by voice, vision, or dream; or, to use the favourite diction of modern philosophy, by elevating his "intuitional consciousness." The mode is of no moment, as it may transcend our comprehension. Yet questions about the mode are sometimes so conducted as to impugn or overlay the reality of the fact.

The power of intuition is often unduly magnified at the expense of other and lower faculties which excite and uphold it. The logical consciousness has its own necessary functions, and its formalisms underlie the intuitional power, and give penetration and extent to its glance. In like manner, our circle of natural vision, with its clearness and compass, is not wholly owing to the organ itself, but is dependent also on its elevated position in the animal frame. The real intuitional power in the viewing of divine truth is faith, which is "the proper seeing faculty of the soul in *relation to Christ*;" but *faith presupposes an external* revelation—"it cometh by hearing, and hearing by the word of God." The intuition can only recognize the truth which God has made palpable to it. The mind's eye does not create the objects of its perception. Those truths of God's being and government, which exist independently of man's moral condition, and which have not been brought to light in relation to it, have been always apprehensible, for they rest on the unchanging essence of God. But Christianity is more than a republication of the law of nature, and the truths of which it is composed owe their existence to the will of God, and can be known only through God's own revelation of his eternal purpose. He must place them before us, and give them visibility. Intuition might see his goodness, for it is an essential attribute, but it could not behold his mercy till he unveiled it, or till he published his resolution to bring it into exercise. Again, things that are to be are not within the natural ken of intuition; and the mere elevation of this power could never enable a man to descry or foretell future events.

The truths which form the theme of revelation are an unexpected disclosure, and interest man as a fallen creature. Science and genius only unfold laws which have been in operation since matter and mind had being, but the bible publishes truths which belong to an economy more recent in development than creation, and the organization of which depended solely on the good pleasure of Jehovah. The scripture contains statements, the veracity of which depended on the mere good-will of the Almighty ruler, for he might have punished sin, rather than have forgiven it. Had the salvation of men been a work naturally evolved out of previous operations, the world might have been able to anticipate it. But redemption is an administrative novelty, for who

could imagine that an absolute threatening should either be suspended or set aside? No promise of mercy lay folded up in the stipulations and penalty of the first covenant. As, therefore, his purpose of mercy was formed in the secrecy of his bosom (for "who hath known the mind of the Lord, or, being his counsellor, hath taught him?") so it required a special revelation from himself to make it known to those whom it was intended to benefit. Only the sun's light can make the sun visible. The Bible professes to contain such a revelation to a fallen and benighted world. It holds up its claim in simple and unmistakable language, and declares itself to be the word or oracle of God in such a special and definite sense, that no other literary production can rightfully arrogate so awful a title. It reveals an order of truth found in no other book—truth communicated from him who is truth—truth, pure in form and perfect in adaptation—clothed, at the same time, in love and power to win and regulate the hearts of its disciples.

FLEEING TO GOD FROM THE PESTILENCE.

From the New York Presbyterian.

In a day like the present, when the hand of a devouring pestilence presses so heavily upon the people, it may be safely presumed that there is much serious thought among those who are ordinarily far from seriousness. There are fears entertained; there is deep anxiety which, while the wicked would not acknowledge it, they are compelled to feel; there is a sense of sadness to meet and grapple with so dire a foe as cholera; and still there is a determination to hold up against these unpleasant apprehensions as long as there is any hope, and then it may be, when the crisis approaches, flee to Him whom in prosperity they reject.

Nothing like the near approach of death, in any form, so serves to show how dreadfully the wicked trample on the divine forbearance, and how deliberately they turn back from their apparent seriousness to their former courses, when the cause of their fear is removed.

The following extract from Vincent's book, entitled, "God's Terrible Voice in the City," illustrates these remarks. Mr. Thomas Vincent was one of the nonconformist ministers who remained in London during the great plague of 1665, while the ministry of the established church sought refuge in the country.

"Ministers," says he, "all preaching, and every sermon was unto them as if it were their last. Old Time seemed to stand at the head of the pulpit, with its great scythe, saying, with hoarse voice, 'Work while it is called to-day; at night I will mow thee down.' Grim Death seems to stand at the side of the pulpit, saying, 'Do thou shoot God's arrows, and I will shoot mine.' Now there is such a vast concourse of people in the churches where these ministers are to be found, that they cannot many times come near the pulpit doors for the press, but are forced to climb over the pews to them; and such a face is now seen in the assemblies as seldom was seen in London. Such eager looks, such open ears, such greedy attention, as if every word would be eaten which dropped from the mouths of the ministers. If you ever saw a drowning man

catch at a rope, you may guess how eagerly many people did catch at the word, when they were ready to be overwhelmed by this overflowing scourge, which was passing through the city; when death was knocking at so many doors, and God was crying aloud by his judgments. Then the people began to open the ear and the heart, which were fast shut and barred before. How did they then hearken as for their lives, as if every sermon were their last; as if Death stood at the door of the church and would seize upon them so soon as they came forth; as if the arrows which flew so thick in the city would strike them before they could get to their houses; as if they were immediately to appear before the bar of God, who, by his ministers, was now speaking to them."

ARE YOU AFRAID OF THE CHOLERA?

From the New York Recorder.

"ARE you afraid of the cholera?" How often this question is asked in these days! and what sayest thou, Christian reader, in reply? Canst thou be afraid, when it will not come nigh thee, except thy Father in heaven command the unseen messenger to call thee home?

The present seems peculiarly a solemn time, and demands of Christians great watchfulness and prayer. God's hand is evidently abroad in the land; hundreds are rapidly passing away, and oh! how many without a hope in Jesus, or any preparation for that great event for which we should be preparing all our life long. The uncertainty of earthly things, and the instability of mortal hopes, are peculiarly brought before us. But the child of God should not be terrified: the world look on and wonder to see Christians so much alarmed. It will do for them to run from place to place, and watch and talk, till they are almost frightened into what they so much dread. But where is the Christian's faith when he thus forgets his heavenly Father's protecting care, who is watching over him so closely, that even a *hair of his head falls not to the ground without his notice*? As lights of the world, as witnesses for Christ, they should be known at this time, calmly performing the duties God has assigned them, with stedfast eye fixed on their heavenly home, and their thoughts resting much on its glorious realities. Be sure, God will not call one of his children from this mortal state, till the work designed to be accomplished by each one is fully performed. And can it be desired to linger longer here? Are not the visions of that rest on high enough to excite a desire rather to depart? It will be the best time when God calls; the great subject of thought should be, Is all in readiness to depart? It may be many loved ones will meet during the present season around God's throne — parents and children, long parted friends—there to have the sweet ties of love and friendship severed no more for ever. Doubting Christian, fear not, be not over anxious how it will be with thee. Thy God, in whose hands thou art, will surely keep thee from sickness and death, till thy mission here is all accomplished; and then, perhaps by the cholera, or in some way thou little dreamest of, call thee above to receive thy crown, and strike the golden lyre with angel spirits round his throne.

A. L.

EXTRACTS FROM A DEACON'S SCRAP BOOK.

THE little maid was as much appointed to tell Naaman of Elisha, as Elisha was appointed to cure Naaman. How would the parents of the little maid have rejoiced had they known what good she was raised up to do.—*J. Pratt.*

WE do not come to the knowledge of our duty by chance, we must study what it is.—*Ib.*

Here is the perfection of prayer—importunity with submission.—*Ib.*

FAITH.

BY THE REV. THOMAS SWAN.

OF thoughtful and abstracted mien,
And first in waiting, FAITH was seen;
Bright was the lustre of her eye,
Which told of glory in the sky,
Unseen, ineffable,—yet sure
To all whose patience shall endure,
To all who follow JESUS' ways,
Nor turn from him in evil days.
She led true pilgrims to the Mount
Of Vision—where they saw the Fount
(Pure flowing from the Eternal Throne)
Of happiness:—a bliss unknown
To earthly minds was spread abroad
O'er all the Dwelling-place of GOD.
She showed how perfect spirits in heaven
Had found the way to fairest mansion;
How, while below, in love, was given
To holy minds a blest expansion,
Which raised them from their kindred earth,
And caused a fair and fertile birth
Of purer feeling, higher musing,
Than poets' fancies feign, though chusing
Earth's loveliest objects as their themes—
Even brighter scenes than morning dreams
Show the fond dreamer,—who, awake,
Pensive, perceives his sad mistake.
Eternity! that fearful sound
To sinners! As the usual round
Of even and morn, familiar grew
To every happy soul that knew
Faith's Mount of Vision. Even and morn
Of all their brightness would be shorn,
Could such a dire disaster be,
As loss of blest Eternity.
As friendly smile to feeling hearts
Solacing transport quick imparts:
So is Eternity a friend,
Whose aspect, sweet with smiles, the end
Illumine will of each believer,
Who, rescued from the arch-deceiver,
Hath found safe landing on its shore,
To wander and to sin no more:—
Faith's mission done, she takes her flight,
And leaves the soul 'mid heavenly light.

THE CHRISTIAN'S WALK.

From the New York Episcopal Recorder.

CHRISTIAN! walk carefully—danger is near,
Work out thy journey with trembling and fear;
Snares from without, and temptations within,
Seek to entice thee again into sin.

Christian! walk humbly—exult not in pride,
All that thou hast is by Jesus supplied;
He holdeth thee up, he directeth thy ways,
To him be the glory—to him be the praise.

Christian! walk cheerfully—though the dark storm
Fill the bright sky with the clouds of alarm;
Soon will the clouds and the tempest be past,
And thou shalt dwell safely with Jesus at last.

Christian! walk stedfastly—while it is light,
Swift are approaching the shades of the night;
All that thy Master hath bidden thee do,
Haste to perform, for the moments are few.

Christian! walk prayerfully—oft wilt thou fall,
If thou forget on thy Saviour to call;
Safe shalt thou walk through each trial and care,
If thou art clad in the armour of prayer.

Christian! walk joyfully—trouble and pain
Cease when the haven of rest thou dost gain;
This thy bright glory, and this thy reward,
"Enter thou into the joy of thy Lord!"

CHRONOLOGICAL PAGE FOR OCTOBER, 1849.

		SUN RISES & SETS	FAMILY BIBLE READING.	MEMORANDA.
1	M	6 1	Jonah ii., iii., iv.	Jupiter and Venus, morning stars.
		5 39	2 Peter iii.	Mars in the east early at night.
2	Tu	6 3	2 Chron. xxvi., Isaiah vi.	Full Moon, 33 min. past 5, morning.
		5 37	Matthew ii.	Baptist Irish Committee, 6, evening.
3	W	6 5	2 Chron. xxviii.	1833, Joseph Hughes (Battersea) d., æt. 65.
		5 34	Matthew iii.	Moon rises, 34 min. past 6.
4	Th	6 7	Isaiah vii.	1535, Coverdale's Bible published.
		5 32	Matthew iv. 1—22.	Moon rises, 7 min. past 7, evening.
5	F	6 9	Isaiah viii. 5—22, ix.	Moon sets, 43 min. past 9, morning.
		5 29	Matthew iv. 23—25, v. 1—20.	Moon rises, 40 min. past 7, evening.
6	S	6 11	Isaiah x. 33, 34, xi., xii.	Moon sets, 58 min. past 10, morning.
		5 27	Matthew v. 21—48.	Moon rises, 25 min. past 8, evening.
7	Lᴅ	6 12	Psalms.	Sunday School Union Lessons,
		5 25	Psalms.	John vi. 1—29, Exodus xvi.
8	M	6 14	2 Kings xvii.	Moon sets, 9 min. past 1, afternoon.
		5 22	Matthew vi.	Moon rises, 11 min. past 10, night.
9	Tu	6 16	2 Chron. xxix.	Moon's last quarter, 16 min. bef. 1, morn.
		5 20	Matthew vii.	Fraternal meeting, Moorgate St. at 4.
10	W	6 17	2 Chron. xxx.	1799, Samuel Pearce (Birmingham) died.
		5 18	Matthew viii. 1—27.	Moon sets, 49 min. past 2, afternoon.
11	Th	6 19	2 Chron. xxxi.	1531, Ulric Zuingle died, aged 44.
		5 13	Matt. viii. 28—34, ix. 1—13.	1819, T. Thomas (Peckham) died, æt. 61.
12	F	6 20	2 Chron. xxxii.	Moon rises, 37 min. past 1, morning.
		5 13	Matthew ix. 14—38.	1843, B. H. Draper (Southampton) d., aged 65.
13	S	6 22	Isaiah xxv., xxvi. 1—15.	1664, B. Keach pilloried at Aylesbury.
		5 10	Matthew x.	1799, Ward, &c, arrived at Serampore.
14	Lᴅ	6 23	Psalms.	Sunday School Union Lessons,
		5 8	Psalms.	Mark vi. 34—56, Exodus xiv.
15	M	6 25	Isaiah xxxii., xxxv.	Moon rises, 15 min. past 5, morning.
		5 6	Matthew xi.	1843, John Foster died, aged 70.
16	Tu	6 26	Isaiah xl.	New Moon, 13 min. past 5, morning.
		5 4	Matthew xii.	Baptist Home Mission Committee at 6.
17	W	6 28	Isaiah xli, xlii. 1—12.	Moon rises, 32 min. past 7, morning.
		5 2	Matthew xiii. 1—52.	Moon sets, 2 min. past 6, afternoon.
18	Th	6 29	Isaiah xliv.	Moon rises, 38 min. past 8, morning.
		5 0	Matthew xiii. 53—58, xiv.	Moon sets, 30 min. past 6, afternoon.
19	F	6 31	Isaiah xlv.	1813, Defeat of Napoleon at Leipsic.
		4 58	Matthew xv.	Moon sets, 2 m. past 7, evening.
20	S	6 32	Isaiah xlviii.	Moon rises, 44 min. past 10, morning.
		4 56	Matthew xvi.	Moon sets, 38 min. past 7, evening.
21	Lᴅ	6 34	Psalms.	Sunday School Union Lessons,
		4 54	Psalms.	Mark vii. 1—23, Isaiah xxix.
22	M	6 36	Isaiah xlix.	1825, John Lawson (Calcutta) died.
		4 52	Matthew xvii.	Moon sets, 10 m. past 9, evening.
23	Tu	6 38	Isaiah li.	1685, Elizabeth Gaunt martyred at Tyburn.
		4 49	Matthew xviii.	Stepney Committee at 6.
24	W	6 40	Isaiah lii., liii.	Moon's first quarter, 4 min. past 7, morning.
		4 47	Matthew xix.	1685, Edict of Nantes revoked.
25	Th	6 42	Isaiah liv., lv.	1760, George II. died, aged 77.
		4 45	Matthew xx. 1—28.	Moon rises, 19 min. past 2, afternoon.
26	F	6 44	Isaiah lix.	1751, Dr. Doddridge died, æt. 49.
		4 43	Matthew xx. 29—34, xxi. 1—16.	Moon rises, 47 min. past 2, afternoon.
27	S	6 46	Isaiah lx., lxi.	Moon sets 4 min. past midnight.
		4 41	Matthew xxi. 17—46.	Moon rises, 16 min. past 3, afternoon.
28	Lᴅ	6 48	Psalms.	Sunday School Union Lessons,
		4 39	Psalms.	Matthew xv. 12—28, Isaiah xxxviii.
29	M	6 50	2 Chron. xxxiii.	Moon sets, 31 m. past 3, morning.
		4 37	Matthew xxii.	Moon rises, 8 min. past 4, afternoon.
30	Tu	6 51	2 Chron. xxxiv.	Moon sets, 45 min. past 4, morning.
		4 36	*Matthew xxiii.*	Quarterly Meeting of Baptist Board.
31	*W*	*6 53*	*2 Chron. xxxv., xxxvi. 1—4.*	1819, T. Flint (Weymouth) died, æt. 43.
		4 33	*Matthew xxiv.*	Full Moon, 47 min. past 4, afternoon.

REVIEWS.

The Harmony of History with Prophecy: an Exposition of the Apocalypse. By JOSIAH CONDER, *Author of "The Literary History of the New Testament," &c., &c.* London: Shaw, 1849. 16mo., pp. 532.

Notes on the Prophecies of the Apocalypse. By HENRY FORSTER BURDER, D.D. London: Ward and Co., 1849. pp. 270.

The Rise and Fall of the Papacy. By Rev. ROBERT FLEMING, *Minister of the Gospel, London. With Historical Notes, Essay on Popery, Preface, and Memoir. By Rev. Ingram Cobbin,* M.A. *Unabridged Edition.* London: Tegg and Co. 12mo. 1849. pp. xlviii., 246.

The Seventh Vial; being an Exposition of the Apocalypse, and in particular of the Pouring Out of the Seventh Vial, with Special Reference to the Present Revolutions in Europe. Second Edition, Revised, Corrected, and Enlarged; with Supplementary Chapter, bringing down the Historical Exposition to December of the Present Year. London: J. Johnstone, 1848. 16mo., pp. viii., 464.

Though two of these works have but recently seen the light, and the others have already passed through a public examination in forms somewhat inferior to those which they have now assumed, it may be advantageous to direct attention to them in the same article. There is among them a pleasing accordance in first principles, and they manifest an evident oneness of spirit, even when differences of judgment are perceptible. They all agree in their views of the structure of the mysterious book on which they comment, as exhibiting the developments of seven seals, the seventh of the seals comprehending a series of seven trumpets, and the seventh of the trumpets comprehending a series of seven vials. They all agree in regarding the first six seals as emblematical of a course of providential dispensations by which the empire of pagan Rome was subverted, and Christian worshippers delivered from those sufferings which they had endured from the domination of a heathen government. They all agree in regarding the trumpets as a series of calamities which befell the Roman empire in its professedly Christian state, during that gloomy period which intervened between the overthrow of paganism and the dawn of the reformation. They all agree in regarding the vials as emblematical of a series of visitations by which those powers were to be destroyed which had trampled down the green pastures of the Good Shepherd while anti-christ was in the ascendant. They all reject the theory that a second advent of Christ may be almost immediately expected, as introductory to his personal and visible reign upon the earth,—a theory which, it is remarked by Dr. Burder, appears to mislead some of our most learned and most talented expositors of the Apocalypse, so as essentially to damage and to vitiate their interpretations of the latter part of the book, and to render them, notwithstanding their high attainments and their eminent piety, unsafe guides in the study of the 'Revelation.'" These authors all agree, too, in regarding the death and resurrection of the witnesses as events which have long since taken place—a chronological point of great importance.

If it would not detain the reader too long in merely initiatory processes, a cursory view of the basis on which this conviction is founded might be pleasant

and salutary. It rests partly on a criticism, and partly on a remarkable chapter in ecclesiastical history. If the phrase rendered in the common version, "When they shall have finished their testimony," be taken to signify, as it has been rendered by Daubuz, Boothroyd, and others, "while they shall perform their testimony," or, in the words of Woodhouse, "when they shall be finishing their testimony," the correspondence of the prophecy with events which took place at the commencement of the sixteenth century will be obvious. The extirpation of those reputed heretics who had been from the first the disturbers of the apostate church, now seemed to be effected. The hidden remnant of the faithful Taborites—called Speculani from their lurking in dens and caves—sent out four men, as Comenius relates, to travel, one through Greece and the east, another to Russia and the north, a third to Thrace, Bulgaria, and the neighbouring places, and a fourth to Asia, Palestine, and Egypt; but the intelligence they brought back was, that they found no church of Christ that was free from the grossest errors, superstition, and idolatry. Two years afterwards, they sent two of their number to Italy, France, and other places, to see if there were any of the old Waldenses left alive; but they brought back tidings that one had recently been put to death; that they could not find any remaining; that some few Piemontois were said to be scattered and hid among the Alps, but that nobody knew where. A Lateran Council was now convened. All dissidents were formally summoned to appear before it and make their submission. The appointed day arrived. Not a sound was heard in favour of dissent or its abettors. At length the Orator of the Session mounted the pulpit, and solemnly, amidst the applause of the assembled council exclaimed, "*Jam nemo reclamat, nullus obstitit.*" *Henceforth no one gainsays, no one opposes.* This was May 5th, 1514. Three years and a half afterwards precisely—on the 31st of October, 1517—all public testimony against the papacy having, in the interim, been suppressed—Luther proceeded openly to the great church at Wittemberg, and affixed to the door of the edifice his ninety-five theses, with a challenge to all the learned men of Germany to answer them on the day appointed. Consternation succeeded to triumph. The murdered witnesses were standing on their feet in the presence of their foes; and pope Adrian, like Caiaphas, uttered truth which he but partially understood, when he said to the Diet at Nuremberg, "The heretics Huss and Jerome are now alive again in the person of Martin Luther."

The first of these publications, in the order of time, is that of Mr. Fleming, a learned and studious presbyterian minister of the seventeenth century, who was successively pastor of churches at Leyden, at Rotterdam, and at Founder's Hall, London, whence death removed him in the year 1716. The edition of his work now before us is the most respectable we have seen, the industrious editor, Mr. Cobbin, having furnished it with useful accompaniments of various kinds. This book has acquired great popularity the last eighteen months, in consequence of the supposed fulfilment of remarkable anticipations contained in it respecting the French monarchy. The years 1794 and 1848 happening to be mentioned, large editions have been issued and caught up, under the apprehension that recent occurrences had proved the correctness of the author's calculations. It requires, however, greater ingenuity than we possess to reconcile the history of the facts with the chronology of the predictions. According to Fleming's scheme the French monarchy was to be

"humbled," and humbled it has been; but it was to be humbled by events occurring between 1648 and 1794. The year 1717 was the time at which he supposed that the vial which was to be poured out on the French monarchy was to be at its height,—just after the commencement of that voluptuous reign in which Louis XV. and his court so signally experienced and abused divine long-suffering for nine-and-fifty years. The effusion of this vial was to last, in Fleming's judgment, 148 years, those years ending in 1794. How could the downfall of Louis Philippe in 1848 be a fulfilment of this expectation? Yet no sooner did Louis Philippe abdicate, than many hundreds, beguiled by advertisements, imagined that it was the fulfilment of Fleming's anticipations; whereas what Fleming had said of 1848 related to a totally different subject, the pouring out of another vial. Fleming himself was not to blame; he had suggested these dates with the greatest modesty, assigning his reasons, but saying, "No man can pretend upon any just grounds to calculate future times,"—"I pretend to give my speculations of what is future no higher character than guesses,"—"I do industriously avoid the fatal rock of positiveness which so many apocalytic men have suffered themselves to split upon." No one would disclaim the applicability of Fleming's conjectures respecting the fourth vial to the events of last year more zealously than Fleming himself, if he were among us.

The anonymous work entitled, "The Seventh Vial," we recommended last October. The new chapter now added is confirmatory of the representations contained in the former edition. The European revolution being much farther advanced, the writer thought when he prepared for a second impression that it was possible to describe the character of the passing scene, and indicate its issues more fully than could have been done previously. The occurrences of the present eventful year, it was, however, then too early to notice.

Dr. Burder's work is the production of one who has been long known and esteemed as a judicious writer; and in the preparation of this volume he has proceeded with exemplary caution. Seventeen years ago, it appears, he delivered a course of lectures on the book of the Revelation, which he has since revised, and given, first to his flock, and then in an abbreviated form to the public. His purpose was to furnish a view of the general meaning of this part of scripture which would not make any large demand either on the time or the purse of the reader. His expositions correspond, for the most part, with those of Andrew Fuller and other sober-minded annotators.

It is, however, to the volume entitled, "The Harmony of History with Prophecy" that we are most anxious to direct attention. The other works are respectable, but this possesses unusual excellence. The author is a veteran, yet one whose eye is not dim, and whose natural strength is not abated. He brought to his present enterprise qualifications resulting from extensive acquaintance with ancient and modern history, a knowledge of what others have written on the same subject combined with independent mental habits, and above all, just views of the kingdom of Christ and of the design of prophecy. It was an undertaking upon which he entered *con amore*, and to which he devoted himself with unwearied ardour. Adopting the principle that the visions of Patmos were intended to be a guide to the general expectations of the church in all ages, and more especially to sustain the faith and patience of oppressed believers under the protracted conflict, first between paganism and Christianity, and subsequently between the despotic

powers of apostate Christendom and the adherents to the primitive faith, he has not attempted to lift the veil which conceals the future, but has contented himself with showing how accurately the history of the past was foreshadowed. With this view he has brought out from the pages of Robertson, Hallam, Sismondi, and especially Gibbon, the historical counterpart of the Apocalyptic scenery, availing himself skilfully of the fact which others had observed, that the pages of Gibbon furnish the best commentary upon the Revelation, to the authority and inspiration of which he would have been the last to bear an intentional testimony. Independently of its religious bearings, viewed simply in its relation to European history, Mr. Conder's work ought to be studied by every family in which general knowledge is prized; while its tendency to strengthen faith, to give comprehensive views of God's plans, and to prepare the actors of the coming age for the responsibilities on which they are entering, render it a book of inestimable value for the purposes of religious education. In no pious family will it be called "a dry book," and when it is concluded, most of its readers will find themselves enriched with an amount of solid instruction greater than they expected when they commenced it. We do not believe that any work has been published within the last seven years with which it is more desirable that the young men and women of our congregations should familiarize themselves. To many well informed Christian people the chapters of the Apocalypse present a mass of confused and heterogeneous symbols, conveying no definite idea and giving no consolatory omen. Sceptical uneasiness is the feeling commonly engendered by occasional references to them, while the mind is ready to listen to any plausible novelty, accordant with some popular feeling, that may be confidently propounded though nothing seems to be satisfactory. Such a publication as Mr. Conder's would produce no small benefit, were it merely to work a conviction that the visions of the concluding book of scripture have meaning. For an attentive reader, it would, however, do more; it would not only dispel his scepticism, it would give him a clue to definite and interesting views. Persons of every degree of religious knowledge may gain from it both pleasure and profit. Not that Mr. Conder has made any great discoveries, or led the way in any new course of interpretation; but he has wisely followed predecessors where they had found the right tract, improved on their precedents, and removed difficulties which they had left in the path. There is greater consistency and greater completeness in his interpretations than we have found elsewhere. When we read the chapter on "The First Six Seals," we thought we must quote from it largely, because, though it was substantially what we had been accustomed to regard as the correct view, we had not seen it exhibited before in a form so clear, consistent, and unobjectionable. When we read the chapter on the trumpets, though there was little that was positively new, there was a harmony and exactness about the whole that excited the wish to take our extracts thence. As we proceeded, we still found so skilful a use of the materials which others had collected, and such frequent contributions of original and pertinent thought, that selection became more and more difficult. A page at the end of the volume, however, will give to an intelligent reader a general view of Mr. Conder's plan, and at the same time a useful epitome of the series of visions:—

CHRONOLOGY OF THE APOCALYPSE.

VISION.		A.D.	A.D.
I.	Date of the Visions	95	
II.	First Seal.—Prosperous Condition of the Empire from Nerva to Commodus	96—	180
	Second Seal—Civil Discord under the Prætorian Sword	180—	
	Third Seal—Fiscal Oppression under the Provincial Governors	211—	
	Fourth Seal—Era of Mortality	248—	
	Fifth Seal—Persecutions under Decius and Diocletian	249—	312
	Sixth Seal—Overthrow of Paganism	324—	395
III.	Restraint upon the Tempest-winds	381—	395
	Sealing of the 144,000.—Era of Augustine	394	
IV.	Seventh Seal—Death of Theodosius	395	
	First Trumpet—Alaric and the Goths	396—	410
	Second Trumpet—Genseric and the Vandals	429—	477
	Third Trumpet—Attila and the Huns	450—	453
	Fourth Trumpet—Odoacer and the Ostrogoths	479—	556
	Fifth Trumpet—The Saracens	612—	762
	Sixth Trumpet—The Turks	1075—	1461
V.	Descent of the Angel with the open book	1517	
	Measurement of the Temple	1525	
	Ministry of the Witnesses dates from	787	
	War of the Beast commences	1179	
	Death and Resurrection of the Witnesses	1514—	1517
	Political Elevation of the Witnesses	1582	
	Fall of the Tenth Part of the Great City	1534	
	Seven Chiliads destroyed	1579	
	Cessation of the Second Woe	1774	
	Seventh Trumpet*	1783	
VI.	Retrospective—Birth of the Man-child	312—	321
	Conflict in Heaven	313—	
	Dragon cast out	324	
	Woe in the reign of Valens	378—	382
	Absorption of the Draconic Flood	406	
	Flight of the Woman	787	
VII.	Rise of the Seven-headed Beast	774—	787
	Healing of the Imperial Head	962	
	Rise of the Two-horned Beast	1073	
	Triple Proclamation	1390—	1565
VIII.	The Harvest	1566—	1713
	The Vintage	1740—	1786
	*Seventh Trumpet	1783	
IX.	First Vial—French Revolution	1789	
	Second Vial—Maritime Wars	1793—	1815
	Third Vial—Wars of the Rhine, Po, and Danube	1793—	1805
	Fourth Vial—French Empire	1808—	1812
	Fifth Vial—On the Papacy	1809—	1814
	Sixth Vial—On the Turkish Empire	1820—	
	Seventh Vial—European Convulsions	1848—	

From this outline it will be seen that Mr. Conder is one of those interpreters who believe that the nations of Europe have begun to receive the contents of the seventh vial. Here he differs from his friend Dr. Burder, who does not find in the Apocalypse any notice of the events of the last or the present age, and whose chronological calculations lead him to the conviction that "as the seven vials will be poured out after the sounding of the seventh trumpet, their effusion must be still future, although not now far distant." On the other hand, the author of "The Seventh Vial," fixing on the year 530, when Justinian promulgated his code, giving a legal standing to the papacy, and enacting persecuting laws against the church, as the probable commencement of the twelve hundred and sixty years, is brought down to the era of the French revolution, when he finds that revolution abrogating the Justinian code, alienating to state purposes the church's property, and declaring the temporal power of the pope to be finally abolished. Contemplating the period of judgment that passed over Europe, commencing in May, 1789, and terminating in June, 1815, on the field of Waterloo, he denies that "another period can be found, of the same length, in which so many dark woes befell the human race." Daniel's chronological indications respecting the east lead him to the year 1820, when the sixth vial began to be poured on the river Euphrates, that is, "when eastern Christendom began to be cleansed of the Mahommedan desolation; and its cleansing is so far advanced that protestant congregations already numerous, and every year becoming more so, now enjoy a legal toleration in Turkey." In the astounding events which have recently passed in quick and startling succession on the continent, *he now sees that catastrophe which is to produce the total overthrow* of all the powers that now bear rule on the continent of Europe, and the utter extinction of the last vestige of their authority.

Mr. Conder gives the following interesting summary of those events which indicated last year the arrival of an era of unprecedented importance.

"The records of modern history, indeed, present nothing parallel to the sudden and simultaneous insurrection of the oppressed nations of Europe against their rulers, originating, without concert, from causes altogether distinct and diverse. As remarked by Burke, in the year 1790, there had been "a hollow murmuring under ground, a confused movement, threatening a general earthquake of the political world." The accession of Pius IX. (June 16, 1846), under circumstances which took all the powers of Europe by surprise, was the signal of mighty changes, which had been rendered inevitable by causes leaving no choice between reform and revolution. In the following year, the popular modifications of the papal government, the formation of an Italian commercial league, and the liberal policy of the King of Sardinia, had seemed to give promise of a peaceful adjustment. The civil war of the Swiss Cantons threatened at one time to disturb the general peace of Europe; but this was happily terminated (in November) by the defeat and submission of the insurgents. Still the demonstrations made by Austria in Northern Italy, the menacing aspect of popular discontent, as indicated by the reform banquets in France, and the constitutional movements in Prussia and different parts of Germany, afforded premonitory symptoms of impending changes. These were as 'the voices, the thunders, and the lightnings,' which indicated the disturbed state of the political atmosphere.

"Yet, lulled in false security, the monarchs of Europe and their ministers disregarded the warning; and, not dreaming of danger, while sternly refusing any popular concessions, neglected every wise precaution, and made no provision for any reverse. Scarcely had the year 1848 opened, when, as if the fire from the mystic censer had fallen upon Etna and ignited the atmosphere, all Sicily became wrapped in the flames of civil war. In Palermo, after three days' fighting, the people proclaimed a Provisional Government, calling for the constitution of 1812. Before the end of the month, the insurrection had spread to Naples, and its king had been compelled to concede a constitution to the demands of his subjects. Ten days

abdication the King of Sardinia issued a proclamation promising the basis of a popular constitution. The reign of the new King of Denmark was opened with a similar concession. These changes were however unaccompanied with violence. Meantime, throughout Germany, there were signs of disquiet. Serious riots occurred at Munich; disturbances of an agrarian character took place among the Austrian peasantry of the Ober Steyer-mark; and in Bohemia there were manifestations of great discontent. It is important to remark, that all these indications preceded the revolution of February in the French capital.

"Thus far no fatal shock had been given to any of the existing governments—no throne had been subverted. But, on the 22nd of February, the popular insurrection in Paris broke out, which, through what some writers represent as a combination of accidents, had, on the third day, subverted a dynasty, and replaced the throne with a republican government. The French king and his minister, who, on the 21st, had anticipated no danger, found themselves on the 25th reduced to the condition of friendless fugitives and exiles. Scarcely more than a fortnight had elapsed when, with equal suddenness, a popular revolution at Vienna (March 13 and 14) led to the equally sudden and ignominious flight of Prince Metternich, the virtual ruler of Austria, and the presiding genius of the continental despotisms. On the 18th of the same month, after a week of great commotion and severe fighting, a similar revolution was effected at Berlin. On the same day Milan revolted against the Austrian yoke, and drove out the viceroy. On the day following the Italian flag was hoisted in all the towns of Northern Italy. The King of Sardinia now openly espoused the popular cause, and having addressed a proclamation to the people of Lombardy and Venice, crossed the frontier at the head of his troops. By the middle of March, the duchies of Schleswig and Holstein had revolted against the Danish government; and all the secondary German powers,—Bavaria (whose king had abdicated in favour of his son), Wirtemberg, Baden, the Hesses, Saxony, Brunswick, and Hanover, as well as the Dukes of Weimar and Gotha,—had conceded, at the demands of their subjects, popular constitutions and the freedom of the press. In pursuance of the steps taken by the Frankfort Diet in the same month, a German Constituent National Assembly met in June, and established a Provisional Central Government, placing at its head the Archduke *John* of Austria as Vicar of the Empire. The revolt of Slavonia and Croatia, and the civil war in Hungary, increased still further the complication and disorder of the affairs of the Austrian empire, which had thus to sustain at once four several revolutions,—the German, the Italian, the Magyar, and the Slavonian. Such was the position of affairs in the summer of 1848. From the Mediterranean to the Baltic, from the Atlantic to the Black Sea, a chain of revolutions had changed, at least for the time, the entire political aspect of papal Europe. Taking the phrase literally, it might be said, 'the cities of the nations fell.' Rome, Naples, Palermo, Florence, Turin, Paris, Milan, Vienna, Prague, Berlin, have each participated in the effects of the social convulsion. Under the metaphor of cities, however, political and ecclesiastical systems are doubtless prefigured. It is too soon to speak of these as having been subverted by the violent shock which they have sustained. Already a reaction has taken place; counter revolutions have restored, in some measure, the power which had been apparently prostrated; and nothing wears the appearance of a definitive arrangement. The political atmosphere is still troubled: the whole surface of society yet vibrates with the convulsive movement: and 'men's hearts failing them for fear,' are 'looking after those things which are coming on the earth.' It may be, that Europe has hitherto felt but the first shock of that mighty earthquake which has shaken but not subverted 'the cities of the nations.' The division of the Great City into three parts, may be consummated by the definitive separation of Germany and Austria from Italy; but it would be rash to speak of such a division of the 'holy Roman empire' as being at present accomplished. There yet seems impending over eastern Europe, that dreadful hail-storm which forms part of the symbolical description. But human sagacity has uniformly been foiled, when it has attempted to fill up, by anticipation, the grand outline of the prophetic picture.

"Again, whether the seventh vial shall receive its fulfilment within a brief period corresponding to the duration of the preceding vials, or whether, as winding up the mystery of Divine Providence, it may extend over the present and the succeeding century, it is impossible to determine. That under the seventh vial must be included both the judgment upon the mystical harlot, and the great conflict which forms the subject of the ensuing vision, may be inferred from the introductory declaration of the angel, 'IT IS DONE,' taken in connexion with the previous announcement, that 'in the days of the voice of the seventh angel the mystery shall be consummated.' And as possibly an interval of many years may elapse between the overthrow of the Great City and

the catastrophe prefigured in the nineteenth chapter, it is reasonable to conclude, that a period of considerable duration will be occupied by the awful series of events which have been ushered in by such portentous phenomena."—pp. 450—455.

There is nothing in the present aspect of European affairs that should lead to wavering from any opinions which a few months ago it was reasonable to entertain. They are on the point of settlement;—so they have been again and again. "We would have healed Babylon," may kings, emperors, and presidents say, "We would have healed Babylon, but she is not healed." It is in accordance with the general plan of the infinitely wise Ruler to leave a degree of mystery around the immediate issue of his dispensations. It is not perhaps his intention that we should be able to ascertain with perfect certainty the precise line on the chart over which we are at the present moment passing; yet it is our duty to study it, to be wakeful, and to hold ourselves prepared for the sudden development of his purposes. *Certainty* would perhaps be inconsistent with that state of vigilance and submission which is most becoming, and most conducive to our welfare; yet *probability* it may be possible to attain by comparing the signs of the times with inspired intimations. Of this we may be sure, that it behoves us to hold ourselves in readiness both to labour and to suffer. To this frame of mind nothing will be more conducive than the well regulated study of prophecy. It is on the eve of the effusion of the seventh vial that the voice of the Master cries, "Behold I come as a thief. Blessed is he that watcheth and keepeth his garments."

System of Christian Doctrine. By Dr. CARL J. NITZSCH. *Translated by the Rev.* ROBERT *MONTGOMERY, M.A., and* JOHN *HEMEN, M.D. Edinburgh:* T. and T. *Clarke, 1849.*

SYSTEMATIC theology has had a wider range of marketable value, of late years, than most similar articles. Some have held that there can be no intelligent knowledge of scripture without it, while others have deemed it useless or worse, regarding it as a remnant of the scholastic habits of the dark ages. Within this nineteenth century to teach theology, otherwise than by system, was reckoned, in some quarters, impossible, and in others, to teach it systematically was publicly condemned. We rejoice to find that the study of systematic theology is reviving, but it is doubly important that the whole science should be prosecuted in an improved, teachable spirit, and that it should be subject to such laws as are embodied in the very nature of a divine revelation.

Man's first business as an inquirer after truth is to interpret the bible, in its individual passages, and to ascertain their meaning. In such efforts he needs a knowledge of scripture language, of eastern customs, and generally of biblical archæology. Even without this knowledge, however, a good man will often gather from the bible a comprehensive and sound system; the tendency of the human mind to compare and generalize its knowledge is so strong, and the summaries of truth given in scripture are so clear and full.* But generally, the inquirer who repudiates system is less successful. He is either compelled to confine himself to scripture language, or is exposed to the risk of misrepresenting one doctrine in stating another, or more commonly still, he is tempted to overlook the due proportion and connexion of doctrines—an error the more seductive that it is founded on truth, every item of his creed being true, but having the effect of falsehood through distortion or unscriptural enlargement. Systematic

* See for example Tit. ii. 11—14, Eph. ii. 20, and the Epistle to the Romans.

theology, so far as it is scriptural, helps us to avoid these mistakes. It supposes that the phraseology of scripture has been examined and explained. It begins its processes by classifying scripture statements under their *forms*—preceptive, promissory, doctrinal; or under their *truths*, or blending the two systems of classification under *both*. It ends by assigning to every truth and duty such a place, both as to its order and importance, as properly belongs to it. When every truth and duty has thus its proper place, each honouring the rest, and all appearing to full advantage, we have framed a true, a divine system.

It is clear from this view that systematic theology differs from interpretation or exegesis. The one is concerned only with the meaning of individual passages, the other classifies those passages and considers them in their relation to one another and ourselves. It is equally clear that systematic theology differs from mere speculation. It may attempt to explain and harmonize apparent difficulties; but if the explanation be not revealed, it is conjecture only, and may be regarded as probable or doubtful according to its intrinsic merits. It is not the business at all events of theology systematically considered to pronounce upon it. It is true that this department of inquiry has been in every age the arena of metaphysical and religious discussion, and many have in consequence deserted it as unfruitful and exhausting. But this has been the fault of the theologian and not of theology, and it must be corrected not by neglect but by more assiduous and devout cultivation. If men will but regard systematic theology as that arrangement of scripture truth and duty, in its close connexions and nice dependencies, which most nearly agrees with the view of it entertained by the Great Teacher, it will become honoured amongst us again, and even the interpretation of scripture will come to be regarded but as a means to higher knowledge and a nobler end.

The proper place of this science, in relation to biblical exegesis, may be illustrated by a reference to kindred investigations. In nature, the objects of creation are scattered in endless variety. There is really unity and order among them, but it is more or less concealed. A knowledge of those objects or of the facts connected with them is the science of natural history. A knowledge of the connexion of those facts and of their mutual relation, or of their laws as we phrase it, is natural philosophy. Now the texts of scripture form the materials of theology as the facts of nature do of philosophy. Interpretation ascertains the meaning of the first, as natural history ascertains the second. General comprehensive laws and a sound theological system are the respective results. Natural facts: the knowledge of them, or *natural history* and their connexion and relation, or *natural philosophy*, is the order in the first case. Scripture texts, the knowledge of their meaning or *interpretation*, and the connexion of those texts, or *systematic theology*, is the order in the second.

The sacred scripture may be studied systematically for a double purpose; either to ascertain its doctrines or to determine its rules of morality and holiness. The system of doctrine thus framed is called *dogmatic* or *doctrinal* theology, and the system of duty *moral* or *practical* theology; both being most closely interwoven in scripture as they are in human experience.

So far all treatises on systematic theology agree. This distinction is uniformly acknowledged, and the two branches of inquiry are traced in their ramifications by all writers in this natural order.

When they come to discuss the doc-

trines of scripture, there is, for the most part, the same agreement as to the order of investigation. They begin with the Godhead, and proceed chronologically through a history which commences with the original purposes of the Father, and terminates in the glory given at the consummation of all things to the Son, and in this order the student of nearly all our systems (including the various confessions and catechisms of Europe) must proceed. The whole process, however, is objectionable. It introduces the student first to the abstrusest doctrines of scripture. It attempts to place him at the top of the ladder and bids him descend. It gives him the air and feeling of possessing in himself the key to all knowledge instead of putting him in the attitude of childlike inquiry. It treats theology as a science of mathematical demonstration, whereas it is, above all others, one of investigation, revealing itself by partial disclosures and not always unveiling, even to the humblest, the connexions that exist between its clearest truths. A sounder and more scriptural system seeks to reverse this order or to modify it. The bible reveals truth historically, tells us in its earlier parts but little of the nature of God, and in its whole tenor suggests a more modest order of research. When it teaches on system, as in the Epistle to the Romans, it begins with man as guilty and fallen, points out the glorious provisions of the gospel to cancel our guilt, renew our hearts, and fit us for heaven—forgiving mercy, sanctifying grace—and as it proceeds in its discussion, touches but lightly on abstruser truth, and seeks rather to connect it with the cross and our salvation than to exhibit it in its own independent significance. And this is the order in which, we have long *thought, theology should be studied; and though it may seem at first unimportant* what order is taken, yet it is deserving of consideration whether the old systems may not have obscured the truth, discouraged exertion, and infected the minds of many with a presumptuous and *a priori* spirit of investigation. This suggestion is confirmed by the practice of one of the profoundest of the puritan theologians—John Howe, whose "Living Temple" begins by setting forth man as apostate from God, as restored by Emmanuel, and as made the temple of the Holy Spirit. Andrew Fuller seems to have had a similar conviction, and had resolved to frame a system of divinity that should begin with the cross as its centre and have other doctrines gathered round it; though it is questionable whether the fragment of a system which he prepared embodies this conviction with perfect accuracy. The whole spirit of that fragment is, however, a beautiful illustration of the true temper of a Christian inquirer. In the posthumous lectures of Dr. Chalmers, we find this order adopted throughout; and if the volumes had contained nothing more of value, the illustration they supply of what we deem the scriptural method of studying scripture would alone have made them worthy of an honoured place among modern contributions to theology.

These remarks will prepare the reader for the opinion we form of the book placed at the head of this article. It belongs in the order of its arrangement to the first and large class of treatises indicated in the preceding paragraphs; though in some of the departments of inquiry, especially toward the close, the order is sounder. It begins with revelation, its evidence and rules of interpretation; it then discusses "the Good" (God and man as unfallen), "the Bad," or sin and its consequences, and lastly, "Salvation," in its nature, discipline, external manifestations, and results.

Each section begins with what the writer deems the scriptural view of the point to be considered, and this is followed by remarks, either on particular passages, or on theological writers in relation to it. These views, however, are too often statements on the scripture doctrine or on parts of it, and not exhibitions of the doctrine itself. The author rather beautifies or unveils an angle of the thought than gives the whole thought itself—a serious defect, where completeness of view is essential. The English reader will find the style remarkably repulsive and obscure, often unintelligible. The translators think they have done justice to the *matter* of the original, and blame the author; but we are sure that they have not done justice to their mother-tongue. We are sadly disappointed, too, to find that the author knows nothing of English divines, a school pre-eminently adapted, by strong sense, largeness of view, and evangelical sentiment, to correct the literary and theological tendencies of the German mind. So far as we have seen, Whitby and Thomas Burnet are the only English writers quoted in a volume of more than four hundred pages, and neither of these writers represents even a class of English authors.

A specimen or two of the writer's views will give a better idea of his work than any further description.

§ 146. JUSTIFICATION.

"Upon this boundary line of condition man is delivered partly from the dominion of the guilt of sin, and partly from the power of sin itself. The former is justification . . . and is, indeed, distinct from conversion and sanctification, as an act of judgment, yet at the same time is communicative (?) act, and as such is to be perceived in our peace of conscience, in the spirit of adoption, in intercessory prayer which we enjoy from this spirit, and is experienced also in our open access unto God, as well as in the consciousness of our being co-heirs with Christ, and participating in his glory, Rom. viii. 15—30. Hence divine justification is the perfect abolition of a penal state as a justification of life. . . . In a negative aspect it is the pardon of sin, in a positive one it is the adoption and appropriation of an eternal inheritance."

§ 192. BAPTISM.

"As a pledge and seal that man may be received into the fellowship of the new life in Christ our Lord, in conformity with natural prophetical symbolism (Ezekiel xxxvi. 25, Zech. xiii. 1), instituted baptism, which even by his express word, by the apostolical practice, and by other incidental allusions, is declared to be an external surety of regeneration by the Spirit. Grace does not require baptism in order to justify men, but man, as associated with the church on earth, needs the fellowship of Christian institutions."

He thinks that it becomes the theologian to "defend infant baptism, partly from the analogies of Mark x. 14, 1 Cor. vii. 14, and by the facts of nature and experience, and partly to concede its defectiveness and need of completion." As may be supposed, he finds it difficult to discover the "evangelical stand-point" which excludes "a magical or merely legal appropriation of salvation," and yet secures to an infant the "communications of Christ." He thinks the church "*may* have reason to believe," &c., and "*may* perceive no obstacle," &c. *Here* Dr. Nitzsch has "done no worse than others what no man can do well."

On the whole, we deem the book a valuable contribution to theology; though it will prove of most service to the student, and especially to such as can give it a place among other volumes on the same themes.

Essay on Christian Baptism. By BAPTIST W. NOEL, M.A. London: James Nisbet and Co. Foolscap 8vo., pp. viii., 321.

THIS work having left the press just time enough to allow us to take a cursory view of it before the conclusion of our labours for the month, we hasten to

gratify those of our readers whose interest in the esteemed author will lead them to desire early information respecting its contents. In such a case, the anxiety is, not to know what the reviewer thinks of the performance so much as what the author has designed to do; we shall, therefore, present our friends at once with the preface. It is as follows :—

"During my ministry in the establishment, an indefinite fear of the conclusions at which I might arrive, led me to avoid the study of the question of baptism; but I felt obliged to examine honestly each passage of scripture upon the subject which came in my way, and the evidence thus obtained convinced me that repentance and faith ought to precede baptism. The reasons assigned by the Anglican catechism why an infant should be baptized without repentance and faith are very unsatisfactory. As soon, then, as I had settled my mind upon the union of the churches with the state, I turned my attention to this question. Aware how many are disposed to attribute any opinion which contradicts their own to such a partial, one-sided investigation as they practise themselves, I determined to form my judgment entirely by the study of the scriptures, and of such authors as advocate the baptism of infants. To that determination I have adhered. And not having read a single baptist book or tract, I publish the following work as an independent testimony to the exclusive right of believers to Christian baptism. Undoubtedly I might have enriched its pages by an examination of the able and excellent authors who have written on the same side; and by the use of their reasonings and researches might have escaped some of the errors of detail into which it is possible that, in the discussion of a question so extensive and so complicated, I may have fallen: but then I should have lessened its value as an independent testimony. Several of the works with which I have the misfortune to differ are written with ability and with calmness, especially those of Wardlaw and Leonard Woods, of Halley and Godwin. Nothing can be better than the spirit which pervades the volumes of Budd and Bickersteth: if I dissent from their conclusions, I gladly express my conviction of their honesty; and, while contending against one of the opinions of pious psedo-baptists, I earnestly hope that nothing may ever diminish *the cordiality with* which *we may act together in promoting the* cause of *the Redeemer.*

"I assume in the following essay that the word baptism means immersion, and that to baptize is to immerse; the evidence of which fact I hope to adduce in a separate volume." — pp. v—vii.

In the introduction Mr. Noel assigns reasons for believing, that Christian baptism was instituted by our Lord, after his resurrection from the dead, as recorded in the twenty-eighth chapter of Matthew's gospel; that the command to the ministers of Christ to baptize is to baptize in water; and that it is the will of Christ that disciples or believers in him should be baptized in water in all successive generations. These preliminary points being disposed of he proceeds to show, in the first chapter, that baptism, as a profession of repentance, faith, and consecration to the Triune God, must be preceded by faith and by discipleship to Christ. The second chapter is devoted to the examination of New Testament baptisms and New Testament language respecting the nature and effects of baptism, the object being to prove "that no one who does not make a consistent profession of faith ought to be baptized."

"Infant Baptism" is the title of the third chapter, and it begins with "General Considerations to show the Unlawfulness of Infant Baptism." Here we shall neither be just to the author, nor kind to the reader, unless we furnish a specimen.

"Infant baptism differs essentially from the baptism of believers. The believer is active in his reception of baptism, but the infant is passive; the believer asks for it as a privilege, the infant receives it without its consent; the one by it professes his faith, the other professes nothing. The baptism of the believer and the baptism of the infant are, therefore, two different baptisms, with different significations and different consequences; and both, therefore, to be lawful, must have a separate warrant from the Lord. Since they are quite different institutions, the precept which enjoins the one rather by inference forbids the other. Since Christ has commanded a baptismal profession,

no man may, without his authority, hinder that baptismal profession by substituting a parental act for the act of the person himself. Since baptismal dedication in infancy sets aside, with reference to all such infants, baptismal profession in after life, the one must not be lightly substituted for the other, lest a human invention be found to subvert a divine ordinance. The commands of Christ to each penitent believer are plain, 'Repent, and be baptized;' 'Arise, and wash away thy sins;' 'He that believeth and is baptized shall be saved.' But where is the authority for the baptismal dedication of the infant without profession? In vain do we look through the whole New Testament for a line, for a word, in its favour.

"But why, it has been asked, do you not equally insist on express authority for administering the Lord's supper to women? Men are expressly commanded to receive it, but where is the express command for women? I answer, that there is express authority for their reception of it. Women who believe in Christ are by that faith disciples of Christ and children of God, as much as believing men, Gal. iii. 26—28; Acts v. 14. When baptized, they are baptized into the church of Christ, Acts viii. 3. They are, therefore, members of churches as well as men, and are so addressed, Rom. xvi. 1, &c., &c. They were, therefore, members of the church at Corinth, 1 Cor. xiv. 34. But all this church is said, by the apostle, to have assembled to receive the Lord's supper, women as well as men, 1 Cor. i. 2; xi. 18, 20, 26. And as this habit was recognized by the apostle, and not condemned, it had his sanction; see also Acts ii. 38—42. Besides, if there had been no express authority for the admission of women to the Lord's table, there would have been no similarity between the cases. For in Christ Jesus 'there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female,' Gal. iii. 28. A believing woman before God is exactly as a believing man; and, therefore, the reception of the Lord's supper by a woman is exactly the same spiritual act as the reception of it by a man: and since 'there is neither male nor female in Christ Jesus,' a command given to disciples generally is given to women as well as men; and when Jesus said to his disciples respecting the cup, 'Drink you all of it,' he said it to women as well as men.

"What a shallow fallacy, likewise, it is to argue that because the same spiritual act may be performed by two classes of believers, of which one alone has been named in the precept, that therefore two opposite acts may be performed by these two classes! When one believer receives the Lord's supper, it is the same act as when another receives it; and we may infer the duty of the one from the duty of the other. But when an unconscious infant has baptism forced upon it, and, being yet unregenerate, receives the sign of regeneration, its baptism is a rite totally different from the baptism of a believer, who, as regenerate, voluntarily expresses by baptism his faith and his obedience. The duty, therefore, of one believer to baptize his infant cannot be inferred from the duty of another believer to be himself baptized; and the case which rests upon so forced an analogy must be weak indeed.

"But if there is no analogy between the reception of the Lord's supper by women who believe and the reception of baptism by unconscious infants, there is a close analogy between the reception of baptism by an infant and its reception of the Lord's supper. While believers are commanded to receive both baptism and the Lord's supper, the word of God is silent respecting the administration of either sacrament to infants. It is, therefore, by the nature and design of the sacraments that we must judge whether or not they are to be administered to them: and the analogy between the two sacraments demonstrates that either both should be received by infants or both deferred till the infant has become a believer. As the adult must believe before he can properly receive the Lord's supper, so he must believe before he can properly receive baptism. As the reception of the Lord's supper is a profession of faith, so the reception of baptism is a profession of faith likewise. If, therefore, the adult is qualified for baptism, he is qualified for the Lord's supper; and if he is disqualified for the Lord's supper, he is disqualified for baptism. The qualifications for each ordinance are the same. But what is true of the sacraments generally, must be true of them with respect to all who receive them: for the sacraments remaining the same, the qualifications must remain the same also. If, therefore, the infant is qualified for baptism, he is qualified for the Lord's supper; and if he is disqualified for the Lord's supper, he is disqualified for baptism. Hence it follows, that if you may infer the baptism of infants from the baptism of believers, you may also infer the admission of infants to the Lord's table from the admission of believers to it, for the qualification or disqualification of infants is the same in both cases. But if it be superstitious and unlawful to administer the Lord's supper to infants because they have not the faith which is requisite for it, so it must be equally superstitious and unlawful to administer baptism to them when they are equally incapable of the faith which is requisite for it. If

distinct authority is wanted to justify the admission of infants to the Lord's supper, it must be equally wanted to justify their admission to baptism, because both ordinances require the same qualifications.

"To those who ask authority for their exclusion from the ordinance of baptism, I reply that no such exclusion is needed. Christ's law is, 'Repent, and be baptized.' We know that we do his will when we baptize the believer; and as he has not commanded the baptism of infants, it can be no violation of his command to delay their baptism till they become believers. His silence renders it improbable that he intended them to be baptized; the required conditions of baptism render it more improbable; and if no positive precept be found prohibiting the baptism of infants, as no precept is found prohibiting their reception of the Lord's supper, yet the revealed nature and design of both sacraments amount to such a prohibition.

"All that the advocates of infant baptism can venture to say with reference to the evidence of the New Testament is, that the exclusion of infants is not certain. But is this evidence enough upon which to baptize them? May Christ's requirements of repentance and faith be so lightly set aside? Let us recall the rule of the apostle Paul in all cases of doubt, 'Let every man be fully persuaded in his own mind. . . He that doubteth is damned if he eat, because he eateth not of faith; for whatsoever is not of faith is sin,' Rom. xiv. 5, 23. Since there is no evidence that Christ intended infants to be baptized, and it is certain that he intended believers to be so, it is safer to follow his declared will than uncertain inferences which may be in opposition to it. Jesuit morality is indeed of a different kind. 'Probability,' the Jesuit says, 'is a doctrine according to which, in the concurrence (collision?) of two opinions, of which the one is more probable and in conformity with the law, the other less probable but favouring concupiscence, it is lawful to follow the latter in practice.'—*Extraits des Assertions*, tom. i., p. 27, note. 'The authority of one good and learned doctor renders an opinion probable.' 'That any opinion may be probable to me, it is sufficient that I have a reason which seems to me good, or the authority of a good doctor which is equivalent to a reason.' 'It is sufficient for an inexperienced and unlearned man to follow the opinion which he thinks to be probable, because it is maintained by good men, who are versed in that art, although the opinion may be neither the more safe, nor the more common, nor the more probable.' 'It would be an insupportable burden to the consciences of men, *and liable to many scruples, if* we were *bound to follow and examine the more* probable opinions.' 'It is lawful to follow the more probable opinion, rejecting the less probable, although it may be the more safe. It is lawful to follow the less probable opinion, although it may be the less safe. It is sufficient for unlearned men to act rightly, that they follow the opinion of a learned man . . neither is it necessary to be certain of acting rightly.' 'He does not sin who follows a probable opinion, rejecting the more probable, whether the latter be the opinion of others or of the agent himself, and whether the less probable opinion which he follows be the safer or the less safe.' 'We may follow a probable opinion without sin, rejecting that which is more probable and more safe.' 'In fact, many opinions may be adduced which are prudently probable, although they may be contrary to scripture.' 'We are never more free from the violation of the law than when we persuade ourselves that we are not bound by the law. . . . He who says that the law is not binding cannot sin. He, therefore, who follows the less rigid and less probable opinion cannot sin.' 'Even in the administration of the sacraments it is lawful to follow the less probable things, rejecting the more probable.' 'Of two contradictory probable opinions touching the legality or illegality of any human action, every one may follow in practice or in action that which he would prefer, although it may appear to the agent himself less probable in theory.'

"This Jesuit doctrine certainly justifies infant baptism. The scripture says, 'Let every man be fully persuaded in his own mind.' Let every man ascertain by examination of scripture that his course of conduct is agreeable to the will of God. Let him obtain complete scriptural evidence that he may lawfully neglect to make a profession of his faith by immersion. The Jesuit replies, 'It would be an unsupportable burden to the consciences of men, and render them liable to many scruples, if we were bound to examine and to follow the more probable opinions. It is lawful to follow the more probable opinion, rejecting the less probable, although the latter may be the more safe. The authority of one good and learned doctor renders an opinion probable.' 'Scripture seems to command the immersion of all believers as a profession of their faith; but Christians cannot be bound to ascertain this duty for themselves. Many excellent men think infant sprinkling is sufficient. Their authority renders this opinion probable. It must be lawful to follow it.'

"Scripture says, 'He that doubteth is damned if he eat, because he eateth not of faith, for whatsoever is not of faith is sin:' in other words, 'He that doubteth the sufficiency of infant sprinkling is condemned if he adheres to it.'

by refusing to profess his faith by immersion, because he adheres to it without conviction that it is the will of God. For whatsoever is done without belief that it is the will of God, is sin.'

"The Jesuit replies, 'In the collision of two opinions, of which the one is more probable and in conformity with the law, the other less probable, but favouring our wishes, it is lawful to follow the latter in practice. It is much more agreeable not to be immersed, though immersion was probably intended; and therefore it is lawful to adhere to infant sprinkling. It is lawful to follow the less probable opinion, although it may be the less safe. Neither is it necessary to be certain of acting rightly. We are certain that Christ commanded believers to be immersed. We cannot be certain that he allowed infants to be sprinkled; but it is lawful to supersede the immersion of believers by the sprinkling of infants notwithstanding.'

"Christ has said by his apostle Peter, 'Repent, and be immersed, every one of you;" and by his own lips, "He that believeth and is baptized shall be saved." How then can Christian churches lawfully prevent believers in general from being baptized, by taking care to baptize them long before, when they are unregenerate infants?

"The Jesuit replies, 'There are many opinions which are prudently probable, although they may be contrary to scripture. The sprinkling of infants is one of these. Christ commands believers to be immersed; but we think that he could not intend it. We are not, therefore, bound by his command; and we are never more free from the violation of the law than when we persuade ourselves that we are not bound by it. We declare that Christ's command to us to be immersed does not bind us; and he who says that the law is not binding cannot sin. It is utterly distasteful and offensive to be plunged into water as a profession of a death to sin, and a new life of devotedness to God. And as we prefer the sprinkling of us when we were infants to any such baptismal profession to be made by us as men, we may lawfully adhere to the former: for of two contradictory probable opinions, touching the legality or illegality of any action, every one may follow in practice that which he prefers.'

"This is human nature. In examining, therefore, the claims of a duty which is unfashionable and despised, let us take care that we are not tainted by Jesuit morality, and that we do not refuse to make a profession which Christ has enjoined, from respect to human authority or the fear of human censure, from ustom or convenience, from prejudice or pride. It is certain that Christ has enjoined the immersion of believers, and let it be remembered that the sprinkling of infants is not an addition to this law, but a substitution for it.

"'The Reformers knew no baptism,' says Mr. Budd, 'but that of infants, and therefore prepared no service for adults: that was a subsequent provision to meet the evils which had been introduced by times of anabaptist confusion. They had no idea of a church the membership of which was not constituted by infant baptism.'—*Budd's Prof.* 232.

"So completely had the baptism of believers, which alone is known in the New Testament, vanished from the churches. Even now, except in the baptist churches, not one person in a hundred is baptized as a penitent believer; the baptism of profession is vanished, the baptism of dedication by another has taken its place. Spontaneous baptism is gone, the sprinkling of those who are without thought or will remains. Christ's law is nearly sunk into oblivion, the apocryphal corollary governs almost universal practice. Our Lord has said by his apostle, 'Repent, and be baptized;' and the churches sprinkle those incapable of repentance. The New Testament records the baptism of believers and of no infants; the churches now sprinkle infants and scarcely any believers. All the passages on baptism in the New Testament have lost their meaning, because baptism has been severed from faith, regeneration, remission of sins, the death to sin, the new life, the putting on Christ, salvation, all connected with baptism in the New Testament have ceased to be connected with it, because water is now administered to a different class of persons without faith. And all this has happened without any authority whatever from our Lord.

"To my mind this alone is decisive. Inferences and indirect arguments, for an addition to Christ's law which in reality subverts it, are inadmissable. Nothing but express and positive enactments can sanction an innovation so entirely at variance with the spirit of the original institution. Such enactment is wanting; and the disciples of Christ seem, therefore, bound to adhere to his declared will."—pp. 126—137.

But as we proceed we find that we are getting into difficulty. There is an aspect of freshness about Mr. Noel's pages, arising from his having viewed the subject from a position which we have never occupied, that induces mirthfulness, and disposition to quote unduly. We must check ourselves.

To the pædobaptist ministers who read what we write, for we have reason to think that more pædobaptist ministers read our pages than recommend them to their flocks, we beg to say two things. The first is that they must not hold us responsible for every sentence that our young brother has written. He has learned some things among them that he has not yet unlearned so fully as he will probably hereafter. The second is that they may lay aside their friendly anxieties lest after all there should be some important differences between his views and ours, so that after having left them he should be unable to fraternise with us. It is all right enough, we can assure them. Not that he is a convert of ours; we have no part of the honour of his enlightenment. He is as innocent as they themselves are of tampering with our controversial books; but he has done what they can hardly blame, however much they may regret the result, he has surrendered himself to the teaching of the New Testament. Our candour induces us to entertain the opinion that they will read this work for themselves, and though they have not given our arguments their full weight in time past, who can tell what may occur now? We do hope that there will be as many converts made from their ranks to ours now by Mr. Noel—just about as many—as will be made from the ranks of the establishment to dissent by the judgment of Sir Herbert Jenner Fust.

BRIEF NOTICES.

The Pastor's Wife. A Memoir of Mrs. Sherman of Surrey Chapel. By her Husband. Second Edition. London: C. Gilpin, 1849. 16mo., pp. viii., 375.

The appearance of this second edition, which we are pleased but not surprised to see, having led us to renew our acquaintance with the work, has deepened our impression that it is one of the most valuable pieces of female biography that the church possesses. Usefulness in the service of Christ was Mrs. Sherman's habitual aim; to a considerable extent she was honoured with it in her life-time; but through the instrumentality of this publication, in which she "yet speaketh," we anticipate for her a usefulness far more extensive and enduring. The volume will be interesting to any reader of taste into whose hands it may fall, many of the letters it contains, written from different parts of the continent of Europe, being cheerful and picturesque; to pious ladies generally the character portrayed will afford a study, a stimulus, and an example; while it furnishes some suggestions peculiarly appropriate to those who are or who expect to be the wives of Christian ministers.

The Christian Emigrant: containing Observations on different Countries, and various Natural Objects; with Short Essays, Discourses, Meditations, and Prayers. By John Leifchild, D.D. London: R. T. S. pp. 260.

This work is intended to provide in a single portable volume, for the use of persons about to emigrate, "important information on some branches of general knowledge, adapted to their circumstances, and especially on those points of religion which it may be needful to have revived and strengthened in their minds, in the absence of accustomed religious means and ordinances." It comprises general views of Emigration, Dissertations on the Scenery of the Earth, on the Ocean, on the Starry Heavens, and on several topics connected with Natural History; these are furnished we believe by the author's son, and are respectably executed. The principal part of the volume, however, is theological, and consists of essays on elementary subjects, Short Discourses for Families or larger companies, and Aids for Devotional Exercises. It will be an acceptable present to persons about to leave their native land and adventure into new and trying scenes.

The Communion Table, or Communicant's Manual: a Plain and Practical Exposition of the Lord's Supper. By the Rev. John Cumming, D.D., *Minister of the Scottish National Church, Crown Court, Covent Garden.* London: Arthur Hall and Co. 16mo., pp. 238.

Treatises on the Lord's supper from the pens of leading ministers in the various presbyterian churches abound, but they are not generally such as we can recommend without reserve and hesitation; but the simple and scriptural views presented in this volume, and illustrated in an attractive style, have afforded us much satisfaction. We are delighted to receive from such a quarter, statements of which this is a sample:—"There is an idea prevalent in the minds of many, that the minister is to administer the sacrament to the individuals who partake of it. The language, if properly explained is proper, but it is very frequently grievously misapprehended. At the Lord's supper there is no officiating priest. Doing a priestly act, or putting into your hands a piece of bread that will act like an exorcism, or convey some mysterious and indefinable virtue, is not Christianity. The minister celebrates the ordinance as your servant for Christ's sake, and as a matter of order. *You* are the priests; we are all priests, and we surround that table as true priests, celebrating a social ordinance among ourselves, not receiving it from the hands of one who alone can communicate to it a virtue, which may render it a charm, a necromancy. It is a social ordinance; each having equal access to God, equal privilege, equal acceptance, equal right to draw near to the Holiest of all."—This volume contains much that will be interesting both to communicants and to inquirers.

The Miscellaneous Works of Archibald Mac Lean, one of the Pastors of the Baptist Church, Edinburgh. Vols. V. and VI. Elgin: Peter Macdonald.

Nine discourses on subjects of importance were published by Mr. McLean, in a duodecimo volume, at the beginning of the present century. These, with a few others, constituted the fourth volume of the octavo edition of his works which came out in 1823, under the superintendence of his friend and ardent admirer the late William Jones. Volume fifth of the present series comprehends the nine, and three of those which accompanied them. Volume sixth contains seventeen sermons which Mr. Jones found after Mr. McLean's death, in a state requiring but little correction, and which he published at the end of the octavo edition. It was oversight, not design, which prevented the announcement of this to our readers some months ago; for these volumes contain a large quantity of good theology, sent forth by a benevolent publisher at a small charge, and we think it a public duty to aid in their circulation. Especially we wish to do this, as Mr. Macdonald announces his intention to bring out a seventh volume, provided a sufficient number of subscribers appear to save him from actual loss. This would cost each subscriber an additional five shillings, but it would bring him five hundred pages from the pen of a clear-headed and right-hearted baptist, in some of whose convictions we do not concur, but to whose writings we yet deem ourselves much indebted.

The Sabbath Scholar's Hymn Book. Edited *by* SPENCER MURCH. Sudbury: Wright. London: Houlston and Stoneman.

It has been the aim of the compiler "to provide a pleasing variety of hymns suitable for children, and of metres popular with them." This book differs from all others with which he is acquainted in three particulars: it omits all Dr. Watts's hymns;—there is an edition for teachers containing hymns suitable for their prayer-meetings;—and it combines these two objects in one cheap book, the teachers' edition being charged an additional twopence. Our copy contains only the hymns designed for the children, and these appear to us to be well chosen. There are many which we do not remember having seen before.

Cyclopædia of Moral and Religious Anecdote: a Collection of nearly Three Thousand Facts, Incidents, Narratives, Examples, and Testimonies, embracing the best of the kind in most former Collections, and some Hundreds in addition, Original and Selected. The whole Arranged and Classified on a new plan, with copious Topical and Scriptural Indexes. By the Rev. K. ARVINE, A.M., *Pastor of the Providence Church, New York. The English Edition being Edited by a Gentleman in London, who has, by agreement with the Author, arranged for its publication, and the entry of it at Stationers' Hall.* London. No. I. Price 1s.

The title-page describes the work correctly. It is recommended by Dr. Cheever, Dr. TYNG, and other respectable American ministers. The whole is to be comprised in ten monthly numbers.

RECENT PUBLICATIONS

Approbed.

[It should be understood that insertion in this list is not a mere announcement: it expresses approbation of the works enumerated,—not of course extending to every particular, but an approbation of their general character and tendency.]

A Brief Historical Relation of the Life of Mr. JOHN LIVINGSTONE, Minister of the Gospel, containing several observations of the Divine Goodness manifested to him in the several occurrences thereof. Written by Himself, during his Banishment in Holland for the cause of Christ. With a Historical Introduction and Notes, by the Rev. Thomas Houston, Knock-bracken. A New Edition, with Appendix. *Edinburgh: Johnstone. pp.* 290.

Inspiration in Conflict with Recent Forms of Philosophy and Scepticism. The Lecture Delivered at the Opening of the United Presbyterian Divinity Hall Session, 1849. By JOHN EADIE, LL.D., Professor of Biblical Literature to the United Presbyterian Church. *Edinburgh: William Oliphant and Sons.* 18*mo., pp.* 42.

The Eclectic Review, for September, 1849. Contents: I. The Revenues of the Church. II. The Early Life of Chateaubriand. III. Curiosities of Glass-making. IV. The Scripture Testimony to the Messiah. V. Werne's Expedition to the White Nile. VI. The Works of William Etty. VII. Hinton's Doctrine of Immortality. VIII. Sir Charles Lyell's United States. IX. Austria and Hungary. *London: Ward and Co.* 8*vo.*

The Christian Treasury: containing Contributions from Ministers and Members of various Evangelical Denominations. September, 1849. Edinburgh: Johnstone and Hunter. 8vo., pp. 48.

INTELLIGENCE.

AMERICA.

CALIFORNIA.

The following letter from the Rev. O. C. Wheeler to the editor of the New York Recorder, dated San Francisco, March 16, 1849, gives a view of the present state of society in the newly discovered gold region, which corresponds in its leading features with many other authentic statements.

"You will join us in expressions of gratitude to God for the safe and happy termination of our long, tedious voyage. After pioneering the way over a new route, nearly eight thousand miles, we dropped anchor in the beautiful harbour of San Francisco on the morning of the 28th of February, at about half-past ten o'clock — twenty-eight days from Panama, sixty-two from Chagres, ninety from New York. Never did the sun rise on a more interested company than ours, and never did a more beautiful morning smile upon the close of a pioneer voyage. The roll of the sea upon the bar a mile from the mouth of the bay, was truly majestic; the deep, bold waters, and projecting, rocky mountain brows, coming almost within a stone's throw of each other, combine to form a 'narrows' perhaps unsurpassed. As we rounded the point of land which secludes the town from the view of those passing directly into the bay, the assembled multitudes from hill and dale, from cliff and mountain top, greeted us with a thousand huzzas, while the magnificent 'line of battle ship' Ohio bade us 'good morning' with a double broadside, which was echoed by three other men-of-war. This seems to have been a sort of signal for all hands to 'charge,' for such a rush of boats as surrounded us, and such hosts of men as boarded us, indicated, at least, an eye to the spoils. Had we not stopped at Monterey and received despatches from here, we should have been sadly disappointed to learn that there was not comfortable lodging to be found in the entire place for the eight ladies whom we had on board. But we were prepared for it, and of course took it in all good nature. Some of our ladies were invited to take lodgings on board the 'Ohio,' while others remained on board the steamer a few days till shelter was either built, bought, or hired for them on shore. But what think you of a town so crowded that single rooms, in the *garret*, without *an article of furniture, and only twelve by ten feet, rent for one hundred dollars per month? This is the case* directly opposite where we stay. And scores of such rooms could have been rented at the same rate, could they have been obtained, since our arrival. What think you of markets so exhausted that miserably poor beef sells at 25 to 38 cents per pound, and poor butter at 1 dollar 75 cents per pound, salt 50 cents, and candles 1 dollar 50 cents per pound? What think you of building a city where stone and brick are not to be had, lumber 700 dollars per thousand, and carpenters' wages in working it up from 10 to 20 dollars per day? What think you of living in a town where two small open rooms cost you 1500 dollars per annum, your wood 40 dollars per cord, all your marketing according to the above rates, and your domestic (if you have one) 150 dollars per month, besides board and washing (at 6 to 9 dollars per dozen); where numbers of men lie drunk in the streets every day; where nearly every public place is the gate-way to death, all the pavements of the streets made of broken bottles, which have been emptied to make room for greater numbers; and only one small place of worship (seating about 150) for 6000 or 7000 souls? If there is on the page of the world's history a record of any state of society, or the growth of a town, which has any approach to the likeness of this, it has escaped the notice of my eye. The chaos which preceded the command, 'Let there be light,' could have been no more than the 'shadow of things to come;' the time when the people had no law, 'but every man did that which was right [pleasing] in his own eyes,' was a mere precursor of what should follow. There is no law, no order, no government. Oh that Congress could have left the slavery question to be settled here, and given us a government! Let the people here decide the question, and California will never wither under the blighting curse. Had Congress known that the mineral wealth of this territory was not equalled on the globe, that the precious metals, by *tons*, were carried to other nations, that to govern, protect, and secure California, was of more value than all the offices east of the Rocky Mountains multiplied by all the funds of the Union, methinks we should have had a government. But of these things others will write, and hence I will not pursue them further. More than 50,000 souls here need the gospel, and in ten months that number will be doubled; and there are but five ministers in the territory, if we except those trading, speculating, gold-digging preachers, who violate their ordination vows,

degrade themselves, and bring odium upon the Christian name. When shall the number be doubled, tripled, quadrupled? There are several places of considerable magnitude and great promise, where the people would gladly sustain a man who would labour faithfully for their souls. That missionary society which now cries, 'Who will go for us, and whom shall we send?' to those men and women who respond, 'Here am I, send me,' will reap a rich harvest.

"The facility with which riches are obtained and wealth amassed here is entirely incredible. For a man to rise in a single year from poverty to the actual possession of wealth to the amount of forty, fifty, or sixty thousand dollars, is no isolated case. The effect of this upon the morals of community must be witnessed to be realized. Every man has sufficient means to gratify the worst passions of his nature and speed his way to death. An instance will illustrate a multitude of such influences. On the day of our arrival a man paid 100 dollars for ten bottles of champagne (the usual price), and 30 dollars for a large armed-chair, in which he seated himself in front of a house, drank and swore, and sang, and drank, till five bottles were emptied, and then broke the remaining five upon the ground, his chair against the house, and walked off in all the glory of his liberty."

NATIONAL FAST.

The following address to the citizens of Brooklyn was unanimously adopted at a meeting of the ministers of that city on the 16th of July. As our brethren in the United States look at such questions as that which it discusses from a more advantageous standing-point than our own, this representation of the views which prevail among them may be acceptable.

"The undersigned have witnessed with pleasure the recommendation of the president of the United States, to observe Friday, August 3, 1849, as a day of fasting, humiliation, and prayer before Almighty God, on account of his righteous judgments in our land, peculiarly in our visitation with the scourge of pestilence.

"They also deem it proper that some response, in preparation for the day, should be made to it; as it is their hope and prayer that God may so influence the hearts of all our citizens as to secure a response, national and universal, when the day shall arrive; if it please God that they and we should live to see and partake its duties and its privileges. They welcome, therefore, its appearance and thank God for its character.

"That the measure itself is both proper and seasonable, we trust there is no one seriously to doubt. By the high precedents of our revolutionary fathers, the usage is plainly national and American. Calls of the sort, and observances of national days of concert in worship before God, are among the most characteristic, patriotic, and time-honoured of our country. In the agonies of the revolution there were eight public fasts, and as many thanksgivings, proclaimed by Congress. In the last war with Great Britain, as some of us well remember, near its commencement (1812), a fast was appointed by President Madison, and this as consequent on the recommendation in joint resolution of both Houses of Congress. And another so lately as 1841, on occasion of the sudden death of President Harrison, after one brief month only of official service in that exalted station. This we deem enough to attest the measure as stamped with the approbation of the American people; nor need we enlarge on the idea that in the present case, it emanates well and wisely from the head of the nation—in the recess of Congress its only practicable source. The president of a great Christian people is acting only in character—only in conformity with their own sentiments and wishes—only for their best welfare, in adopting it. The document itself we view as every way proper, correct, and exemplary, in one who fills the seat of Washington.

"This nation, wonderful and unique in its history and its character, as well as its prospects, and its mission, and its example, among the nations of the world, has been peculiarly and always the nurseling of the Almighty. From the first recollections of our eventful history, to the present epoch of our mature prosperity, our great patron and protector has been distinguishingly God alone; and in him, his mercy and his providence, we trust for a continuance of that patronage divine, without which we know that no human counsels or created help can at all avail, for our preservation and our welfare as a free and happy people, asserting nobly our independence of others, in exact proportion as we feel and own aright our dependence on God.

"With these views and sentiments impressed, we trust our fellow citizens in this young, beautiful, and salubrious city of churches, where God has cast our lot, will kindly receive and generously appreciate this address from the clergy of different religious denominations among them, affectionately seconding the call of our chief magistrate, and respectfully exhorting them to respond to it, as they ought, in sincerity and truth. They anticipate, indeed, that in a way official and time-honoured, the call will be supported by that of his excellency the governor of our state, and that of his honour the mayor of our city; conformed to the examples of all the governors and all the mayors of other states and cities of our common country.

"The undersigned sincerely rejoice, fellow citizens, in our happy form of government,

unequalled in the states and the annals of the world, and especially in the happy distinction of church and state, each so distinct from the other, and yet so friendly, so mutually helpful and harmonious in their appropriate spheres. And as they would not, therefore, have the state atheistic, or irreligious, or iniquitous, in any relation, so neither would they see the church in her place, in any wise disloyal, unpatriotic, or indifferent to the secular interests of our beloved country. Our conviction is, that as separate from the state the church can better assist, and more serviceably aid, the welfare of the former than in any other way. To contribute their measure of influence for that welfare to our city, our state, and our nation, is mainly the motive of the undersigned in this communication, desiring to promote it 'for the life that now is, and also for that which is to come.'

"The object of this recommendation will be at once understood by the nation. The better sense of the millions of our whole community will not admit of its perversion. Our honoured executive has called us all, in the benignant spirit of his office, to the performance of high and holy duties, equally seasonable, useful, and appropriate. So did our councilled fathers, in the struggles and the crises of the revolution, in seasons when clouds and darkness surrounded their path, and brooded over it with threatening gloom; when not a ray of light appeared to cheer them, except those seen only by faith in God, which, piercing the veil of midnight, shed the smile of heaven on their brightening prospects; and when no patriot, no friend to human freedom and the progress of society, no enlightened philanthropist or Christian, failed to welcome or approve their action as a harbinger of good, or to hail their deed as a pledge of prosperity to the national cause.

"*As your servants for Jesus' sake*, we thus freely address you, rejoicing nationally, as well as religiously, in this demonstration. God will honour them that honour him; and when he ceases to protect our nation, and not till then, it will fall to pieces, and as a nation exist no more. 'For the nation and kingdom that will not serve God shall perish; yea, those nations shall be utterly wasted.' This has been as much the record of history as the averment of prophecy. God save us, as a nation, in all our sections and places, from that worse than barbarous impiety, the irreligion of a Christianized community—the hardened wickedness of an apostate and grace-abandoned nation! Such impiety, more desolating than the cholera, contemns the authority and scorns the favour of the Almighty, deserves his judgments, and expects nothing but dreadful retribution from his hand. There is no evil, or *mischief*, or desolation, *which it does not draw after it in its train.*

"Approving as we do not only the measure itself, but the excellent manner of it, we entertain the devout and hearty hope that the recommendation of the president will be honoured, especially in this our highly-favoured city, in its spirit and in its letter, and according to its excellent intention. 'Fearful,' indeed, not yet, in Midsummer, having reached possibly its climax, is 'the pestilence which is spreading its ravages throughout the land' at the present hour; and 'fitting' it is that 'a people whose reliance has ever been on His *protection*, should humble themselves before *his throne;* and while acknowledging past transgressions, ask a continuance of *divine mercy.*'

"The sins of our country are many and great. They are committed against great light as well as signal mercy, and most distinguishing and wonderful love. We would not here attempt to particularize them. Let each remember penitently his own. The whole will do this, only as it is done faithfully by each.

"The nationality of this measure, we repeat, commends and recommends it to our cordial approbation. We are indeed one great nation, and God our patron and father! It illustrates sublimely our national motto—*E pluribus unum; of many, one!* May God enable us all, as one, to be suitably abased before him, a nation at his feet; ingenuously contrite for our sins, hoping in his mercy, accepted by his grace; saying, Spare us, O Lord, for thy mercy's sake! In wrath remember mercy, O thou God of our fathers; and grant thy healing presence in all our borders, for the worthy sake of thy dear Son, our only Lord and blessed Saviour, Jesus Christ. Amen."

ANNUAL MEETING.

BAPTIST UNION OF IRELAND.

The secretary writes as follows:—

"Our annual meetings were held on the 21st, 22nd, and 23rd of August. On Tuesday evening addresses were delivered by brethren Mullarky and Berry; on Wednesday evening the association sermon was preached by brother Bugby; and on Thursday evening, a public meeting was held on behalf of the Baptist Irish Society; the speakers were the Rev. J. D. Smith, secretary of the Irish Evangelical Society, the Rev. A. King of Dublin, Rev. T. Berry, and Mr. Trestrail. All the meetings were found interesting and refreshing, and were well attended.

"The statistics of the churches are as follow:—

"Of the 21 churches included in the Union, letters were received from only 15, to these 15 churches 122 have been added during the year; the decrease is 85, of these a considerable number have removed to

America or elsewhere—so that the gross increase is rather more than 8 to each church. The letters upon the whole were very encouraging. The chief subject of regret amongst the brethren was the idea that they should not again be permitted, in an official way, to enjoy the sympathy and fraternal counsel of their much respected secretary, Mr. Trestrail, but the feelings and opinions entertained by the Union, in reference to this matter, will be best expressed by recording the following resolution which was most cordially adopted on that occasion:—

"'That the brethren composing this Union have heard with sincere sorrow that Mr. Trestrail having decided upon accepting the Secretaryship of the Baptist Foreign Mission, is about to resign that of the Baptist Irish Society. However grieved to lose his very valuable services, they feel compelled, by a sense of duty, to declare that they believe him to be perfectly justified in this step by the reasons which have influenced him; they take a mournful pleasure in bearing their strong and cordial testimony to the surpassing excellence of those qualities both of head and heart, which made and preserved for so long a period a personal friend in every missionary; which could blend the exercise of official integrity with so much mildness and affectionate sympathy, as to give all the force of authority to his admonitions, while he secured every heart in growing love and regard; which, during a period of unexampled trial to the baptist cause in Ireland, soothed and encouraged the desponding, and inspired the fullest confidence in the agents, while he was devoting himself with self-denying and untiring zeal to work the society out of pecuniary difficulty. And it is with devout gratitude they now acknowledge that, owing mainly, as they believe, to his exertions, the mission in Ireland is now in a condition of peculiar prosperity; while they deeply regret that they shall no longer enjoy, as formerly, brother Trestrail's peculiarly valuable services—services for which they shall entertain through life the most profound gratitude to Almighty God. At the same time they pray that the God of missions may abundantly acknowledge the exertions of our beloved brother in connexion with the ends of the earth remembering and turning to the Lord.'

"In addition to the foregoing resolution, the brethren have cheerfully agreed to present Mr. Trestrail with some testimonial of their esteem, to serve as a memento of the affectionate feelings with which they take leave of their brother on the resignation of his office as Secretary of the Baptist Irish Society."

ORDINATION.

JOHN STREET, GRAY'S INN LANE.

The Hon. and Rev. B. W. Noel has accepted an invitation to take charge of the church which for more than thirty years has enjoyed the ministrations of the Rev. James Harrington Evans. The health of Mr. Evans, which has long been declining, having become so infirm that temporary assistance would no longer suffice, he expressed his desire some weeks ago that arrangements for the pastorate might be made. As soon as the church learnt, therefore, that legal difficulties would prevent the fulfilment of the contract into which some of Mr. Noel's friends had entered for a place of worship in the vicinity, they met and unanimously invited Mr. Noel. He promptly responded to the invitation, and has commenced his pastoral duties. The chapel is about to be closed for repairs, but it will be re-opened, probably, early in November.

WESTBURY LEIGH, WILTS.

The Rev. James Sprigg, M.A., having resigned his charge at Margate, has accepted a unanimous invitation to the pastoral office from the church at Westbury Leigh, and hopes to commence his labours there on the first Lord's day in the present month.

ROSS, HEREFORDSHIRE.

The Rev. John Cooper, late of Loughborough, having accepted an invitation to become pastor of the baptist church at Ross, entered upon the duties of that office on the second sabbath in September.

RECENT DEATHS.

MRS. THOMAS.

Mrs. Marianne Thomas, wife of the Rev. T. Thomas, baptist minister, Astwood Bank, Worcestershire, was born at Shrewsbury, May 29th, 1789. At the age of fourteen, having lost her parents, she went to reside with her grandfather, Mr. George Bean, who was a deacon of the baptist church in Shrewsbury then under the pastoral care of the Rev. John Palmer. During her residence here she became seriously impressed by divine truth, and in May, 1811, was baptized and united to the church at Shrewsbury. In 1820 she was married to the Rev. Thomas Thomas, and removed to Bromsgrove, after which time, to the day of her death, she fulfilled her duties as a minister's wife and a mother, to the happiness of all around her, and to the glory of her God. Her life was often a scene of trial, but at all times she "trusted and was not afraid." A diary which she kept for some years, shows that her inmost soul reposed implicitly upon the promises of God's word, and that she experienced continually the blessedness of those who trust in Him. Her anxiety for the spiritual welfare of her children was intense, and before she died she had the happiness of seeing them all devoted to the service of God.

During her last illess she was impressed with the thought that she should not recover, but death had no terrors for her. At one time she was heard saying, "I can read my title clear." On being asked if all was peace,

the said, "Yes; peace and joy"—"a hope full of immortality"—"He shall wipe all tears from my eyes." On the promise being repeated, "As thy days so shall thy strength be," she said, "Yes, I feel it; God is my rock, my refuge, and my strength."

Her weakness was so excessive that she could scarcely speak, and during the night preceding her death she became very restless, but as morning drew on she became perfectly calm, and to those who stood around her bed appeared to be falling into a natural sleep. A sweet smile played for a moment or two on her features: when it had passed away it was seen that she was dead. This event, so joyful for her, took place on Tuesday morning, July 3, 1849. "Precious in the sight of the Lord is the death of his saints."

MR. FALCKE.

Died, August 24th, aged fifty-three, Mr. W. G. Falcke, a deacon of the baptist church, Battersea. He was admitted to the fellowship of the church in 1838, and in 1843 he was chosen to the deacon's office, the duties of which he discharged with honour and efficiency to the day of his death. The integrity and uprightness of his character, the unaffected simplicity and ardour of his piety, and the devotedness of his life to the interests of the church of God, will long endear his memory to the mourning widow and family, to the Christian community to which he belonged, and to numbers of all classes in the parish, where for many years he had been a highly respected inhabitant. "He that followeth after righteousness and mercy, findeth life, righteousness, and honour."

REV. GEORGE SAMPLE.

This respected brother, to whom our readers were indebted for the memoir of the Rev. David Douglas which appeared in our last, entered into rest on the second of September. Though his health had been for some months so much impaired as to render it necessary that he should relinquish his pastoral duties, his body was deposited in the grave amidst the tears and lamentations of a large assembly of friends who had known his worth. A sketch of his life by his successor, Mr. Pottenger, may be expected in our next number.

MISCELLANEA.

STEPNEY COLLEGE.

On Wednesday the 19th of September, meetings were held at Stepney in connection with the commencement of the thirty-ninth session of the college. In the afternoon the annual meeting of the friends of the Institution was held in the chapel on the premises, G. T. Kemp, Esq., Treasurer in the chair. Dr. Hoby read the report which adverted hopefully to Mr. Angus's entrance on the office of president and theological tutor. The session opens with twenty students. The funds formed as usual an anxious feature in the report, for though both sides of the balance sheet stand nearly even, sundry expenses for the past year, not included in that account, and a few necessary repairs, create an excess of expenditure above the income of about £200. The meeting was addressed by the Rev. Messrs. Angus, Wigner of Lynn, Burt of Beaulieu Rails, Hants, and Fraser of Lambeth, and by Messrs. W. B. Gurney, N. Eastty, W. H. Watson, and J. M. Hare. In the evening an impressive and suitable address to the students was delivered by the Rev. J. Leechman, A.M., of Hammersmith, Rev. Messrs Parker of Cambridge, Massachusetts, Russell of Greenwich, and Hinton, engaged in the devotional services. The meeting was well attended, and an example was set by a good number of young friends connected with our several churches, who enrolled their names as subscribers. It is hoped that the resources of the College will be considerably augmented by other young men promptly following this example.

THE BAPTIST BOARD.

At a meeting of the board of baptist ministers, residing in and near the cities of London and Westminster, at the Baptist Mission House, Moorgate Street, Sept. 11, 1849.

The Rev. John Howard Hinton, M.A., in the chair. The following resolution was passed unanimously:—

"That this board having taken into its consideration the afflictive circumstances of the metropolis and the country generally, in relation to the prevailing epidemic, thinks it pre-eminently desirable for the churches either to originate or to continue special exercises of solemn prayer at such times as they may find most convenient, in the hope that God will not only mercifully stay the progress of the visitation, but overrule it for the furtherance of the gospel."

THE REV. TIMOTHY MOORE.

The committee entrusted with the effort to secure the emigration of Mr. Moore, late of Shakspeare's Walk, hereby express the obligation under which they have been laid by Christian friends, whose kind and prompt assistance has been rendered in raising the amount required for this last effort to serve and, if possible, to save the life of this faithful and afflicted minister of Christ.

The receipts from all sources amounted to £155 18s. 9d. £97 5s. was paid for passage, necessaries for the voyage, and incidental expenses, and £58 13s. 9d. was delivered

to Mr. Moore in cash, making together £155 18s. 9d.

A valedictory service was held at Little Prescot Street, August the 10th, at which the Rev. Charles Stovel presided, attended by several brethren in the ministry who united in affectionately commending Mr. Moore and his family to the divine protection.

They went on board the St. George, bound for Sydney, on the 17th of August. The pilot brought intelligence of the ship's arrival in the Downs on the 19th, and that they were as well as could be expected. She sailed on the same day, since which there has been no communication from the ship.

N.B. The books and vouchers are with Mr. Richard Freeman, Commercial Road.

YOUNG MEN'S MISSIONARY ASSOCIATION.

On Tuesday evening, October 9th, the annual meeting will be held in the library of the Mission House, 33, Moorgate Street, City. The chair to be taken at half-past seven o'clock, by George T. Kemp, Esq.

Revs. J. Bigwood, J. Clarke late missionary from Africa, John Curwen, William Fraser, and J. H. Hinton, A.M., have kindly promised to address the meeting.

The committee have made arrangements for the delivery of a second course of lectures, in the library of the Mission House, on Wednesday evenings. Admission by tickets, free. Tickets may be obtained in the vestries of baptist chapels.

COLLECTANEA.

THE ENLIGHTENED CLERGYMAN'S HOME.

Adverting to Mr. Noel's acceptance of the pastoral charge at John Street, the *Record* says, "Thus *that* termination of Mr. Noel's movements, inquiries, and wanderings, is reached at last, which most persons of discrimination have regarded from the first as the most natural and probable one. . . . That *this* is the ultimate settlement of clergymen who quit the church, that the baptist community, rather than the independent or presbyterian, generally receives such seceders, must have been remarked by our readers. The causes of such a choice are not difficult of discovery, but we know not that it is needful for us now to describe or examine them."

CLERICAL ASSUMPTION.

The Rev. J. Brine, Vicar of Leigh, Lancashire, has for some time refused to marry or to publish the banns of marriage between unconfirmed persons! In a recent case an appeal having been made to the bishop of Manchester, his lordship directed the vicar to *publish* the banns, with which he has complied, but he has intimated his intention of instituting proceedings under canon lix. against the young woman, her father, and her brother, for neglecting confirmation! Another clergyman has been indicted for refusing, on the same illegal grounds, to marry two parties whose banns had been published before the Board of Guardians; and his trial for misdemeanour is expected to take place at the next Liverpool Assizes. The spirit of insubordination seems to have seized upon the clergy. We may well exclaim, what next! —*The Patriot.*

DENOMINATIONALISM IN AMERICA.

Sir Charles Lyell tells us, "There are churches here of every religious denomination. Congregationalists, baptists, methodists, free-will baptists, universalists, unitarians, episcopalians, Roman catholics, and quakers, all living harmoniously together. The late governor of the state was a unitarian, and as if to prove the perfect toleration of churches the most opposed to each other, they have recently had a Roman catholic governor. To such an extent is the public mind imbued with this generous and tolerant spirit, that when travelling through a large part of the Union, immediately after the protracted presidential election of 1845-6, our author had great difficulty in learning to what denomination of Christians the two candidates, Mr. Clay and Mr. Polk, belonged."—*Eclectic Review.*

DENOMINATIONALISM IN ENGLAND.

In disreputable contrast we may mention that, on one of his voyages home from America, a British officer of rank informed our author, with much regret, that an atheist had recently been appointed attorney-general in one of our colonies. "I told him," says Sir Charles, "I know the lawyer in question to be a zealous baptist." On which he replied, "Yes, baptist, atheist, or something of that sort." So undiscerning and low-minded are the antipathies engendered by our ecclesiastical training.—*Eclectic Review.*

THE REV. JAMES PEGGS.

We are extremely sorry to learn that our friend's health has so far failed, that he has been compelled to resign his pastoral engagement at Burton-upon-Trent. We understand Mr. Peggs intends removing to Wisbeach.—*General Baptist Repository.*

REV. DR. BOAZ OF CALCUTTA.

A public valedictory service was held on Thursday evening, the 6th instant (September), at the Poultry chapel, on occasion of the departure of the Rev. T. Boaz, LL.D., to India. The attendance was very numerous, and a feeling of intense and affectionate interest pervaded the meeting.—*The Patriot.*

CORRESPONDENCE.

MINISTERIAL DULNESS.

To the Editor of the Baptist Magazine.

Mr. Editor,—Allow me to make a few observations in reference to a certain minister who occupies an important post, but whose dulness in the pulpit is interfering seriously with his success. The young are deserting him. The aged appear to be chilled and paralyzed. Few new faces are seen in the place of worship. Surprise is often expressed that having such a gospel to publish he should exhibit so little animation. It is the more remarkable as a few years ago he was reputed to be a lively preacher and a pleasant companion. When he came to this place he was not deficient in constitutional vigour, though he is now so languid; and high expectations were entertained of his future usefulness. A friend mentioned the change to him delicately a short time ago, but alas! he only sighed and made some common-place remarks.

Now, sir, it is evident that this state of things cannot continue. Something must be done, and done speedily; and I write to you because I have a suggestion to make, which, if you print it, will prepare the way for what I think should follow. It appears to me that it would be a good thing if the deacons were to wait upon him and talk with him plainly on the subject. In a kind manner, but with a determination to ascertain the fact, I would have them inquire whether his income is adequate to the necessities of his family or not. I suspect strongly that at the root of the evil is an empty purse. It was a maxim of the old philosophy, that nature abhors a vacuum, and the pastor referred to is not the only one, I believe, in whose case an illustration of its truth might be found. I could point out a dozen dull preachers on whom I should like to see an experiment fairly made of the effect that would be produced on their ministrations by doubling their income. Let this be tried; if it fail, I shall be ready to offer some further hints; but a rather extensive acquaintance with the state of the churches in several counties leads me to say, By all means let this be tried first.

My recollection of conversations which I was accustomed to hear among old people in my youth, assures me that a practice was common fifty or sixty years ago, which is likely to have conduced to the liveliness ascribed *to many ministers of the last century, —I refer to occasional voluntary gifts.* I do *not mean public presentations of purses,* books, and silver inkstands, but private and spontaneous tokens of esteem. Quite independently of the value of the articles—and this was not unimportant—these occasional indications of thoughtfulness and good-will were cheering to the spirits of men who without them might have expended their strength, as many do now, from week to week and from month to month, without knowing how acceptable their services were, and how warm a place they had in the affections of their people. Without waiting for the joint action of deacons, it is possible for an individual who values liveliness in the pulpit, on the discovery of the first symptom of dulness, or, better still, before it becomes perceptible, as a preventitive measure, to try whether some few kind acts of this sort would or would not have as salutary an influence now as they seem to have had in former times.

Deeply impressed with the ruinous consequences of ministerial dulness—consequences which I have often witnessed—I beg to subscribe myself, Mr. Editor, yours truly,

An Old Observer.

A PRACTICAL DIFFICULTY.

To the Editor of the Baptist Magazine.

Sir,—A few friends have thought it well to lay the following statement before you, hoping that some of your correspondents may be able to give a word of advice to the parties concerned. We are members of a baptist church in a small market-town. About three months ago, a minister came to us as a supply for one month. A majority of the church then invited him to remain with them three months longer, as a probationer, in which light he was not considered during the first month of his visit. The minister objected to so long a probation, but finally consented to stay two months, with a view to a settlement if approved. During these two months several of the members who had voted for his longer continuance, became dissatisfied with his preaching, and also lost their confidence in his qualification for church government, through intelligence which reached them of his failure in this respect elsewhere. When the time arrived for the church's decision on the matter, (which business was not, however, conducted in a regular manner) there were twenty-two members voted for him, (two of whom were not properly authorized to vote) twelve members voted against him, and five members who were known to the objectors as feeling with them, preferred remaining neuter.

Two deacons were in his favour, and two against him. We pass over all the painful excitement of feeling, which any one acquainted with human nature would expect under such circumstances, and we pass over all the detail which, however interesting and important to the parties concerned, has perhaps little to do with the main facts of the case. The invitation of this small majority has been accepted, and by this means a considerable portion of the church, together with several friends communing with us, and who intended to have obtained their dismission from other churches, are placed in a very painful position. We have no feeling of unkindness in any form or degree against the minister in question; but we cannot profit by his preaching, and we are fully satisfied he does not possess the requisite qualifications for this sphere of labour.

We have no wish to leave our own denomination, and worship with other bodies of Christians; and we are not strong enough, were it desirable, to form a separate cause.

We should be very glad, therefore, if some of your able correspondents, who may have had experience in such matters, would give their opinion on this case. Of course, among so many dissentients, there are persons of different temperaments, and consequently disposed to different modes of action; but we hope we are all anxious to act consistently with the Christian character, and so as to promote the glory of God.

We remain, Sir,

Yours &c.

Sept. 13, 1849. A. B. C. D.

A. B. C. D. are placed in circumstances which require self-denial, prudence, meekness, and calm confidence in God. Let them watch carefully over their own hearts, fill up their places, exercise courtesy, hope and pray, and in due season, "light will shine upon their ways."—Ed.

EDITORIAL POSTSCRIPT.

We regret to learn that the Baptist Missionary Society is about to lose the advantages it has derived for more than twenty years from the unintermitting labours of our esteemed brother, the Rev. Eustace Carey, in travelling for the promotion of its interests. In a note which we have just received from him, he says, "You will oblige me by inserting in the Magazine of the ensuing month that I design to retire from the official advocacy of the Baptist Missionary Society, and shall hope to enter upon such other sphere of *ministerial* labour as Providence may present to me."

The information contained in our last, respecting the arrangements made for the future ministrations of the Hon. and Rev. B. W. Noel, was correct at the time, though they have been subsequently set aside by an insuperable obstacle. The place of worship occupied by Mr. Mortimer is the property, it appears, of a gentleman whose mental infirmities have caused his affairs to be consigned to the management of the court of Chancery, and the court withholds its consent from a transaction of which he might possibly disapprove if he were restored to health. The chapel will therefore be continued in connection with the episcopal church, though not in the possession of Mr. Mortimer. Mr. Noel succeeds Mr. Evans in the pastorate of the church in John Street, as is stated in a preceding page, and thither it is expected that a large portion of his former congregation at Bedford Row will follow him, the distance between the two places being less than a quarter of a mile.

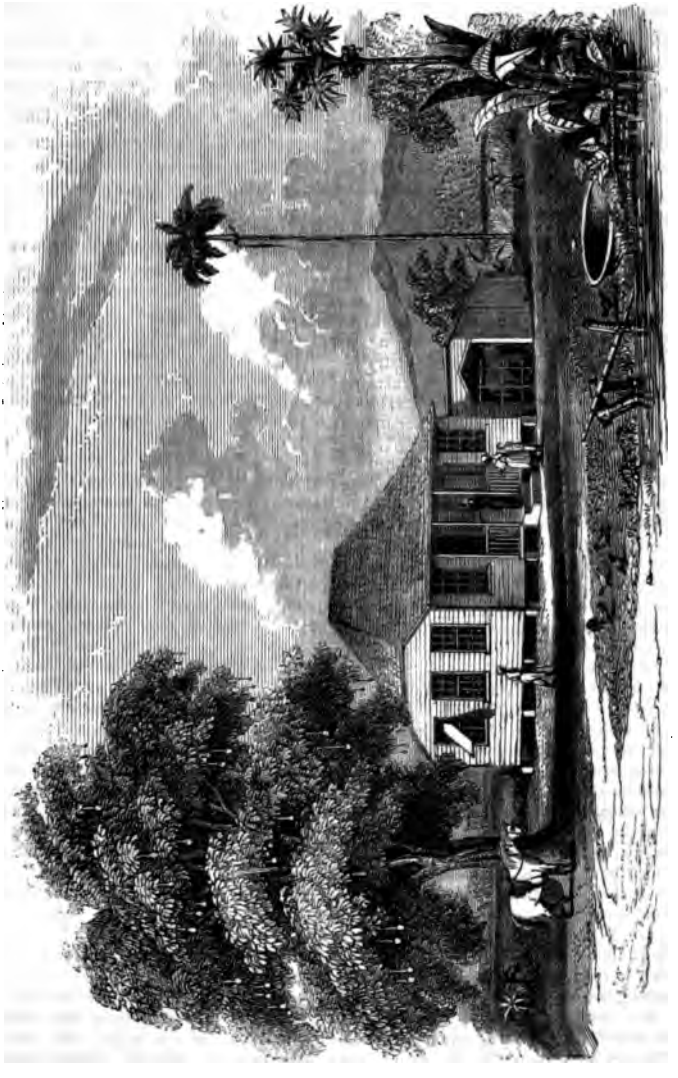
An impostor has been traversing the country from Scotland to Southampton during the year, and by plausible tales of shipwreck, and references to our missionaries in Africa and Jamaica, replenishing his purse at the expense of benevolent listeners. Mr. Clarke addressed a letter on the subject to the *Patriot*, which was printed; but as he learns that the black mail continues to be levied, he wishes a cautionary paragraph to be inserted here.

The Christian Times, a paper which is distinguished for the excellence of its continental religious information, announces the refusal of the Inquisition at Rome to release Dr. Achilli, who has been imprisoned for his exertions in distributing the scriptures during the time of the republic. The French government, at the instigation of our own, has demanded his restoration to liberty; but the ecclesiastical power which they have re-established is one which the experience of past centuries ought to have taught them it is easier to set up than to regulate.

Two ministers in London having recently changed their residences, it may be convenient to their friends to know the direct mode of addressing them in their new locations. The Rev. G. W. Fishbourne has removed to 9, Coborn Street, Bow Road; and the Rev. W. Fraser, whose health we are happy to say is improving, to 17, Cobourg Place, Kennington Lane.

The widow of the late Rev. Thomas Burchell expects to embark for Jamaica in the early part of this month. She will be obliged if friends who are preparing articles of clothing, or other contributions towards the promotion of negro education there, will forward them to No. 3, Durham Place, Lambeth Road, on or before the sixth instant.

THE MISSIONARY HERALD.



BAPTIST MISSION HOUSE SAVANNA GRANDE, TRINIDAD.

ASIA.

NATIVE AGENCY AND CHRISTIAN INSTRUCTION IN INDIA.

We have been favoured by Dr. STEANE with the perusal of a letter from Mr. DENHAM, dated Serampore, 15th of January, which contains a view so enlightened and forcible of the importance of providing instruction founded on Christian principles for native youth, that we feel it our duty to impress it on the consideration of our readers. It is satisfactory to know that all the excellent men connected with Christian missions in India concur in this view, and that provision is made by them for it. The Church Missionary Society has its Missionary College at Calcutta in connexion with "Bishop's College." The schools and classes connected with the Free Church of Scotland under the superintendence of Dr. Duff have been productive of great good; and we have pleasure in learning that Dr. Boaz, to whom we were indebted for a very interesting address at our last public meeting, has succeeded in the object of his visit to England, having raised the £5000 which he solicited, and being now on his return to India to found a college in connexion with the London Missionary Society. We have much pleasure in inserting the following extracts.

If an earnest consideration of the means to be employed for the effectual training of young men for the work of the ministry be needed in England among youth nurtured under the influences of Christianity, how much more fully must this apply to our native and East Indian youth in this country? Be assured, if a course of training be required for effective labour at home—and what thinking man questions it?—then, unless we intend to suffer disappointment after disappointment, native and East Indian young men must have what they have never yet had, a thorough course of mental and moral training in India.

In the department of my work I am almost alone. It is true that educating is not, in the strictest sense, preaching, yet there is such an intimation in the New Testament as "preaching and teaching," and the time appears to be come when we must really educate; besides, we can plant truth in the Hindoo mind while teaching them to be good citizens and good men. Our brahman pupils freely admit that their systems cannot stand if the light of a Christian education be brought to bear upon them. With the arguments their own Bhaskar Acharjya (the *Newton* of India) supplies, young men are in a situation to meet and refute the pundits, however learned they may be in their own lore, and put them to utter confusion. There are numbers of willing youth in India in our missionary institutions, who listen to the truths of the gospel day by day, whose good feelings and attention have, in the first instance, been won by the information imparted to them in their exercises; and may we not hope to see God's hand and his blessing in due time upon our work, as it has in due time been vouchsafed to labourers of other ages and other climes?

The natives of India possess, through the efforts of missionaries and British munificence, rare advantages. At the government colleges a first rate secular education is imparted to all castes without distinction. Religion, however, is forbidden to be taught. Hence numbers of young men leave those institutions every year, who necessarily entertain a profound contempt for idolatry, and a no less disregard for the truths of Christianity; "Heady, high-minded young men, lovers of pleasure more than lovers of God." Frequently have aged Hindoos said to us, "We shall die Hindoos, our children perhaps may, but the next generation ——? Every thing about us tends to confirm the worst of such suspicions." The days of Hindooism are numbered as surely as the days of former systems when struggling for existence against the Christian teachers of the first and second centuries, and with an open door before us, shall we not follow up our opportunities as they did theirs? In the open field, knowledge and truth have nothing to fear from ignorance and falsehood. "Greater is He who is with us, than he who is with the world."

Forgive me, my dear sir, for trespassing upon you, but I feel deeply, very deeply, for the young men of India. On their account I venture to urge on you the interests of the rising institution to which I have directed what energies I may possess during the past year. The divine blessing has smiled upon the first part of our plan. We now possess spacious and suitable accommodations for children and native students. Five young men

are beneath our own roof, two more will have joined the class as probationary students by the time you receive this letter. A large number of Hindoo youths and young men are receiving in the college school a Christianized education. Five other youths, of European parents, will be entered next month as students in the college school. I need hardly say that in the discharge of such complicated duties help is needed; a brother of earnest piety, and zeal, and real practical habits; one who has been inured to work in England.

We have spacious grounds, halls for teaching and examination, class reading and committee rooms, and a large but not very select library. Thus we may be said fairly to have overcome our early difficulties, and that things are in a proper train for working. Our thoughts now naturally look towards England. We feel anxious for the sympathy and prayers of our brethren, and of all who feel an interest in India's welfare. We ask you to unite in prayer with us that God will put into the hearts of youthful converts in India, to devote themselves to his sacred service, and that they may receive such mental and moral training here as shall fit them to become the messengers of peace and love to a guilty people.

The Directors of the London Missionary Society, impressed with the necessity and importance of this subject, after due consideration, have resolved that a theological seminary for native Christians shall be formed in connexion with every principal section of the mission field.

The locality and facilities of Serampore are well known, and are in no wit inferior to any station. There is free access to the people around and on both sides the river. The church consists of more than a hundred members; the native preachers are in the habit of holding meetings with the people every day, the young men and ourselves go out as often as our other duties permit to the bazars and market-places, the heathen schools number between eight hundred and a thousand children, and these varied efforts, for the most part, are, as you know, sustained by local subscriptions. While we desire to recognize the grace and goodness of God, and entreat the continuance of his presence and blessing, I am emboldened to hope, my dear sir, that my brethren at home will not forget me, nor withhold from me their kind and efficient co-operation. It is refreshing to be able to say, in times like these, that all we contemplated, notwithstanding the vast outlay it has occasioned, has been accomplished without asking the Society for a shilling, and that no debt encumbers our future movements. God never breaks his promises. In his strength we entered on our work. Your aid and influence were not withholden when William Pearce made his appeal to the churches. May we not reckon upon your cordial co-operation with us also? The words of the immortal Carey at Kettering, and which kindled the zeal of the churches, were, "Attempt great things and expect great things." We have attempted, and may we not expect? The responsibilities connected with the work left by such men as Carey, Marshman, and Ward are not ordinary responsibilities. I felt that from the day I came here. Their God was Abraham's God, and *He is our God*. Since that day, waking and sleeping, India has scarcely ever been absent from my thoughts. Often during the last year have I dreamt of my work, such has been its weight and burden. Need we ask all who desire to see India won to Jesus to pray for and co-operate with us? Stations and offices of trust depend on single lives. Should God gather men like Andrew Leslie, John Wenger, and James Thomas to their fathers, you have no men to supply their places. There may be equally good men, I trust there are many, but it needs manifold talents and many years' discipline to make men of such habits and tact in labour.

RIVAL CLAIMS.

The following letter from Mr. DENHAM, dated Serampore, 28th June, gives a somewhat humorous account of a rupture between the priests of Jugunnath and those of Radhabullub, each set trying how they could make most of their god, and thereby exposing the whole to contempt. Our readers will no doubt agree with Mr. DENHAM, that it is evident idolatry is a doomed thing in its stronghold in India.

I intended to have written to you upon a question which has been pending between the rival priests of Jugunnath and Bolurum for the last *two or three years or more*—a kind of *question of right and privilege*. This has at *last been brought to* an open rupture. I would give you particulars, but think it may be more satisfactory to send the enclosed articles from the "Friend of India" of this week. You will perceive that Jugunnath has been treated rather cavalierly this year, and made to exhibit a somewhat ominous

character in the eyes of his friends as well as those who are anxiously looking for India's emancipation. I think you will agree with me, that his days are numbered.

At the time the car should have been drawn, and "*the lord of the world*" rode forth triumphantly, a fracas took place among the rival priests, and blows were liberally dealt out instead of arguments. The magistrate was appealed to—for in questions of state religion the magistrate must not bear the sword in vain. Report says the parties interested intend to apply to a higher court for redress or for decision. Only think, dear sir, of British magistrates and British judges called upon to adjudicate on the imagined rights or legal claims of two *non-entities*—Jugunnath and Radhabullub! For who are the priests, and what rights can they lay claim to, unless Jugunnath be what they represent him to be? Can any thing be conceived of more exquisitely absurd than for the claims of BAAL to be laid in form before a British bar? I had a humorous conversation on Monday last with some of the brahmans at the temple, who to their great consternation had discovered that the god had lost one of his stumps or arms! This arm appears to have been made of silver gilt, so that Jugunnath has not only been subjected to great insults, but actually plundered, and at this moment exhibits the humiliating spectacle that his brother *Dagon* did in ancient story.

You will probably be of opinion that the insertion of the accompanying paper in the Herald may do the cause some service; at any rate it will serve to show *that idolatry is a doomed thing*, even in its stronghold in India. Many are looking on and saying, "Woe, woe unto us, for there hath not been such a thing heretofore," 1 Sam. iv. 7; and many more are mocking the idol to scorn.

You will be pleased to learn that we hope to baptize twelve or fourteen candidates next Lord's day, mostly Hindoos.

DEVELOPMENT OF HINDOOISM—JUGUNNATH AND RADHABULLUB.

A singular event has just occurred within our own neighbourhood, which should not be permitted to pass into oblivion. It is well known that within two miles of this town is the temple of Jugunnath, the celebrity of which is second only to that of the original establishment in Orissa. The image is the property of a community of priests. At the extremity of Serampore, a mile and a half to the north of the temple of Jugunnath, is the temple of Radhabullub, belonging to another sacerdotal family. At the annual festival of the Ruth the image of Jugunnath was placed on the huge car, and drawn down by men to the temple of Radhabullub, whose image was brought down to meet him half way, and then placed on the car. When it reached its destination, both images were wrapped up in cloth, and let down by ropes, and conveyed to the temple at Bulubpore, where they were exhibited together for eight days, when Jugunnath returned in his car to his own temple, to remain in solitude for another twelvemonth. The festival has increased annually in celebrity in proportion to the increase of wealth in and about Calcutta, and rich and poor, high and low, women and men, come from the metropolis and from all the villages within fifteen or twenty miles, to visit the temple, and enjoy the spectacle of the two deities seated side by side. It is an object of universal attraction. Formerly, as we learn, the only offerings made by the devotees consisted of fruit and flowers, which were thrown at the image; but within the last twenty or twenty-five years, they have begun to give more substantial tokens of their devotion, and copper, and silver, and gold have been freely offered at the shrine. The profits of this exhibition, which have been gradually increasing, are divided among the priesthood according to the share each one possesses in the establishment. The offerings of each day are farmed out by auction to that member of this community who bids highest for them, and who loses by his bargain on a rainy day, and gains by it if the day be genial. As the source of gain was the exhibition of the two gods on the same pedestal, and one of them belonged to the priests of Jugunnath, they insisted on a share of the profits, and violent were the disputes which arose on the occasion. It was at length settled by the intervention of three or four wealthy and orthodox natives, that the priests of Jugunnath should permit the continued use of their image on receiving seventy-five rupees a year. This engagement was entered into many years ago, but since that time the returns of the festival, owing either to the growing wealth or the increasing superstitions of the people, have increased to a very considerable extent. The Jugunnath priesthood affirm that the profits are not less than 1200 rupees a year, and they gave notice to the Bullubpore men last year, that unless their share was proportionately increased, they would not permit their god to visit his brother any longer. The latter refused to advance a farthing beyond the former amount, and the men of Jugunnath carried their threat into execution on Friday last. At the appointed hour the image of Radhabullub was carried down with its accustomed pomp to the half-way station, but no Jugunnath made his appearance. His priests drew the car about fifty yards, and then took down the god, and carried him to a house by the way side, where they have set up shop for themselves; and, for the first time in the last hundred years, the car has failed to pursue its accustomed annual journey. The disappointment of the people is

great, but that of the Bullubpore priesthood greater, and they are going to carry the matter into the courts. We learn that they would have no objection to increase the sum allowed to the Jugunnath priests for the use of their image during the eight days of the festival, but they felt that if they once gave way, they would be subjected to annual increase of extortion, and have, therefore, wisely determined to bring the matter at once to an issue.

HINDOO ANTI-MISSIONARY COLLEGE.

We have been used to hear in former times that the upper classes of Hindoos were so strongly wedded to their religion, that the safety of the government might be endangered by the establishment of schools in which Christianity was taught. The experiment has been tried, and many youths have been converted to God, but at length the conversion of a youth belonging to a highly respectable family created an extraordinary sensation in the Hindoo community of Calcutta. What has been the result? The following extract from "The Friend of India" for the 28th of June informs us that threats were held out of the establishment of a magnificent Anti-Christian College, and means were taken for its establishment, but after all it turned out that the rich Hindoos felt a greater interest in preserving their money than their religion, and this magnificent scheme has come to nothing, while, as we are aware, the Christian schools are prospering to as great an extent as ever, and God is blessing them to the conversion of youth.

It may be in the recollection of our readers that about two years and a half ago, the conversion of a native student of the Free Church Institution, of a highly respectable family, created an extraordinary sensation in the Hindoo community of Calcutta, heterodox as well as orthodox. The excitement extended to the innermost recesses of native society. The rich and the powerful gave vent to their exasperated feelings in the most furious anathemas against the missionaries, and it was resolved that any man who ventured to send his child, or who permitted his connexions to send any of their children to the missionary institutions, should be visited with instant expulsion from all the privileges of caste. At the same time it was resolved to establish a magnificent anti-missionary college for the benefit of all those who had been attracted to the missionary institutions, by the gratuitous education which they afforded, and the sum of three lakhs of rupees (£30,000) was promised by the wealthy baboos as an endowment. The sum appeared insignificant compared with the means of the parties, and the magnitude of the crisis. The men who professed so deep an anxiety to rescue their children from the jaws of destruction, might have quadrupled the amount without feeling the loss of the money. Those who considered only the intensity of the exitement and the means of the excited, might have been led to think that the end of all missionary institutions was at hand. But others, who were better *acquainted with the feebleness of the native character, felt no alarm* for their *stability. They well knew* that all native feeling was transient in exact proportion to its vehemence; that the performance was always in an inverse ratio to the blustering, and that the movement would end, as every other effort of a similar kind during the last twenty years has ended—in smoke. The result has not disappointed their expectations. Instead of £30,000, the sum subscribed was little more than a tenth of the sum, £3224 12s. It was vested in the four per cent. loan, and yielded the magnificent sum of £130 a year. This was the great capital with which it was intended to extinguish all the missionary institutions in Calcutta, and to provide education for the rising generation in connexion with Hindoo associations. At the same time a sum of not less than £500 a year was put down by the portly baboos and the noble rajahs and Muharajah Bahadoors of Calcutta, making in all about £650 a year, or £54 a month. Such were the auspicious prospects under which this institution, which was to stay the progress of Christian instruction, was ushered to public notice. Let us now trace its progress as detailed by a native correspondent of the "Englishman" in a recent issue.

The school opened in February, 1846, with an establishment calculated at £27 a month, and 700 boys were admitted within the first two days. Baboo Debendernath Tagore and Baboo Hureemohun Sen, were appointed secretaries; Baboo Prumuthnath Dey became the treasurer; and seven influential native gentlemen were placed on the committee. It will, therefore, be seen that the individuals who had taken the institution in charge, w

among the most wealthy and powerful in Calcutta, and fully competent by their substance and influence to carry it to a successful issue. At first, those who could command an equipage visited it every hour; the teachers were regularly paid, "and every thing was orderly." But the visits of the managers were gradually discontinued, the teachers were kept two and three months in arrears, and the best of them left the institution, and the establishment was reduced to £22. It was soon after raised to £23, but the seminary suffered an irreparable loss by the retirement of Baboo Debendernath Tagore from the secretaryship. In the month of December last year, the teachers of the school were informed that some of them must be dismissed, as the school had not sufficient funds for their maintenance. The house, which had been rented at £4 a month, was given up, and another, in an infamous locality, rented at £2 monthly. The "Englishman's" correspondent calls it the Billingsgate of Calcutta. Soon after, the establishment was wisely reduced to £12 a month, as the managers had nothing to trust to but the interest of the vested funds. The monthly subscription, which began with £43 a month, has in the course of three years dwindled down to the sum of fourteen shillings, which a man was employed at sixteen shillings a month to collect! Well may the writer ask, "Is this the result of the conspiracy against the efforts of the missionaries? Where is the great object of this noble institution? Are the objects gained? Are the missionary schools abolished?"

The result of this magnificent effort to subvert all the educational institutions of the missionaries in Calcutta, and to establish a large and permanent seminary on Hindoo principles in their stead, affords an additional illustration of the native character in Bengal. It has no strength, or stability, or stamina. Whatever improvement depends solely on native agency, must, as a matter of course, decay. But the failure in the present instance is by no means to be traced to mere niggardliness. Since the Hindoo Charitable Institution, as the anti-missionary college was designated, was established in 1846, the sum expended by its managers and subscribers in their poojahs and marriage and funeral festivals, in idle shows and pernicious gifts, has amounted to a sum, the mere interest of which would have placed this institution beyond the reach of accident; but the man who will cheerfully lay out two or three thousand rupees in having the Muhabharut read, will begrudge the small pittance of five or six rupees a month, which he may have put down to the school. There is nothing so intangible as a native subscription. Like the rainbow, it wears a lovely aspect, but while you are contemplating it, it disappears. The man who builds his hopes on the continuity of native liberality leans on a broken reed.

MONGHIR.

A letter from Mr. Parsons, dated the 21st of June, contains an account of the progress of divine truth, of the care taken to ascertain the sincerity of candidates for admission into the church, and of the cheerful devotedness of the native assistants, which we doubt not will be gratifying to our readers.

With much pleasure, after the lapse of the usual interval, I sit down to address you, the more so as I am permitted to acknowledge the operations of the Lord's hand among us, the results of which you have doubtless already received information of, in the baptism and addition of three members to the church, whose conduct since their admission, I rejoice to add, has afforded additional testimony to their having given themselves to the Lord, as well as to his people, and to the happiness they have felt in so doing.

In addition to these, I am glad to say that several, chiefly from our native nominal Christian community, profess to be seeking after the saving knowledge of God. One of them, however, was, not very long since, in *all the* depths of heathen darkness. Though *very ignorant*, not even knowing how to read, yet having been employed in the service of a *fakeer* or religious mendicant, and having learned some of his formulas, &c., she herself came to be respected and consulted as a fakeerin, but was very unhappy in her mind, and, after long hesitation, at length resolved, at a great sacrifice of feeling, to place herself under the protection of a Christian missionary. Subsequently she came down here as servant to Hureedas, our old native preacher. She has been here a considerable time, and her conduct has been uniformly good. I trust she is sincerely attached to the truth, and will make continual advances in the knowledge of it. Not long ago poor deluded men prostrated themselves at her feet, but she now accounts it one of her greatest sins to have allowed this, and wishes to be herself found at the feet of Jesus.

Means taken to ascertain *sincerity*.

We have frequent conversations with the inquirers, and endeavour to ascertain the

state of their mind, in order, if possible, to satisfy ourselves respecting the reality of the change they profess to have experienced, and ascertain and fortify them against the peculiar temptations and dangers to which their several shades of character may render them especially liable; but the prevailing feature of the Hindoo character, and the influence of their former sentiments, render it far more difficult to come at the real state of their minds than in the case of Europeans. The natives, though I would hope not altogether strangers to the all-important work of self-examination, are at least quite strange to our method of speaking on such subjects. The divine criterion, "By their fruits ye shall know them," though in the long run unfailing, does not always secure us from entertaining delusive hopes respecting some individuals, since men who have not the power may maintain for a time the form of godliness, and it is not with native nominal Christians as it is with those who come directly out from the ranks of heathenism. These latter have often to suffer the loss at one blow of almost all they had previously held dear, but those would feel their respectability amongst the community to which they outwardly belong increased, and no great self-denial incurred, by being united with the church.

One thing in connexion with the appearance of these inquirers has gratified us much, namely, that the members, especially the female members, of the native church appear to have been considerably aroused, and they have been much more constant in their attendance on the means of grace, and as a result I would hope of the divine blessing accompanying this, we have witnessed fewer inconsistencies among them lately. In our church generally a great spirit of harmony and mutual love appears to prevail, which often suggests our praises and affords us delight.

Devotedness of native assistants.

It is pleasing to see our dear native brethren persevere in their work of faith, and endure with exemplary cheerfulness and patience the obloquy which is cast on them. They are enabled to reply to the most bitter revilings, which are sometimes unsparingly heaped on them, even by men who will pay us "sah." some respect, "You but increase our joy by all your mockings." Nainsook, through the favourable influence of our pious magistrate, has lately found a sphere of labour on Lord's day mornings amongst the hundreds of prisoners confined in the jail here, in which he is generally accompanied by our dear humble brother Bundhoo, whom we had given up to dear brother Hurter to assist him, but who since his death has returned to us again.

SEWRY BEERBHOOM.

A letter has been received from Mr. WILLIAMSON, dated 29th May, containing an account of a missionary tour in places never before visited, and of the manner in which his message was received, an extract from which will interest our readers.

Since I wrote you last I have been itinerating for nearly two months in this and a neighbouring district, and with the exception of a few fairs and markets, which are regularly attended by us every year, nearly all the places visited this season were new to us, our course having been, for the most part, out of our usual tract. Still the gospel was by no means a novelty to all, many recognizing us as persons whom they had seen and heard before, and of whom they had received tracts elsewhere. I need not say that we experienced a peculiar pleasure in being where no missionary had preceded us, and in making known the gospel to those who had never heard it before; many of whom appeared to listen to the glad news with no little interest. Though we met with some opposition, as might have been expected, Satan being always and every where sufficiently alive to the interests of his kingdom, yet we must acknowledge that we were generally well received; sometimes invited to a village or a baboo's house for the purpose of hearing our message. Nearly 1000 tracts, and about half that number of gospels, were gratuitously distributed by us among those of our hearers who could read, who requested them of us, and who promised to give them a careful perusal, though on such promises our experience forbids us to place much reliance. That our books are read to some extent we cannot reasonably doubt, having had repeated proofs of the fact, yet I greatly fear that a vast number of our publications are either not used at all for the purpose for which they are distributed, or only very partially so.

MADRAS.

We have received a letter from Mr. PAGE, dated the 8th of June, containing further intelligence as to the premises purchased for the use of the English church of which he is pastor, and also service among the natives. It is gratifying to learn that the members of the church which provides for his support independently of the Missionary Society, has also arranged to provide the funds for this purchase, amounting, with an enlargement of the principal room, converting it into a commodious chapel, to above £800. A few friends in this country have kindly authorized Mr. PAGE to expect donations towards the purchase of the proposed chapel. As these will not now be required for that specific object, Mr. PAGE proposes, with the consent of the donors, that they shall be applied to the providing school rooms for native girls' schools, and a preaching place for the use of Mr. Mills, who is labouring in connexion with the church, and whose labours are impeded by the want of a proper room. Ground has been promised for this erection whenever the funds shall be provided, and we feel assured that it will afford pleasure to every donor to devote the money to missionary objects promoted by a church which has displayed a spirit so honourable to their Christian character.

We regret to find, from a postscript added on the 27th of June, that the health of Mr. PAGE was impaired in consequence probably of the intense heat, more intense than had been ever experienced by the oldest inhabitants. He was about to take a journey for three or four weeks, and we shall rejoice at hearing that the means have been blessed to the recovery of his health. We will add one or two extracts partaking of a missionary character.

If I thought there was the slightest probability of success, I would plead for a missionary for Madras who should be wholly devoted to the natives, but as I feel this is almost hopeless I will content myself with pointing out what I would hope is practicable. Our present premises are large enough for all we have strength to do, consisting of the regular duties connected with the English church and congregation, and the charge of a girls' day school. This seems little enough on paper, and is little enough with the extent of one's will, but it takes up the whole of our strength (I mean of Mrs. Page and myself). We both feel that no more labour can be undertaken by us *personally*, yet there is an immense work to be done, and a good portion might be done in connexion with us if we had but a suitable helper. There is just one simple thought which is ever before my mind, and which I am most anxious to work out into practical results. It is to bless the Hindoos by means of the East Indian community. I am most anxious that the East Indian church should be a thoroughly missionary church. Missionary not only by its contributions and prayers, but by the personal labours of its members. In order to this, however, it is *absolutely* necessary that suitable modes of *operation* should be open to them, and that *facilities* for self-improvement, in order to *greater* usefulness, should be presented, especially to the younger members. No particular way of usefulness has at present suggested itself to my mind in which the young men of the church may be employed for the benefit of the natives, but it does seem to me that native female education presents a wide and most suitable field for the exertions of the female portion of it. Here they are in a land in which they are the only women against whose education there exists no prejudice, a land containing I suppose fifty millions of women who cannot read a word of their mother tongue, and are therefore totally inaccessible to many of the efforts of Christian benevolence,' namely those put forth by the Bible and Tract Societies. Possessing, too, a knowledge of the English language, and to some extent of the native, they have qualifications which no other persons in the land have for the work. I feel, therefore, intensely desirous of directing their energies into the channel, and purpose having native girls' schools, to be under the superintendence of some of the female members of the church. We have one young person, a member of the church, now living with us, who is earnestly desirous of giving herself to the work, and whom, after a course of preparatory instruction, we hope to see engaged in it. Other cases of a similar character there are in prospect, so that I hope it will not be long before all the means collected by our friends in

England will be needed in order to find room for the efforts of a working church. But we do require one teacher from Europe, whose heart shall be set on blessing the native girls, one acquainted with the best modes or system of instruction, but not slavishly attached to any one so as to be incapable of accommodating herself to altered circumstances. Cannot the Society give help in this, or procure it?

I have mentioned a day school. This we commenced in February, chiefly with a view to the children of our own members. It is supported by the payments of the children. Mrs. Page and I take the elder classes exclusively, and we employ a teacher for the younger. A moonshee attends three days in the week to give instruction to a few in Tamil.

We have had some additions to the church since I wrote last. Forty-two members have joined it since its commencement about eighteen months ago, of whom thirty-nine now remain, three having been removed to other churches. We have now two persons before the church with a view to baptism, and I have had three applications besides. The last person who was baptized has been a consistent Christian for many years, and has for a long period held a service in the Fort among the soldiers every other week. Our brethren at Secunderaband have several times in their letters to me expressed their thankfulness for his services amongst them. Until recently he was a deacon in the congregational church, but he has now joined us. His views on the subject of baptism were first shaken about twenty-five years since at a reform meeting at Camberwell, at which a Roman catholic pressed the question, "Where did you get your infant baptism from? Did you not get it from us?" His union with us will, I hope, be for good. It is pleasing to find the views we hold to be scriptural and highly important to the purity of the church, thus gaining ground, but it is yet more delightful that sinners are converted to Christ. I trust I shall never put the joy of the two on the same level.

ADDITIONS TO VARIOUS CHURCHES.

The following information, which we extract from the "Oriental Baptist" for June and July, will afford pleasure to our readers.

Agra. "I had," writes Mr. Williams, "the pleasure of baptizing a young man, the son of brother Penhearon of Dinapore, on the 1st of April."

Jessore. Mr. Parry informs us that four native converts were baptized and added to the church at Sátberiyá in March.

Calcutta, Bow Bazar. Two Jewish converts were baptized on the last sabbath in May, and on the following sabbath were received into the communion of the church. Solomon, the younger of the two, has been called to endure sharp persecution from his relatives. May he, as well as his fellow convert, have grace to be faithful to the end.

Jellasore. Mr. Phillips states that in April last they had the privilege of baptizing six believers. "The candidates," he writes, "were our young friends Mary Sutton, three girls from the boarding school, and the Hindustáni and his wife who accompanied Durgáprasád when he returned.

Orissa Choga. On Lord's day the 13th of May two persons were baptized at Choga. The Lord continues to prosper his work at this interesting station.

AFRICA.

BIMBIA.

Letters have been received from Mr. Merrick, dated the 28th of June, and Mr. Newbegin the 3rd of July, in which it is stated that a storm of persecution appears to be gathering over the Jubilee Station, that Inangge, who is referred to in the Missionary Herald for March last as one of four whom the missionaries believed to be hopefully converted, and who it was stated had refused to become *one of the wives of King Bell,* has been dragged away from the place and carried *to Cameroons, where she has* been shamefully treated,—that threats have also

been held out of wresting from them Fanny Watson, of whom an interesting account is given in the Juvenile Missionary Herald for the present month,—that she had refused to become one of the wives of King Josh, and he had in consequence given her up to the missionaries, and that, to save her from personal violence, it has been found necessary to remove her to Fernando Po. Mr. Newnham writes as follows:—

A storm is gathering over us, and we cannot yet tell what may be the result to ourselves; but Jehovah reigneth. I am delighted at having returned and seen what I now see—that our doctrines and preaching are now so far understood to cut at the most fearful vices; that the instant a timid woman believes in Jesus, she asserts her rights and refuses to be sold as a slave by her brethren, and will not submit to the frowns of the great. Inangge has been dragged away from us, and carried to Cameroons, where she has been shamefully treated by King Bell. We shall prevent Fanny being so treated by sending her away to Clarence. King Josh, by sending her to us, surrendered all right; but might is right here. Even the poor slave Moindu suffers persecution from her husband and her country people, but she is a good Christian, and lovely in her deportment. It must do good, however, and although our first converts suffer, that will make others think, and convince them also of the power of the gospel.

Mr. Merrick adds: We shall keep Fanny at Clarence till the storm is over. May our gracious God preserve her as He has hitherto done from the jaws of the lion. Our Bimbia convert, Moindu, is also suffering persecution for righteousness' sake.

In another letter we are furnished with more ample particulars respecting Inangge:—

I have in my late letters spoken of an Isubu young woman called "Inangge," the sister of King William's eldest son, and expressed hopes that she was a real convert to Christianity. I am happy to inform you that events which have recently transpired, and are now transpiring, have all tended to confirm my hopes. The history of Inangge's case is briefly as follows. She was many years ago, when a child, betrothed to King Bell of Cameroons by her brother "Nggombe." Some time last year she was placed under Mrs. Christian's care (the wife of Christian) to learn to wash. From that time she regularly attended the means of grace both on Lord's days and week days. Finding her rather attentive in chapel, I often desired her to come to my house for private instruction, and during the last seven or eight months we have observed such a change in her conduct and deportment as to lead to the conclusion that she is the subject of divine grace. Knowing the precarious position in which she stood, I often questioned her respecting her purpose in reference to King Bell. She invariably replied that her mind was fully made up not to become King Bell's wife, and that she would rather die than yield to him. On Saturday forenoon the 26th ult., we heard that a canoe had arrived from Cameroons to take Inangge. I requested the Christian friends in the village to assemble with Inangge, and we held a special prayer meeting, at which I read and expounded the 10th chapter of Matthew to Inangge, after which we commended her to the care of our divine Shepherd. After a few days the canoe left for Cameroons with plantains, without taking Inangge, but returned sometime last week for her. Last Monday morning (11th inst.) Inangge's brother, Nggombe, came to our village for her. As soon as I heard this I sent for Inangge, and gave her the best advice I could, after which Fanny and myself prayed with her in Isubu. (She bears very little English.) On her return to Mr. Christian's house, her brother urged her to accompany him to his house, but she would not consent, declaring that she would rather die than go to Cameroons. Finding that he could not prevail, he took her by the hand, intending to drag her away, but Mr. Christian recommended him not to treat his sister so roughly. Shortly after King William sent to call Inangge, saying that he wished to hear from herself whether it was her intention to go to Cameroons or not, and that if she did not wish to go, they would pay King Bell for her. Inangge therefore left the village for King William's house in the hope of returning, but William's message was only a stratagem to get her away from us. On reaching King William's house she was put in a corner to sit down. All that William said to her was, that she wanted to ruin his town. In the afternoon William went to the opposite island, and Inangge was sent to the house of one of William's women, called "Asimweni," where I met her the same afternoon, and read, conversed, and prayed with her. I found her calm and composed, and quite stedfast. She was ready to die, she said, and would rather die than do what her friends desired. In the evening, at our public prayer meeting, we prayed especially for Inangge. Next morning (12th inst.) Mrs.

Merrick and myself, accompanied by our child Rosanna, went to see Inangge. I again read, conversed, and prayed with her, and was glad to find her strong in the Lord. In returning home, after we had passed King William's house a few yards, he looked through a window, and sent forth a volley of coarse and obscene abuse, both in English and Isubu. I cannot commit all that he said to paper, but among other things he called us deceivers and thieves; that we had come to Bimbia to deceive and rob the people. Of course I did not notice him. We walked on as if we did not hear him. In the afternoon Mrs. Merrick and myself, accompanied by our child and Fanny, went again to see Inangge. She told us that during the day King Bell's woman, that had been sent to take care of her on her way to Cameroons, came to see her, and endeavoured to turn her mind, but she told her that she could not listen to her, and was determined not to become King Bell's wife. The following morning I called again to see Inangge, and read, conversed, and prayed with her. In the afternoon Mrs. Merrick and myself visited her, and found her still strong in her determination to resist sin even to death. Next morning (14th inst.) brother Newbegin and I called to see her. I read and conversed with her, and both brother Newbegin and myself prayed. In the afternoon Mrs. Merrick and myself called, and spent some time in conversation with her in the midst of a great deal of noise made by King William's women. This morning, when brother Newbegin and I reached the house where we usually found Inangge, she was not there. King William came to his window, and desired a girl we had sent to call Inangge not to do so, but Inangge hearing we were there, rushed out of the opposite house, and came to us. Only a few months ago Inangge would as soon think of facing the mouth of a cannon as to do any thing contrary to William's orders, but she has all at once lost her natural timidity, and is remarkably brave. She tells me that she does not feel the slightest fear of man, that she fears God alone, and knows that he is strong and powerful to save. When brother Newbegin and I called yesterday morning, Inangge was not at King William's town. We were informed that she was gone to a neighbouring village to collect presents, a practice among Isubu young women when they are going to be married. The truth is, Inangge was carried away by her brother against her will to collect presents, and when she got to the village, instead of doing what he desired, she ran away in the bush. She was soon pursued by her brother and others, apprehended, and carried again to King William's town, who declined receiving her. Her brother *then took her to his own house, and chained her by the left foot to a post of the house. That same afternoon* brother Newbegin and myself, in returning from Dikola, called to see Inangge, and found her in chains. I recommended her to cast her cares on the Lord, and assured her that she would eventually find that greater were they who were for us than they who were against us. Her chain, we told her, was her greatest honour, and that when the people of God in England heard that she had been chained and persecuted for righteousness' sake, they would glorify God in her behalf, and pray much for her. She told me that her heart was strong, and she was ready to die for Christ's sake. A Cameroons man, called "Bottle of Beer," who had been sent by King Bell to fetch Inangge to Cameroons, put his fist in my face several times while I was speaking to Inangge, reviled and abused me, and said that he would mark me, and when I came to Cameroons he would know what to do with me; that I professed to be King Bell's friend, and then wanted to take away his wife. He concluded by saying that they would seize a God-man at Cameroons, and put him in chains on account of our interference in the matter. Of course we did not say a single word in reply. We remained silent while he raved, and whenever he stopped we embraced the opportunity to exhort Inangge to steadfastness and constancy. As brother Newbegin shook Inangge's hand in leaving, "Bottle of Beer" seized his other hand, and attempted to pull him away. Brother Newbegin reached out his hand again, which Inangge eagerly grasped, showing that she was as forward in sympathizing with us as we with her. On reaching my house, Mrs. Merrick informed me that, in my absence, they heard that Inangge had been put in chains, and therefore went with Fanny to see her, in order to speak a few words of comfort and encouragement. When she got to Nggombe's house, "Bottle of Beer" stood at the door, shook his fist in her face several times, and would not permit her to enter. They pushed Fanny about, and said it was she who had advised Inangge not to go to Cameroons. Inangge hearing that Mrs. Merrick was at the door, attempted to get up to see Mrs. Merrick, but they immediately drew her down. This morning brother Newbegin and Mrs. Newbegin, Mrs. Merrick and myself, went to see Inangge. We found her in chains, sitting on a mat. There was not so much opposition as yesterday; chairs were immediately handed to us, and a few women came up and shook hands kindly with us. I seated myself near Inangge, and read to her in Isubu the 15th chapter of John, to which she listened with great attention. "Bottle of Beer" could not endure this. He arose from his seat, put his face in mine, and threatened to take the book out of my hand, and tear it to pieces. He next shook his hand in my face, and threatened me. The women around desired him not to make a noise, and after a

time his passion subsided. I exhorted Inangge to faith in the promises of Christ, and spoke particularly to her about abiding in Christ's love. On leaving, Inangge informed us that they intended to carry her away to Cameroons on the morrow. In the afternoon I called again to see her. The Cameroons people were much more quiet and respectful than they have been since Inangge has been taken to Nggombe's house. A few of them came very near to hear what I was saying to Inangge.

Lord's day, 17th. I called this morning to see Inangge, and was treated kindly by several of the Cameroons people. I said all I could to build up Inangge in her most holy faith. I found her strong in the Lord, and have every reason to believe that she will die rather than dishonour her Saviour by becoming King Bell's wife. On leaving she told me that they intended to send her to Cameroons when the canoes returned from market.

After our afternoon service we were informed that the Cameroons people were making preparations to leave. All the Christian friends in the village, with our servants, as well as the native converts, turned out to see Inangge, and to express sympathy with her in her troubles. When we reached Nggombe's house, we found Inangge in great agony of mind. I spoke to her of the necessity of keeping her mind stayed on Christ. She wept, and said that her heart was peaceful. On my inquiring what she intended to do when she reached Cameroons, she replied that she was ready to die. I stood near her, conversing with her, till "Bottle of Beer" came into the house, and in an authoritative tone commanded her to get up and go down to the beach. She arose, and walked out of the house. "Bottle of Beer," fearing she would run away, wanted to lead her down to the beach, but she would not allow him to put hands on her. "Let me alone," said she, "I am not going to run away. I will walk down myself." We all accompanied her to the beach, and said much to comfort and strengthen her. She was put to sit under a sort of roof in the canoe, to protect her from the rain. We could manage to see her under the roof, but to deprive us of this pleasure they covered the opening. We stood at the beach till the canoe left. As soon as they paddled off, several Bimbia young men shouted aloud, "Mr. Merrick teaches lies; Mr. Merrick is a thief." On our return home we commended poor Inangge to the divine care. Her relatives were exceedingly anxious that she should throw off her clothes, and resume again the native dress, but she would not listen to them. When she reaches Cameroons, King Bell, instead of greeting a cheerful bride, will meet a mourner with deep grief portrayed in her countenance. Oh, that she may be faithful unto death! My hopes are that all that has transpired will tend to the furtherance of the gospel. What is to become of poor Inangge at Cameroons we cannot tell. Her brother has sent to tell King Bell that if she will not consent to become his wife, he must sell her in some distant country. Our hope is in God. "Greater is he that is for us than they that are against us." I trust that all our friends in England will be instant in prayer for Inangge, and for the mission in general. Moindu is still steadfast, and Fanny gets on well. Clara, the wife of my old interpreter, is also, I hope, walking in the narrow way. I have doubts of Richard's sincerity, but he comes with the other converts for private instruction. I send by Captain Milbourne a few copies of the Gospel of John, printed on the Tract Society's paper. The little school hymn book I sent you some time ago was also printed on their paper, as well as the Isubu lesson book which I now send by Captain Milbourne.

CLARENCE.

A letter has been received from Mr. YARNOLD, dated the 12th of June, stating that in the day school there are eighty-four on the books, that his superintendence of the school has been much interfered with, as well as his preaching, by repeated attacks of fever and ague, that the superintendence of the Sunday school has now devolved on him, that of the thirty-two teachers, all but two are members of the church, that he has formed classes for the improvement of the teachers, meeting those of each sex once in the week; that the health of Mrs. Yarnold, as well as his own, being affected, they had taken a voyage in the Dove for its restoration, but that when at Calabar an attack of fever compelled Mrs. Yarnold's being carried ashore, where she was kindly received by the Rev. Mr. Anderson of the Scottish Mission; that she was prematurely confined, and that the child had died after a few hours, and that since their return her health had greatly improved.

WEST INDIES.

TRINIDAD.

We have received a letter from Mr. COWEN, dated Savanna Grande, July 27th, stating the difficulties, from various causes, under which missionaries labour in that island, the encouragement he has met with, and the necessity, if the land is to be speedily possessed of a force greatly increased. Would that his wishes, as well as those of our missionaries in other quarters, could be gratified.

Difficulties and encouragements.

Whenever I sit down to address you, I long to have something to communicate which would cheer your mind and encourage the friends of the great work in which we are engaged. We can say, however, there are open doors which no man can shut, and adversaries not a few, with a group here and there to hear the testimony we bear. I begin to think we shall see God's cause flourish yet in Trinidad, though at times I doubt and am ready to faint, so few are there who come to the light, and of these few scarcely any from an intelligent love for the truth. Yet it is cheering in such a dark land as this, surrounded as we are by the diseased and dying on every hand, to find even a few disposed to meet together in the name of the Lord and for his worship. I know of nothing more crushing to one's spirit than to see the place where His name is recorded despised and neglected; and yet in this land of superstition and gross ignorance this is not an uncommon thing. The truth is, our forces in Trinidad are far too few and weak, humanly speaking, for the contest, or at least for a speedy issue, though of the ultimate issue we have no doubt. We, therefore, still look forward for increased agency, either European or practically educated natives such as I presume are sent out from the Jamaica Institution.

Enclosed you will find a sketch of our new Mission House, though not quite finished yet. *(Vide Cut.)* It is a substantial building of wood, the outside walls and partitions of cedar, the wood most easily obtained here, and floor of pitch-pine, with a good shingle roof. In the front is a large gallery the whole length of the house, which I have appropriated for a chapel and school until we can do better. Every sabbath afternoon I have a service, when about twenty of the people not under priestly influence attend. There is also a sabbath school held in the forenoon of a like number, and during the week a small day school. There is also a class of adults which meets each day, after school, for reading the scriptures and other exercises. Such is the commencement of our operations at *this new station. On last sabbath I preached at Montrenant, and afterwards on the Williamsville estate. At* the former the little place was well filled, also a nice sabbath school under the care of Mr. Day, half brother to Mr. Innis, whom I named to you on a former occasion.

Labourers on the estates.

On the estate there were about twenty who met. There might as easily have been a hundred, but the labourers in this island have no desire for instruction, they regard neither themselves nor the Lord. Oh, they are in a terrible state on the plantations; as I pass I hear the drum all around, and meet the people either lying or crawling about in groups in a dirty and disgusting state. Had we more labourers in the field to get in among them, this state of things would not remain. How the planters can look upon it with indifference is to me a mystery, but their tastes and fine sensibilities, if these were ever possessed, are all vitiated and blunted, so that they can dwell in the midst of vice and wretchedness, of moral and physical prostration indescribable, unmoved and unoffended. There are a few exceptions, one of which I named not long since to you, where I attend nearly every sabbath and instruct the people of the estate, amounting to about forty, the proprietor's lady being invariably among the group, both as a teacher and hearer. I must in fairness add, however, that I think were there more labourers in the field, they would be gladly welcomed on many of the estates where now the holy sabbath is desecrated all day long by the semi-savages who cultivate them. Oh, for more help! One itinerant could visit and hold meetings on five or six estates every sabbath, besides holding night meetings during the week; and this, even in the absence of all positive good, would do much to break down the barbarous customs that prevail throughout the interior. But it seems next to useless to plead further for Trinidad, save with the Lord of the harvest. The Romish priest of this quarter seems to set himself in opposition to our efforts to teach and enlighten those whom he has so long sealed up in darkness and profound ignorance.

Tract distribution.

I distribute extensively in the neighbourhood tracts on popery. Tract distribution is among the best means we have of sowing the seeds of truth among the people. When the

power to read becomes more universal, it will be a mighty means of sapping superstition.

I had a very kind letter from Mr. Elven of Bury a short time since, advising me of a package of clothing for children kindly sent me, and for which favour will you please present my grateful acknowledgments through the Herald.

HOME PROCEEDINGS.

YOUNG MEN'S MISSIONARY ASSOCIATION.

On Tuesday evening, October 2nd, 1849, the Annual Meeting of Members will be held at the Mission House, the chair to be taken by the Rev. Joseph Angus, M.A., F.R.A.S. The Committee of the Baptist Missionary Society, members of the Association, and two representatives from each Juvenile Missionary Auxiliary, are invited to attend the meeting. Tea will be provided at six o'clock; business to commence at seven o'clock.

On Tuesday evening, October 9th, the Annual Meeting of the Association will be held in the Library of the Mission House; the chair to be taken at half-past seven o'clock precisely, by George T. Kemp, Esq. Revs. J. Bigwood, J. Clarke (late missionary from Western Africa), John Curwen, William Frazer, and J. H. Hinton, A.M., have kindly promised to address the meeting.

The Committee have the pleasure to announce that they have made arrangements for the delivery of a second course of lectures in the Library of the Mission House, on Wednesday evenings, as stated below.

October 17th, 1849, by the Rev. William Brock, of Bloomsbury Chapel.
Subject—The Temporal Benefits connected with the Diffusion of Christianity.

November 21st, 1849, by the Rev. Frederick Trestrail, Secretary to the Baptist Missionary Society.
Subject—Ireland and her People.

December 19th, 1849, by the Rev. James Baldwin Brown, B.A., of Clayland's Chapel, Kennington.
Subject—The Philosophy of Missionary Enterprise, as developed in the Life of the Apostle Paul.

January 16th, 1850, by the Rev. Daniel Katterns, of Hackney.
Subject—A Glance at China.

February 20th, 1850, by the Rev. D. J. East, of Waltham Abbey.
Subject—Heathen Mythology and Divine Revelation.

March 20th, 1850, by the Rev. Samuel Martin, of Westminster.
Subject not yet fixed.

Admission to the lectures by tickets (free), which may be obtained at the vestries of the Baptist chapels, of Mr. B. L. Green, 62, Paternoster Row, and at the Mission House.
Doors open at half-past seven, to commence at eight o'clock.

It is respectfully requested that where it is practicable the friends in the country ordering Missionary Cards, &c., will at the same time kindly mention the name of a country bookseller, and his London agent, through whom the parcels may be sent, or such other mode of transmission as may most economise the funds of the Society.

FOREIGN LETTERS RECEIVED.

Africa	Bimbia	Merrick, J.	May 22 and 24, June 16, 18, 23, and 28.
	Clarence	Merrick, J. & ors.	April 26.
		Newbegin, W.	July 2.
		Baker, A.	July 2.
		Yarnold, J. B.	June 12.

Asia	Calcutta	Pearce, G. & ors.	June 29.
		Thomas, J.	June 24, July 2.
		Wenger, J.	June 30.
	Colombo	Davies, J.	July 11.
	Madras	Page, T. C.	June 8.
	Monghir	Parsons, J.	June 21.
	Patna	Beddy, H.	June 24.
	Serampore	Marshman, J. C.	July 5.
Bahamas	Grand Cay	Rycroft, W. K.	June 26.
	Nassau	Capern, H.	July 29.
	Rum Cay	Littlewood, W.	July 19.
Brittany	Morlaix	Jenkins, J.	August 16.
Honduras	Belize	Braddick, G. & ors.	June 15.
		Kingdon, J.	June 11, July 10.
Jamaica	Calabar	Tinson, J.	August 4.
	Port Maria	Day, D	July 19.
	Salter's Hill	Dendy, W.	July 18.
Trinidad	Port of Spain	Law, J.	August 7.
	Savanna Grande	Cowen, G.	July 27.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following friends—

Ladies at Salters' Hall, for a case of clothing, for the *Orphan Refuge, East Indies;*

Juvenile Missionary Sewing Society, Hampstead, for a package of clothing, for *Schools at Clarence;*

British and Foreign Bible Society, for a case of Bibles and Testaments, for *the Baptist Church, Liberia;*

British and Foreign School Society, for copies of their Annual Report, for the *Stations of this Society;*

Ladies at Camberwell, by Mrs. Jackson, for a case of clothing and useful articles, for *the Baptist Canadian Missionary Society, to the care of Rev. Dr. Davies, Montreal.*

ERRATUM.

In the September Herald, the name of Mrs. Milner Pearson is printed for Mrs. Kilner Pearson.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, during the month of August, 1849.

	£	s.	d.
Annual Subscriptions.			
Chandler, Mr. John	1	1	0
Gingell, James, Esq., East Ham	1	0	0
Hassall, Mrs., Clapham	1	1	0
Donations.			
Friend (St. Ives P. O.)	0	5	0
Friend, A Cornish	2	0	0
Friends, a few, by D. B. W.	0	10	0
Johnny, for *Dove*	0	1	6
Wilson, Mrs. Broadley	20	0	0
Legacies.			
Ainsworth, Miss Anne, late of Rochdale, by H. Kelsall, Esq., *for Female Education in India*	90	0	0
Bellis, Miss E., late of Wellington, Shropshire, by Rev. W. Keay	10	0	0
London Auxiliaries.			
Alfred Place, Kent Road—			
Sunday School Girls...	0	10	0
Walworth, Horsley Street—			
Collections	5	5	6
Contributions	2	5	9
Buckinghamshire.			
Amersham—			
Collection	13	8	6
Contributions	41	5	6
Do., Sunday School	0	14	6
Do., for *Dove*	1	18	6
	57	7	0
Acknowledged before	45	0	0
	12	7	0
Cambridgeshire.			
Wisbeach—			
Dawbarn, Thomas, Esq. A.S.	1	0	0
Cornwall.			
Redruth—			
Friend, for *Debt*	0	10	0
Michell, Miss	0	10	6
Scilly—			
Weymouth, Mr. H., A. S.	1	0	0
Durham.			
Darlington—			
Pease, Miss, for Salter's Hill Schools	5	0	0

	£	s.	d.
ESSEX.			
Langham—			
Collections	10	2	0
Loughton—			
Contributions, half year	4	13	8
GLOUCESTERSHIRE.			
Coleford—			
Sunday School, for *Dove*	2	0	6
HERTFORDSHIRE.			
Berkhampstead—			
Baldwin, Mr., for *Debt*	1	0	0
Markyate Street—			
Collection	1	15	2
Contributions	4	18	10
Do., Sunday School	0	15	0
Watford, on account	18	0	0
KENT.			
Deal—			
Contributions	0	12	6
Do., for *Dove*	2	16	2
Sutton at Hone—			
Fines, by G. C., C. R., and O. S.	0	10	0
LANCASHIRE.			
Liverpool—			
Cropper, J., Esq., for *Salter's Hill Schools*	5	0	0
Evangelical Continental Society, for *Morlaix*	20	0	0
Bond Street—			
Collection	1	0	0
Myrtle Street—			
Collection, Public Meeting	3	0	10
Stanhope Street—			
Collections	4	2	0
Contributions	10	12	6
NORTHAMPTONSHIRE.			
Brayfield—			
Collection	1	4	0
Contributions	0	7	7
Cooknoe—			
Collection	0	17	7
Denton—			
Collection	0	8	0
Grendon Hall—			
Collection and Proceeds of Tea Meeting	8	1	0
SOMERSETSHIRE.			
Bath—			
Contributions, by Rev. D. Wassell, for *Morlaix*	2	0	0
Bristol, by Mr. George Thomas, on account	101	7	5
Chard—			
Collection	4	14	10
Contributions	3	1	0
Frome—			
Contributions at Badcox Lane and Sheppard's Barton, by Rev. D. Trotman	16	0	0
Watchet and Williton—			
Collections	5	4	8
Contributions	1	14	0
SUFFOLK.			
SUFFOLK, by Mr. S. H. Cowell, on account	70	0	0
SUSSEX.			
Brighton—			
A Friend, by Rev. E. Carey	1	0	0
Hastings—			
Collections	8	14	7
Seaford—			
Contributions, Juvenile	0	5	0
WILTSHIRE.			
Downton—			
Collections	9	7	11
Contributions	10	9	5
Do., Sunday School	0	10	0
Melksham—			
Contributions, Juvenile	2	4	0
Salisbury—			
Collections	13	16	11
Do., Profits of Tea Meeting	2	0	0
Contributions	19	4	1
SOUTH WALES.			
SOUTH WALES, on account, by Rev. E. Carey	45	0	0
BUCKINGHAMSHIRE—			
Crickhowell	1	3	6
GLAMORGANSHIRE—			
Merthyr Tydvil, High Street—			
Collection	5	5	0
Contributions	7	1	0
Swansea—			
Collection, Public Meeting	5	13	0
Contributions	17	15	0
Do, for *Haiti Schools*	1	0	0
Mount Pleasant—			
Collection	2	18	5
Contribution	0	10	0
Do., Sun. School	0	9	0
York Place	6	8	0
MONMOUTHSHIRE—			
Abergavenny—			
Collection, Public Meeting	3	9	11
Frogmore Street—			
Collections	4	3	10
Contributions	6	8	7
Do., Sun. School	1	4	4
Lion Street—			
Contributions	3	10	2
Do., Sun. School	0	4	2
Abersychan—			
Collection	2	15	0
Contributions	3	1	3
Caerleon—			
Collection	1	3	2
Contributions	6	9	4
Pontheer, Sion Chapel—			
Contributions	30	5	8
Pontrhydyryn—			
Collection	0	13	0
Contributions	8	19	6
Pontypool, English Church—			
Collections	4	0	0
Contributions	9	16	0
SCOTLAND.			
Elrick, near Aberchirder—			
Sabbath School, for *Dove*	0	7	6
Edinburgh, Waterloo Rooms—			
Monthly Prayer Meeting Collections	2	0	0

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., M.P., Treasurers, or the Rev. Frederick Trestrail and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, LONDON: in EDINBURGH, by the Rev. Christopher Anderson, the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by Robert Kettle, Esq.; in DUBLIN, by John Purser, Esq., Rathmines Castle; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq. Contributions can also be paid in at the Bank of England to the account of "W. B. Gurney and others."

IRISH CHRONICLE.

THE UNION.

The usual annual meetings of the representatives of the churches of the union were held in Dublin during the last week in August; beginning on Monday evening they were continued until Friday evening. Each morning there was a prayer-meeting, with a short address from one of the brethren. Mr. Bugby of Waterford preached the annual sermon, and at the public meeting on the Thursday, J. Biggs, Esq. of Devizes, presided. His father was formerly pastor of the church meeting in Swift's Alley, and took a lively interest in the association then in existence, and in the formation of which he was mainly instrumental. The attendance at most of the meetings was encouraging, but the spirit pervading them all was truly delightful. Only two of the brethren were absent; Mr. Thomas in consequence of the death of his eldest daughter, and Mr. Young, owing to the sickness prevailing at Cork.

The reports from the churches were, on the whole, of the same character as those of last year. Only *one* church had remained stationary. The additions by baptism, &c. amounted in fifteen churches to one hundred and twenty-one; the losses to nearly eighty, chiefly by emigration. One wonders how these little churches stand their ground at all, when such a constant tide sweeps through them, and carries off so many of their members from year to year.

It was pleasant too to see the brethren in better spirits. They, in common with most others, seemed to feel the genial influence of hope, and hope resting on something like, to say the least, a good foundation. It gladdened their countenances, and animated all their proceedings. We trust they may soon see it realized.

After the meetings were over, the late secretary went to Easky, Ballina, Moate, Ferbane, and Tullamore. It will gratify our friends to know that in all these places there were signs of prosperity. The new gallery at Ballina is necessary to accommodate the congregation in attendance.

The farm prospers. More work has been done, and better done, than any one would have expected. The crops looked most promising, and as the weather has been fine, all the grain will have been housed before this reaches the eye of our friends.

It is now clear that the cost will not exceed the estimate, and next year the cost of working will be at least £100 less, without diminishing, to any great extent, the labourers hitherto employed. So far as the experiment has proceeded nothing could be more satisfactory, and certainly no money laid out for relief purposes in Ireland will be really more useful, either, as affording present alleviation of suffering, or aid for years to come.

We mentioned in our last Chronicle that our brother Mr. Eccles is cheered by success in his labours. God is prospering his efforts to do good. In the midst of much to discourage, there are many causes for gratitude. Under date of the 7th September he writes: —

I had the pleasure the week before last of baptizing two additional disciples who united with us in Christian fellowship on the following Lord's day. It will be interesting to the friends of the *Irish mission* to know that *they had been both brought* up in the catholic church, for converts from catholicism are painfully few in the north; a fact which perhaps arises mainly from the strong party feeling that prevails here so widely, and so injuriously to free inquiry.

Our venerable brother, Mr. M'Carthy, on the 11th September writes us a long letter of a peculiarly cheering character. The anniversary services in his neighbourhood, which had just then been held, were of a nature to sustain and stimulate him in his arduous duties.

After giving an account of an open-air baptism, he says: —

Never before, even in the house of God, did I see greater decorum, graver attention and regard shown to the word of God and his ordinance. The dear woman had to fight her way through a host of clerical opposition, but she was a match for it all. One such convert is worth a thousand others, for in the day of trial she was able to give a reason of the hope that was in her.

In former Chronicles we have given repeated proof that the instructions received by the young in our various schools, or imparted to those of maturer age by our readers, has not been in vain. The fruits have become visible after many years. We are too prone to chide at long-delayed success, to become impatient when results are not immediately visible. Men, however, engaged in a high and holy enterprise can afford to "bide their time," they can wait for success. An efficient agency will always, sooner or later, effectually achieve its work; silent and invisible preparation is always the mightiest. The more glorious the issues the longer is the time of trial. It is so in the physical, it is so in the moral world. A noble nation lies prostrate at the foot of the man of sin. We strive to raise it to mental and moral elevation by God's appointed means. We may desire instant success, but this is not the mode of God's ordinary working. We are moved to active duty and zealous effort in the cause of Heaven not by success but by the command of God. Here is proof that bread cast upon the waters shall be found after *many, many* days.

Pat. Brennan writes: —

On my way from Ballina I called to see a poor man. I asked him if he knew me, he replied, "No, Sir." "Can you read?" I inquired. "Yes." "Can you read Irish?" "Yes." "What book do you read?" "The best book in the world." "What do you call it?" "The New Testament." "But why is it the best book?" "Because it shows sinners the way to heaven." "Show me the way," said I. He opened the book at the 14th of John and read the 6th verse. "Is there no other way?" "No, for this book says, Neither is there any other name under heaven given among men, but this name alone." "Where did you get that book?" "In a night school of the baptists, and may the Lord bless them, for they first brought the bible in Irish into this part of the country."

Brennan after some further interesting conversation informed him who he was.

"Ah," said he, "you were the first man who ever told me of a free salvation by Jesus Christ at Edward Gaulrick's night school."

Another proof.

In the town of Tubbercory a man came to me in the street and asked me how I did. I did not at first recognize him. "You often," said he, "inspected me in the Irish class in Mr. O'Gara's school." On telling me his name I recollected him. He was one who in that class had committed a large quantity of the Irish scriptures to memory. *Thirty years have elapsed since that school was in being.*

After further conversation the man informed our reader that he did not "kneel to a priest, and never would," and that his children were now committing to memory the Irish Testament. Thus after thirty years our reader is cheered by beholding the success of his labours. From all quarters, but especially from the west, we have encouraging reports of the willingness and desire of the people to hear and listen to the word of God.

Richard Moore, on August 14th, writes: —

In Coolkarney I entered a small cottage near the river. In a few moments it was filled. After I had read and expounded to them in Irish they gave vent to their surprise that the priests should have kept them so long in gross ignorance. When I left they followed me across the river to John Cawley's. I soon had the house crowded; they were all Romanists.

John Monaghan, July 18th, says: —

An old transgressor who entered a house where I had been reading a few days since, tauntingly observed, "A few years ago we knew nothing about your bibles or testaments. Our villages were then cheered with amusements, and our country enjoyed the comforts of plenty. But now the cry with all of you is, 'Come hear the bible, come hear the testament.'"

The very taunt of the reviler proves the prevalent feeling of the people to hear and read. This very man moreover afterward listened to our reader and knelt down with him in prayer.

Michael Walsh on September 5th writes: —

I have had frequent discussions with the

Roman catholics, many of whom had never heard the way of salvation fully explained before. They endeavoured to oppose me, to prove that I was wrong. But I reasoned with them out of the scriptures, and strove to convince them that popery was unscriptural, and that its various doctrines are the inventions of men. I met with more Roman catholics than usual last month. My remarks were not confined to one or two of their peculiar tenets, but embraced nearly the whole of the errors of popery. I am decidedly of opinion that the Roman catholic population are less bigoted, more enlightened and more anxious for knowledge, than seven years ago.

But while the population are more enlightened and less bigoted, we cannot report so favourably of the priests. Priestcraft has ever been the bane of human happiness, insidiously does it work its mischievous purposes, and where it cannot kill it strives to injure, where it cannot refute it misrepresents.

JOHN NASH, under date August 2nd, says: —

In the morning I departed thence and saw several persons in another house. One of the men said, "Your reading is very good. But I was confessing last week to the priest and he desired me not to hear you, nor listen to your book; *that you did a deal of harm in this place in these times of cholera.* In the house of a man named Evans, where several people were collected, I commenced reading the word of God to them. The woman of the house rose and said the priest would not allow her to hear that book, and that he also said you were a turn-coat and were striving to turn others. I exclaimed, "May the Lord Jesus turn us all to himself."

Another letter, dated September 5th, says,—

I made a journey to the west of the district. On my way I lodged in the house of a man named Moynahen, where several persons collected to hear the word of God from me. One said, "Are you the old man from Tarbert that the priest warned his congregation against, and against your book?" The man of the house said, "I would rather hear this man than the priest." Another said, "Why compare such —— to the priest? If father M'Carty knew that you encouraged such a man he would lay a heavy penance on you as he did on Murphy the other day." The man of the house replied, "I am astonished that *the priest would say anything for hearing such a good book.*"

R. MOORE, September 15th, writes,—

The priest has been inspired with double rage, and sent two spies to see and hear. By them I sent a verbal message, that we should be glad to see him, so that the hearers might be able to judge for themselves between us.

PAT. BRENNAN writes,—

The priest of this parish is giving all the opposition he can to every scriptural school. What has given rise to his indignation at present is, a girl who has attended our school at K—— for the last two years has given up going to mass or confession, and comes to our meeting on the Lord's day. The priest sent for her mother a few days ago, and told her that if she would not bring her daughter to mass he would make an example of her in the parish. The mother of the girl said that she could not prevail on her daughter to come, and that she thought every person ought to have liberty of conscience. The priest got mad at this, and said *he would not give her one penny of the relief he had to give the poor.*

Thus do catholic priests employ the moneys entrusted to their care by benevolence and piety. Where priestcraft reigns, ignorance is ever rampant. Ignorance, falsely styled the mother of devotion, is, however, the parent of a numerous progeny. Look at the following: —

August 2nd, a reader writes: —

I have visited various parts of this district during the past month. On my way I entered a house in the eastern part of the district where there was a number of persons. Amongst them was an aged woman who was afflicted with a sore disease. She said she had used many remedies but they were of no use; "but," said she, "if I could get some of the priest's spittle it would heal me."

Another, under date of August 14th, says,—

In the widow Cook's, of Mountain River, I met with an old woman. After a long conversation, I assured her that her present faith would never save her. Said she, "I prayed to the Virgin Mary twelve times this morning, and won't that save me?"

One further instance only we give at present, although we may multiply instances of gross and lamentable ignorance *ad infinitum.* A reader, under date of August 2nd, writes,—

On my way I went into the house of a man named Sullivan. Read Luke, 7th chap-

ter, from 41st verse to the end of the 8th chapter. One of the men said, "Your reading is good." Another said, "None can be saved but those who attend mass and confession." I inquired who told him that. He replied, a cousin of his who had been dead for two days and come to life again, and that he said there were none who could be saved but those who attend mass. I reasoned with them all on such delusion, and urged them to look to Christ alone, who paid the ransom for them all.

It is gratifying to turn away from such gross instances of ignorance and delusion, to the following instance of the value and sustaining power of an enlightened faith in Christ. Mr. HAMILTON, under date Ballina, August 15th, writes,—

The last fortnight has been a time of trial here. The cholera has been carrying off a great many; and I think about half the inhabitants left the town through fear. During that time we felt the value of a faith in the Lord Jesus Christ more than usual. Through the Lord's mercy we are not afraid to die, but were enabled to say, "Thy will be done."

Two of our members had the disease but recovered, and two of our hearers died. One of them had applied for baptism, and died in a happy state, fully trusting in the Lord Jesus Christ for eternal life.

POSTSCRIPT.

It is requested that all letters for the future be addressed to Mr. W. P. WILLIAMS, Secretary, Irish Society, Moorgate Street, our late Secretary, Mr. Trestrail, having fully entered on the office of Secretary of the Foreign Mission.

CONTRIBUTIONS SINCE OUR LAST.

	£	s.	d.
London—			
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Romney Street—collection	3	8	0
Horsley Street, Walworth—collection	5	13	11
Townby, Miss Mary, collected by	3	0	9
Donation from moneys at disposal of Mr. B. Baker, Rev. S. Green, and Mr. R. Saunders, per Mr. Green	20	0	0
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Subscriptions and Donations thankfully received by the Treasurer, JOSEPH TRITTON, Esq., Lombard Street; and by the Secretary, Mr. W. P. WILLIAMS, at the Mission House, Moorgate Street; and by the pastors of the churches throughout the Kingdom.

COLLECTOR FOR LONDON, REV. C. WOOLLACOTT,

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THE

BAPTIST MAGAZINE.

NOVEMBER, 1849.

MEMOIR OF THE LATE REV. GEORGE SAMPLE,

OF NEWCASTLE-ON-TYNE.

BY THE REV. THOMAS POTTENGER.

Amongst the good men who have loved and served the cause of God in the north of England, the Rev. G. Sample ought to be held in grateful and lasting remembrance, especially by the members of our own denomination. He was born on the 19th of August, 1789, at a place called Highwood, near Hexham, in the county of Northumberland. His mother was a daughter of Mr. William Angus, who lived at the Juniper Dyehouse, about the middle of the last century: a man of exalted piety and virtue, a deacon who purchased to himself a good degree and great boldness in the faith, and so noted for his hospitality that he was commonly called the Host of the Church, then meeting in his own house. It will interest many of our readers to know that Mr. Angus was one of the deacons, in the year 1752, when the writer of "Help to Zion's Travellers" was baptized *there and received into the church.*

In his youth Mr. Sample came to Newcastle to learn the business of a grocer; and it was during his apprenticeship that his piety assumed the decided form which it ever afterwards maintained till its recent consummation in glory. In the year 1807, Mr. Pengilly was chosen pastor of the church at Tuthill Stairs, and young Sample became one of his stated hearers, attending his ministry with diligence and with profit, "first giving himself to the Lord and unto his people by the will of God." Having made an application for membership, he was baptized by his pastor in the month of October, 1808, and thenceforward he delighted in the ways of God. At the time of his baptism Mr. Pengilly had recently established a school for the religious instruction of children on the Lord's day, and our dear friend had the honour of being among the first teachers, entering upon his labours with all the ardour of one who had obtained mercy,

and with all the steadiness of a young man that was constrained by the love of Christ. Step after step he was led on from the school-room to the pulpit, and from teaching children the first principles of divine truth to preaching the grand doctrines of the cross amongst the poor and ungodly in this town. In company with a few young men of the same spirit he commenced meetings for divine worship in a private house which they procured in Sandgate, where he made some of his earliest efforts to publish that religion of love and good-will of which he became so bright an ornament during his useful life. Though now engaged in business on his own behalf, he found leisure for the cultivation of his own piety, and for doing good to the souls of others—spending most of his sabbaths in supplying churches that had no pastors, or in making known the Saviour wherever a door was opened to him.

At length his piety and his talents pointed him out as a suitable candidate for the Christian ministry, and after speaking no less than six times before the church, he was requested by their unanimous vote to give up his worldly engagements, that he might consecrate all his powers to the service of God and to the salvation of men. Regarding this call as the voice of Him who walketh in the midst of the churches, Mr. Sample obeyed it in a spirit of disinterestedness and love, but not without fear and trembling. In a journal which he kept at the period of which I am now writing, are many entries like these,—"I hope it is the will of the Lord. May I feel its importance. It has been my earnest desire that they might be directed, and particularly so when the matter was near a decision. Oh that I may ever be faithful! Let me feel the danger of souls, and always be ready to sound an alarm. In thy strength, blessed Jesus, I would say, take me and use me for thy glory in the salvation of souls, only make me faithful, diligent, and useful. I hope my motives are right, and as I have from the first earnestly prayed for direction, I trust that, agreeable to his promise, God has directed my paths. Oh, prepare me for every trial, temptation, and cross!"

It was thought desirable that Mr. Sample should go through a short course of training, in preparation for his future usefulness, and an application to Dr. Steadman having been successful, he removed to Horton College in the month of October, 1816, with the convictions and experience of a man who had reached his twenty-seventh year: and the views with which he commenced his studies may be gathered from a letter which he wrote to an old friend soon after his arrival in Yorkshire:—"Happy will it be for the church of Christ, happy for ourselves, if from this institution should arise many who, imbibing the spirit of a Pearce, a Fuller, or a Sutcliff, shall be determined to unfurl the banner of the cross and preach only Christ and him crucified, not counting their lives dear unto themselves, so that they might finish their course with joy." With this aim and determination he prepared for the service of the sanctuary, and knowing how much eminent usefulness would depend upon eminent piety he kept his own heart with all diligence amid the dangers and the excitement of a college life. "When at college," writes Mr. Larom of Sheffield, "four of us formed ourselves into a private and select class, with a special view to the cultivation of piety, and our subsequent usefulness in the work of the Lord. We met regularly for prayer and sacred conference; brother Sample was one of the four. He much enjoyed those meetings, contributed much to their interest, and carried from them, I have no doubt, a

blessing that was diffused through the ministry of his succeeding life." As Mr. Sample had been favoured with a good education in his youth, and had now reached a period in human life most fitted for action, his term of study was shortened, to admit of his entrance upon a wide sphere for the exercise of his talents.

About the time of his going to college circumstances arose in the church at Tuthill Stairs, which led to the secession of twenty-nine members, who opened another place for the worship of God, and laid the foundation of a second baptist cause in the town. At first they assembled in a house called Carpenters' Hall, and after a year or two they built for their use New Court chapel. They knew the worth of Mr. Sample, and invited him to become their pastor; he accepted the invitation, and was ordained, in the month of October, 1818, by his revered friend and tutor Dr. Steadman. Under his ministry the congregation increased, both in number and in influence. Many were added to the church by baptism, and "walking in the fear of God, and in the comforts of the Holy Ghost, they were edified and multiplied." Years rolled on of comparative prosperity, when the wine question was forced into the church with more zeal than prudence; and in the unhappy contest that ensued, not only was the bond of peace broken, but the Spirit of God was grieved.

Without doubt this was the greatest trial that ever came upon our dear friend in the course of his ministry; and it was the more painful from the fact, that the division which followed might have been prevented by mutual forbearance and by a loving spirit. In the midst of these confusions he resigned his office, but resumed it afterwards at *the earnest request of his friends*; and *though he returned to his* work with all the devotion that could spring from ardent piety, yet it was amid regrets for joys departed, no more to be realised. In the resumption of his duties the church provided him with a co-pastor; but in a few months he saw it his duty to resign again, and to retire from a spot where he had spent the best part of his days. Altogether, he rendered about twenty-seven years service to the church in New Court, and during that time he won golden opinions from men of all parties in the town for his urbanity as a gentleman, for his consistency as a Christian, and for his zeal as a pastor.

At this juncture Mr. Sample received a cordial invitation to succeed the Rev. R. Pengilly, who after forty years' labour in the cause of God retired from public into private life, carrying with him the affections and followed by the prayers of a large circle of friends. Without resting for one sabbath, Mr. Sample entered upon his enlarged sphere of usefulness on the spot where he was baptized in early life, and received into Christian communion. But as though he had some misgivings lest his strength should be unequal to his duties, he stated clearly to the church that should his health fail, or should advancing years unfit him for increased obligations, or if neither comfort nor usefulness resulted from his ministry, his mind was made up to sacrifice all personal considerations to the good of the cause which had always been dear to his heart.

Thus at a time of life when men feel that the prime of their days are past, and when nature pleads for some relief from the cares of the pastoral office, Mr. Sample undertook the oversight of a flock which required an amount of mental and bodily vigour such as few persons possess in their fifty-fifth year; and it was a spectacle of moral grandeur to see how he tried to meet the

demands which his people had upon his energies in the pulpit, at the bedside of the sick, and in pastoral visitation. Many friends who survive him remember how constantly he went about doing good, with what steadiness he pursued that which had been the main object of his life, how he admonished the young, how he warned the wicked, how he comforted the old, how he

"Allured to brighter worlds and led the way."

Within the space of two or three years it became evident that he had undertaken more than his strength could bear; his health failed, and his debility increased, yet his willing mind and his religious principles refused to give up without a struggle which ended in death. For thirty-four years he had not been laid aside by sickness even for one sabbath, and his heart had been so much in his work, that he had neglected unwisely to secure seasons for rest and recreation; but the time had now come when his powers were so impaired as to alarm his friends for the consequences, and he was induced in the month of March to resign the office which he no longer felt himself able to fill. The crisis is related by him in his letter to Mr. Larom, dated June:—"One sabbath morning in October last, when engaged in the pulpit, I quite broke down, faintness and other symptoms compelling me to conclude. A few private attempts to meet the people succeeded this crisis; and then, till the latter end of last month, I was almost constantly confined to the house, not so much suffering disease, as entire prostration of strength, both physically and mentally." He still hoped, however, by rest, by change of air, and by medical aid, to be able to serve the cause of Christ for a longer period, either by preaching to destitute churches in these parts, or by means of our local societies for helping both *home* and foreign missions; but nature was exhausted far beyond what he had imagined, and his constitution was prematurely worn out.

In the midst of these trials and disappointments the state of his mind was serene and happy. "The season has afforded me," he said in the letter already quoted, "the opportunity of confessing my sins, applying afresh to the blood of Jesus, trying to realize eternal things, and cultivating a readiness to obey the call, if it should now come, 'give an account of thy stewardship.' Of course this would be a very solemn change, but then the gospel, at these times, bears our spirits up, and if a man can say, 'I know whom I have believed" (2 Tim. i. 12), he may shrink from death itself, but he need not fear dying. Thus I desire to feel, and thus to wait; leaving all with God, and not without hope, not of resuming pastoral labours, but of serving him with my spirit in the gospel of his Son, though it should be but as a hewer of wood, or a drawer of water." From this time he lingered on amid hopes and fears, sometimes better and at other times worse, favoured with seasons of intense enjoyment, or suffering moments of extreme pain. He visited the beautiful vale of Herham, near his native place, he went down to the seaside, he obtained the best medical advice, his friends ministered to him with assiduity, and his flock prayed for him without ceasing, but affliction had done its work, and he had finished his course. Day after day he remained on the verge of heaven itself, sometimes unconscious of all around him, and then giving advice to friends, or praying for the church, seeing "the King in his beauty," or wrestling with the foe, until the 2nd of September, when the struggle terminated in the death of his body and in the freedom of his soul. As he lived, so he died, in the faith of Jesus and in the hope of heaven. On Wednesday, the 6th, he

was followed to his grave by a large company of mourners, and was buried amid the lamentations of many who had known him from their childhood, and loved him as their spiritual guide. And on Lord's day, the ninth, his funeral sermon was preached to a crowded assembly by Mr. Pottenger, while in most chapels in the town his death was improved by the ministers who held him in the highest esteem. His age was sixty.

Our deceased friend was "a good man, and full of the Holy Ghost and of faith," yet all the elements of his fine character came from above, and were moulded by the Spirit of grace. Brought early in life to the knowledge of the truth, he was saved from those evil habits which the majority of young men form who haunt the paths of sin, and cast off the restraints of religion. He had a meek and a quiet spirit, and was free from the acerbity and waspishness which make some professors a torment to themselves as they are an offence unto others. Humble in mind, pure in heart, and blameless in life, he adorned the doctrine of God his Saviour in all things, so that men of no religion confessed he was a man of God, and a pattern of good works. Love and peace, sincerity and kindness, rectitude and charity, breathed in his spirit, and were embodied in his conduct. Widows and orphans were objects of his compassion; while the sick, the aged, and the dying, moved his sympathies, and opened the springs of his benevolence. A dear brother who knew him well, says most truly, "He was a stranger to selfishness in all its forms and manifestations. Dignified, urbane, and humble, he commanded attention, called forth confidence, and conciliated love. His prayers were but streams flowing from a spring of holy and elevated piety within his own soul. He *was a man of God.*"

As a minister of the gospel he magnified his office, and gave no offence in anything, lest his ministry should be blamed. For the churches he served he was ready to spend and be spent. They were in his heart. Their prosperity gave him joy, their adversity caused him sorrow. In the pulpit, in the church meeting, and in pastoral visitation, he "was gentle to all men, apt to teach, patient, in meekness instructing those that oppose themselves,"

"But in his duty prompt at every call,
He watched, and wept, he prayed, and felt for all."

"His devotedness to the cause of the Redeemer," says the Rev. S. J. Davis, "was thorough and earnest. The revival and extension of our churches in the northern district constantly occupied his thoughts, his solicitudes, his prayers; and called into vigorous action his tongue, his pen, and even his powers of locomotion. Since my acquaintance with him his disinclination to bodily exertion was considerable; but while indisposed to take exercise on his own account, he was always ready to submit to the inconveniences of a journey to promote the prosperity of the churches.

"His interest and concern for the churches became more intense as he approached the termination of his mortal journey. In closing his last letter to me, a few days before his lamented decease, he says,—'I am still very feeble, yet can use my pen, and entreat you to make use of it and my influence to forward the 'good cause' in the north, or any where else.' Indeed, for the churches in the north, he growingly felt the solicitude of an apostle, and the tenderness of a father. They will long hold the name of George Sample in grateful remembrance."

In common with all his brethren he had his trials, and on more than one occasion his cup ran over with grief; but in seasons of trouble his grace

shone with unwonted lustre, like stars in a dark and stormy night. Throughout our denomination he was greatly esteemed by all who enjoyed his friendship—in the home and foreign missions he took a deep interest—and the committees of both those societies placed in him a degree of confidence which he well deserved. Ministers and members of other communions loved him for the spirit of Jesus which he breathed, and for his readiness to every good work. Making no pretensions to brilliant parts or to literary attainments, yet by the eloquence of holy living and by the greatness of self-denial, he steadily advanced in moral power for more than forty years, and resembled "the shining light that shineth more and more unto the perfect day." Failings he had, without doubt, though many of them leaned to the side of virtue, and he sought pardon for them all in the precious blood of Christ. All his hopes of eternal life centred in the cross, which had been the theme of his ministry and the ground of his rejoicing. Holding firmly his own views of believers' baptism, he waged war against the vile dogma of sacramental efficacy, and as a sinner ready to perish he found a refuge in the righteousness of Christ. But while calmly reviewing the past, and hopefully waiting for the future, his Master called him away to receive sublimer honours among the spirits of just men made perfect. With many of them he had enjoyed communion below, and not a few of them owed their salvation to him as an instrument in the hands of God.

Thither he soon followed Mr. Douglas, whose *memoir* he wrote for the September magazine, in the midst of great weakness, and against the wishes of his relatives who trembled for the consequences upon his own delicate and attenuated frame. But love constrained him to perform this act of friendship for one who had been his companion at college, and his regular correspondent until separated by death. In truth it may be said that David Douglas and George Sample "were pleasant in their lives, and in their death they were not long divided." Both now sleep in Jesus, and rest from their labours.

In closing this sketch of my predecessor in office, who was one of the best men it has been my happiness to know, I cannot but regret his removal from amongst us at a time when his influence over the northern churches was so general and so beneficial.

"But lo! the Master called.
So, laying down the bible that he loved,
That single weapon that he so meek had borne
Through all life's tribulation, he gave back
The spirit to the Giver, and went home.
Yes,—full of honours as of days,—went home."

THOUGHTS ON GERMAN THEOLOGY AND PHILOSOPHY.

BY THE REV. JOHN NEAVE.

It is said that many exclaim against Germanism in theology and mental philosophy who do not understand either, and are, therefore, wholly incompetent *judges*. I would ask the objector if he *himself* understands, if he can even read the mass of mysticism published by the would-be philosophers and divines of Germany? If ever human thought was left to wander in airy and phantastic regions, it is in the systems of these writers. One thing, however, is obvious

to any intelligent reader, that these men have made what they call reason in man the supreme judge of truth in both religion and morals. Now if human reason were infallible it might be made the arbiter in everything relating to these. But we find those who profess to be guided by pure reason, arriving at conclusions so different and contradictory to each other, that we are forced to reject the claims of human reason to arbitrate respecting religious truth. Truth, on all subjects, is unalterable and eternally the same, and in no way depending on the exercise of our perceptive or reasoning faculties. If my reason, therefore, admits a certain statement to be true, and another man's reason decides it to be a falsehood, I have no other alternative but to conclude that what is called reason is an incompetent judge.

But what is reason? It is that faculty of the mind by which we infer from certain known principles, the truth of which we have discovered, either by intuition or a process of proof arising from first principles, the certainty of other facts. Its exercise is, therefore, connected with a patient attention to evidence either intuitive or legitimately drawn from first, intuitive principles. If my reason jump at a conclusion without this process of proof, it is an unsafe guide, and can never be the standard of truth. Truth exists independent of reason. Reason is only that faculty by which we trace the process of proof which infallibly leads to certainty respecting any truth which may be the subject of our investigation.

Far be it from us to discard the exercise of reason in religious matters. The more rational our investigations on such matters are, the more correct will be our conclusions, the firmer our faith, and the deeper our piety. We are no friends to *that implicit confidence which* would *make us the victims of* error when insidiously or boldly proposed for our belief. That devotion which arises from ignorance or superstition is spurious. The maxim of the Romish church, "that ignorance is the mother of devotion," ought to be scorned by every serious inquirer after truth.

What, then, is the province of reason in respect to religion and morals? Just that which it is in respect to any other subject of investigation not religious; simply to draw its conclusions from evidence, indubitable evidence. As an illustration of its proper application, I shall suppose the following train of thought. I feel myself to be a living, thinking being—any attempt to prove this would be absurd. I find myself, also, surrounded by other living beings, and a world of most exquisite mechanism, everywhere evincing design, harmony, and benevolence. My experience soon teaches me that where there is design, there must have been a designer. If in my travels I come on the ruins of some large city or once magnificent building, I can have no doubt that these were the work of intelligent beings capable of rearing them. Applying the same mode of reasoning to the world around me, and extending it to the universe as far as my eye can reach, the conclusion comes to my mind with irresistible force, that there must be a great, wise, and powerful being that made them all. That being I call God. Fain would I know more of his person and character. Ardent desire is roused to know the relation in which I stand to such a being. Alas! without superior light I can only conjecture. Reason makes certain advances, but soon feels herself compelled to stop for want of evidence.

I am, then, informed that God has revealed himself in a book which lays claim to inspiration. That in compassion to his creature, man, he has made such a revelation of himself and of his

gracious purposes as may conduce to his happiness, and guide him to truth on all that most concerns him. The announcement fills my heart with joy. But I pause and ask, "Can this indeed be true? What evidence is there of its truth?" The legitimate province of reason is to investigate that evidence. Being once satisfied that the bible is such a revelation; that it is indeed God's book, my duty is, then, not to dispute the truths which it reveals, but simply to ascertain what it does reveal, and implicitly to receive it as truth.

Those writers and professors who are classed among the opponents of neology and scepticism, and the restorers of true, evangelical religion in Germany, are still chargeable with a most injurious mysticism in their description of the Christian religion. Schleirmuher and his followers place all religion in feeling, feeling of dependence on God. They exalt human nature in opposition to the declaration of God himself, who declares that the imaginations of the thoughts of man's heart are evil continually. They teach that there is a substratum of good in man, and salvation consists in exciting this inward feeling into preponderating activity by some mystical connexion with Christ. They admit a second order of feeling in connexion with the world, a moral feeling which manifests itself in action. Combined with the superior feeling of dependence on God, it leads to the practice of virtue in various forms. But how absurd and mystical is all this when compared with the lucid and simple statements of the bible?

They take it for granted that this feeling is something innate, a first principle in the mind itself. But any man who will examine his own mind, will perceive that all his feelings are the result of something either real or imaginary, operating on his mind. Fear, joy, sorrow, hope, love, hatred, anger, &c., are all produced by something exterior to the mind itself, and operating upon it. They may be just or groundless feelings, but they are so just as the operating cause is real or imaginary. A child, or even a man, may have the feeling of fear excited in his mind, when passing a burial-ground in a lonely place in a dark night, by the thought of ghosts. This feeling is unjust, a merely imaginary fear, for it arises from an imaginary danger. True feeling is the result of a reality the knowledge of which the mind has attained. The great point, then, to which I would draw attention is, that all our feelings are the result of a cause.

Now let us apply this reasoning to the actual state of feeling which is the result of a scriptural knowledge of God and his ways, and which is founded on evidence inducing belief in what is revealed. A man believes that there is one God, the creator and preserver of all things, almighty, everywhere present, and knowing all things, a wise, good, and merciful being, holy, just, and true; that he has so loved the world that he has given his only-begotten Son, that whosoever believeth in him should not perish but have everlasting life; that this unspeakable gift was made in consequence of our helpless and perishing state. What feelings will be produced by such a faith? Godly sorrow for sin, humility, confidence in Christ, hope, peace, joy, love, gratitude, a sense of obligation to serve and honour God. The more thoroughly these truths are believed, the deeper will these feelings be. Now, all genuine feeling is influential. We see the man, therefore, a new creature. The love of Christ constrains him, not to live to himself, but to him who died for him. All counter-emotions perish or are weakened. Here is an operating cause, namely, divine truth brought home to the heart by the Spirit of God. Here are feelings expressing

themselves into obedience to God and benevolence to man. All these combined constitute religion. Faith, and feeling, and practice, go hand in hand and produce that beautiful harmony which constitutes true religion.

How different is all this from that mystic philosophy which pretends to be an advance on Christianity as it existed in the time of its divine Founder and his apostles—a progressive movement to meet the superior intelligence of the age. To young friends who are preparing for the ministry I would earnestly say, "Beware, lest any man spoil you through philosophy and vain deceit after the rudiments of the world, and not after Christ." If you are satisfied that the bible is God's book, take it as your guide, the light of your feet, and the lamp of your path. Seek the teaching of the Holy Spirit in all your inquiries after truth. The vain jargon of the schools is now what it has ever been, a mist rising from the stagnant pool of human pride, to obscure the simple truth which shines like a sunbeam in the pages of the divine word. Guided by that word you will not only save yourselves but them that hear you. The simple gospel is equally adapted to all states of society. To the learned and unlearned, to the savage and the civilized, it is equally the power of God unto salvation. Be determined to know nothing among men but Jesus Christ and him crucified. It is a fearful thing to pander to the false taste of any age or state of society. No refinement in language or thought can atone for the want of the simplicity that is in Christ. A dying moment will convince us all that all preaching that hides the cross is worthless, nay more, ruinous.

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THE EFFECTS OF INFANT BAPTISM.

BY THE HON. AND REV. BAPTIST WRIOTHESLEY NOEL, M.A.

Its first effect is to abolish almost entirely in any church and in any nation the baptism of believers. It is not an addition to the baptism of believers, but supersedes it; because when a nation adopts the profession of Christianity, almost all its children are baptized, and there remain no adults unbaptized. The consequence is, that all the effects of the baptism of believers vanish with it. A baptism of dedication, not sanctioned by Christ, and of which no instance is found in the New Testament, has abolished the baptism of profession instituted by Christ, and alone declared to be practised by apostles. The intense emotions with which converts might *give themselves in baptism to the service of the* Redeemer are precluded; and the church, the congregation, the world, lose the impressions which might be derived from witnessing the act by which believers, lately turned from darkness to light, and from the power of Satan to God, surrender themselves to the service of the Redeemer. Christ's baptism, with all its blessings, is set aside to introduce another baptism derived from false analogies and forced inferences, of which neither Christ nor his apostles have said one word. Through the baptism of unconscious infants, the solemn, affecting, and salutary baptism of repentance, faith, and self-dedication to God, has nearly vanished from the churches

What have the churches gained by

this substitution? I can find no benefit whatever derived from infant baptism by infants, or their parents, or the churches, or the world. Infants altogether unconscious are thus dedicated to God, falsely by unbelieving parents, and sincerely by parents who believe. In the former case, parents sin by an act of hypocrisy; in the second, they do what they would do without baptism, and no more. But what does the infant gain? Without baptism he might receive parental training, be placed under a pious master, listen to earnest preaching, join in the prayers of the congregation, associate with godly friends, be instructed at a good school, become a member of the pastor's bible-class, and attend the prayer-meetings of the congregation. From what means of instruction is the unbaptized child of Christian parents excluded which would be open to the baptized child? Under the Mosaic economy, which was exclusive, circumcision admitted the child to the temple-worship, to the teaching of the rabbins or priests, to the passover and other festivals, to association with the chosen people, to the use of all the means of instruction then in the world, from which the uncircumcised were excluded; but under the Christian economy, which is meant for the world, there is no such exclusion. The unbaptized child has all the advantages which were possessed by the circumcised child, and many more; nay, further, he has all the advantages possessed by the baptized child. In no respect does the first differ from the second, except that he does not bear a name which by itself is delusive and worse than worthless. The unauthorized baptism of infants cannot be shown to render to them any service whatever. It renders no advantage to their parents. By the complete subjection of a child to the will of his parents, by his imploring helplessness, by his docility and artlessness, by the sacred trust which God has put in the hands of his parents, by the parental love with which he has implored them, are they bound and urged to dedicate him from his infancy to God, to instruct and train him for God, and guide him by precept and example to the knowledge and love of his Maker. Can baptism add anything to these obligations? Does it in fact? Even parents who have sprinkled their children feel the force of these natural motives day by day a thousand times more than they do the influence of that religious sprinkling. Pious parents do not need this new inducement to educate their children well; ungodly parents cannot feel its force. On the other hand, the actual practice of pædobaptist churches too clearly proves that the churches themselves take very little interest in the ceremony. Baptism, except as far as superstition has invested it with imaginary spiritual power, seems to me to have dwindled into a formality.

Yet even this formality is fraught with the elements of positive mischief. For since all who are baptized are in some sense disciples (Matt. xxviii. 19), all baptized infants are thought to become Christians. The Anglican churches say of them, that they are "members of Christ, children of God, and inheritors of the kingdom of heaven." — *Church Catechism.* "The visible society which God was pleased to institute amongst men . . . since the day of Pentecost, has consisted of baptized families enlarging to many baptized nations."—*McNeile's Lectures*, 14. "It is undeniable, that in scripture the visible number of the baptized is called the church."—*Ibid.* 18. In the baptismal service each Anglican minister says of each child brought to him to be sprinkled, "We receive this child into the congregation of Christ's flock:" and adds, "This child is regenerate and

grafted into the body of Christ's church." Whereupon he further says, "We yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate this infant with thy Holy Spirit, to receive him for thine own child by adoption, and to incorporate him into thy holy church." "Once united in the sacrament to Christ, the child becomes mystically or sacramentally one of that body of which Christ is the head. . . . The formal mystical union takes places individually at the moment, and in the act of the mystical washing away of sin."—*Hoare on Baptism*, 262.

All this the children within the Anglican establishment are subsequently taught by the Catechism. Each child in all the parish schools, and in every Anglican family, throughout the whole land, is taught to say, in answer to the question, "Who gave you this name? My godfathers and godmothers in my baptism, wherein I was made a member of Christ, a child of God, and an inheritor of the kingdom of heaven." Hence the children grow up to think themselves Christians, and their parents think them the same. The church and the world are inseparably blended; the church swells into the nation, the nation becomes the church.

"We hold," says Hooker, "that seeing there is not any man of the church of England but the same man is also a member of the commonwealth, nor any member of the commonwealth which is not also of the church of England, . . . one and the same multitude may in such sort be both."—Book viii.

By this means interminable confusion has spread over the churches. The church is in the New Testament Christ's bride, which he intends to present to himself without fault (Eph. vi. 25—27), the company of the first-born, whose names are *written in heaven* (Heb. xii. 23); *but now there is a new society*, unknown in the New Testament, which men call "the visible church," another body of Christ, another bride, composed of baptized nations. The churches which were composed of those alone, who were in reality, or in appearance, saints and faithful brethren, are now composed of all who were sprinkled in infancy without their own consent or knowledge, of all opinions and of all characters. So we hear of Christian nations and Christian parliaments, without any reference whatever to character, or even to any explicit profession, solely in virtue of this infant sprinkling. Sometimes, also, we hear of "good Christians" and of "bad Christians." The passages of scripture which urge Christians to separate from the world, have lost their meaning. There is no "world" in England; the "world" is the church; and Christians must not separate from the church. Scripture insists upon the necessity of a new birth; but with what force can its appeal come to those who have been already in baptism "regenerated with the Holy Spirit?"—*Baptismal Service.*

The awful warnings of scripture to the unconverted are limited to heathens and Jews; the privileges exclusively belonging to saints are ascribed to all who bear the Christian name. By this unhappy practice of infant baptism all distinctness of warning is banished from many pulpits. I have heard men appealed to in the pulpit as "CHRISTIANS living in known sin; Christians neglecting the bible and prayer; Christians ungodly in heart and life." Addressed as Christians, they could not think that they needed a complete change. A development of latent grace, the revival of a dormant piety, was all that they could require. Already regenerate Christians, enjoying the intercession of Christ for them, and subjects of the common influences of the Spirit, a little improvement at the

close of life would surely suffice to save them.

An indistinctness of this kind is often perceptible in the pulpits of Anglican ministers, who reject the notion that baptism generally effects the spiritual regeneration of infants. Baptism must do something; it must make the children in some sense Christians; "members of Christ, children of God, and inheritors of the kingdom of heaven." And that is enough to enfeeble fatally all appeals to the unconverted. But infant baptism has very naturally led to the worse notion of baptismal regeneration; to the notion that the one spiritual regeneration necessary to salvation, and which is itself the source of salvation, is accomplished by baptism. Since the scriptures declare that persons are to be baptized for the remission of sins (Acts ii. 38), that they should be "baptized and wash away their sins" (Acts xxii. 16), that they are "buried with Christ, and rise with him" in baptism (Col. ii. 12), that the baptized "put on Christ" (Gal. iii. 27), and that they are "saved" by baptism (1 Pet. iii. 21); if these passages are applied to infants, it is very difficult to avoid the conclusion that they are renewed and justified in baptism. Believers being required to exercise faith before they come to baptism, it is easy to understand, with reference to them, that baptism is in all these cases put for the profession of faith, for that real faith which, being proved by confession, is the work of the Spirit, and secures remission of sins; but as infants are incapable of faith, if these passages apply to them, they must express the results effected by their baptism, in other words, their baptismal regeneration. By this doctrine baptized nations are regenerated and justified in infancy; there is no such *thing* as a regeneration effected by the *Spirit* of God through his word (James *i.* 18; 1 Pet. i. 23). Except in very rare cases, none are justified by faith, for they are justified in infancy. And the following tractarian doctrine triumphs: "The sacraments, not preaching, are the sources of divine grace."—*Tracts*, vol. i., p. 4. "They are the only justifying rites or instruments of conveying the atonement."—*Tract* 90, p. 46. "Regeneration in baptism is the very spirit and essence of the whole teaching of the church."—*Plain Words*, p. 21. "The two sacraments of the gospel are those which directly communicate Christ to the soul."—*British Critic, July*, 1843, p. 51. "In baptism itself two very different causes are combined, the one God himself, the other a creature which he has thought fit to hallow for this end."—*Pusey, Tract*, 67. "Regeneration is the being born of water and of the Spirit, or by God's Spirit again moving on the face of the waters, and sanctifying them for our cleansing, and cleansing us thereby."—*Ibid.*

"And is not this fundamental error," says a pious Anglican writer, "the mighty mischief which is now desolating our church? All the evils which have ever been ascribed to the doctrines of grace, with all their perversions and all their misapprehensions, must sink into insignificance when compared with those which daily and palpably issue from the assertion of the general efficacy of baptism in all who partake of that right." "As Bishop Jewell asserts, Verily, to ascribe felicity or remission of sin, which is the inward work of the Holy Ghost, unto any manner of outward action whatsoever, it is a superstitious, a gross, and a Jewish error." "Thus confounding circumstantials with essentials, all the mischiefs of delusion follow, and the Christian body, thus feeding on wind instead of wholesome nutriment, is starved, and faints, and decays."—*Budd*, 9, 10, 6. But so long as infant baptism continues to be practised, this "gross superstition," this

"mighty mischief," must continue, because it springs necessarily from the application of the scriptural statements respecting the baptism of believers to the baptism of infants; and while infant baptism lasts, there being only one baptism enacted by Christ, they must be applied.—*Essay on Christian Baptism.*

SPIRITUAL "EXEMPTS."

Abridged from an American Periodical.

THESE are a class of professors, far more numerous in the church than is consistent with her welfare. They are always willing to have everything done. They complain if it is not done. Very ready are they to bind the heaviest burdens on others; yet, somehow or other, they are always adroit enough to remove their own shoulders from the load.

"Oh yes, the sabbath school ought to be efficiently sustained. It is very necessary to gather in the children, who would otherwise be running about, desecrating the holy day, and growing up in idle and vicious habits!" "Well then, come, take a class." "Be a visitor." "Let me report you to the superintendent, as ready to begin next sabbath." Ah, you get no such permission. You find that by some convenient method of reasoning, these persons have learned to consider themselves "exempt" from such service. They do not indeed wear a badge to this effect, like the ex-fireman or the soldier who has served his seven years; yet just as coolly as if they did, they refer you to somebody else, as the one who is to discharge their duty. You would naturally suppose (if the thing were not impossible) that they had hired him as their substitute in the army of Christ!

The prayer meeting also ought to be sustained. It would look very badly, to say *the least, if it were given up. Their pastor would feel very* sorrowful about it, if none of the church were willing to assemble for prayer. They have some recollection, moreover, that they have promised that they would not "forsake the assembling of themselves together." Yet here also we have the supplication which they put up more frequently than any other,—"I pray thee, have *me* excused." As in the former instance they would fain have the duty devolve on some one else. They do not say, precisely in so many words, that others like praying better than they do, they only say that "they have more time." How it may be in other churches I do not know, it may be different with them; but this I can say, that those who compose my own body-guard as a pastor, the picked of the flock who are always there, the Aarons and Hurs who stay up the feeble hands of my ministry, are not by any means only those who live nearest the place of worship, who have the most of this world's good, who are the least industrious in their lawful avocations, or who are the most able to afford the loss of their time.

We have often puzzled ourselves no little to discover the method by which these *spiritual exempts* reconcile it with their consciences to live as uselessly to themselves, and as unprofitably to others, as they do. Do they make one duty that is performed stand as a sufficient offset for a dozen that are not performed? That is Romanism. Do they suppose their nightly prayer ob-

tains forgiveness for their daily and habitual sins of omission and commission! If so, they do not know how to pray at all. Are they looking forward to some time before they leave the world, when they really will begin to live in some measure as they ought to do? This is so much time that can never be regained; so much happiness gone that can never be enjoyed; so much guilt that will loudly call for chastisement and repentance. Is their conduct really an honest index of their deliberate convictions in this matter? Do they, in fact, believe that there are some in the Christian vessel who are to go to heaven as passengers, while others are to have all the toil and trouble of bringing the ship into port?

The sad and most frequent conclusion at which we arrive is, that those self-constituted exempts are those who are deceiving themselves with a name to live while they are dead, who have the form of godliness but are destitute of the power thereof.

FACTS AND OBSERVATIONS RELATING TO THE DAY OF REST.

The labourer needs relaxation from his toil, and though there is nothing in natural religion or political economy that would lead us to fix upon every seventh day as precisely the requisite period of repose, both agree in concluding some respite to be necessary, and neither can improve upon that arrangement which the all-wise Creator has appointed. Dr. Humfrey of Amherst College records a fact strikingly illustrative of this observation. "Not many years ago, a contractor went on to the west with his hired men and teams to make a turnpike-road. At first he paid no regard to the sabbath, but continued his work as on other days. He soon found, however, that the ordinances of nature, no less than the moral law, were against him. His labourers grew sickly, his teams grew poor and feeble, and he was fully convinced that more was lost than gained by working on the Lord's day."—*J. B. Pike.*

There are (in Louisiana) American planters, I am happy to say, not only Christians, but men of the world, who set a noble example in the midst of the corruption with which they are surrounded, of resting from all unnecessary labour on the Lord's day; and it has been tested beyond the possibility of a doubt that those who do so make more sugar, in proportion to the number of hands they employ, than those who work seven days in the week. Besides, those who labour during the seven days of the week, and pay no attention to the day of sacred rest, become so completely fatigued and jaded with continued labour that they are incapable of accomplishing as much in seven days as they would accompliah in six, provided they rested on the first day of the week. The divine appointment of one day in seven as a day of rest for man and beast, is wise and merciful, and it never can be violated, except in cases of absolute necessity, without incurring the frown of the Almighty.—*Dr. A. Maclay.*

In 1822, the Marquis of Londonderry, better known as Lord Castlereagh, then secretary of state, died by his own hand. On hearing of it, Mr. Wilberforce writes thus:—He was certainly deranged—the effect, probably,

of continual wear and tear of mind. But the strong impression of my mind is, that it is the effect of the non-observance of the Sunday, both as abstracting from politics, from the constant recurrence of the same reflections, and as correcting the false views of worldly things, and bringing them down to their true diminutiveness. . . . He really was the last man in the world who appeared likely to be carried away into the commission of such an act. So cool, so self-possessed. It is very curious to hear the newspapers speaking of incessant application to business, forgetting that by the weekly admission of a day of rest, which our Maker has graciously enjoined, our faculties would be preserved from the effects of this constant strain. I am strongly impressed by the recollection of your endeavour to prevail on the lawyers to give up Sunday consultations, in which poor Romilly would not concur. If C. had suffered his mind to enjoy such occasional remissions, it is highly probable the strings would never have snapped, as they did, from over-tension. Alas! alas! poor fellow, I did not think I should feel for him so very deeply!

As a day of rest, I view it, says Dr. Farre, as a day of compensation for the inadequate restorative power of the body under continued labour and excitement. A physician always has respect to the preservation of the restorative power, because if this once be lost, his healing office is at an end. If I show you from the physiological view of the question that there are provisions in the laws of nature which correspond with the divine commandment, you will see from the analogy *that the Sabbath was made for man* as a necessary appointment. A physician is *anxious to preserve the* balance of circulation as necessary to the restorative power of the human body. The ordinary exertions of man *run down* the circulation every day of his life; and the first general law of his nature by which God (who is not only the giver, but also the preserver and sustainer of life) prevents man from destroying himself, is the alternating of day with night, that repose may succeed action. But although night apparently equalizes the circulation well, yet it does not sufficiently restore the balance for the attainment of a long life. Hence one day in seven, by the bounty of providence, is thrown in as a day of compensation, to perfect, by its repose, the animal system.

The necessity of some regular seasons of repose is manifest from man's treatment of the animal creation. The proprietors of coaches which ran every day always appointed fixed rest days for their horses; and this not so much out of mercy to their cattle as from a regard to their own interests. Experience proved that unceasing labour was unprofitable labour—that their horses could not permanently endure it; and, therefore, periodical days of rest were appointed them. Frequently these were not every seventh day, but every fourth day, which only renders the argument for the necessity of a seventh day's rest to the health and physical well-being of the working man the more conclusive. Every one accustomed to horses knows that if a certain number of miles has regularly to be travelled in a week, say 112 miles, a horse will keep in much better condition if he run the distance in six days, and thus have one entire day of rest, which is at the rate of eighteen miles per day, than if he were travelling every day, though then his daily distance would be but sixteen miles. This is

evidently upon the principle explained by Dr. Farre, the application of which to the case of the working man is obvious. Unremitting labour saps the vital energy, it diminishes the productive powers, its monotony jades the spirits, and cannot be persevered in without an influence most injurious to health being exercised upon the physical frame. The law, therefore, which enjoins a stated periodical rest from toil is a beneficent one; it is framed by divine wisdom and goodness, it consults the temporal welfare of man, and cannot be violated with impunity.—*J. B. Pike.*

To the working man the sabbath brings an inheritance to which his reprieve from bodily toil is a matter of only secondary consideration. It brings a stated opportunity for the cultivation of his best family affections, as well as for the improvement of his own mind, as under the convenience of the day's respite from secular concerns, the mind is let free from the arbitrary toils of common drudgery into the true liberty of life, like a bird escaped from the confinement of a cage to rejoice among its native branches; or like a plant laid open to the sun, the sympathies of his soul are drawn out and fostered into blossom and fruit, through the benign influences of the Sun of Righteousness." —*J. Younger.*

The great Dr. Johnson, on his deathbed, sent for his friend Sir Joshua Reynolds, and required of him, on the strength of their friendship, that he should promise three things. The first and hardest to be obtained was, that Sir Joshua would promise him *that he would never again paint on the holy sabbath.* What a noble subject would this interview have made for the pencil of Reynolds! Oh, that persuasion, mighty as that of Johnson, and entreaty, thrilling as that of a dying genius, might fall upon the ears and the hearts of all the people of God in this land, till they awake to the sanctification of the sabbath!—*J. Todd.*

It is powerfully urged by the believers in a primitive sabbath, that we find from time immemorial the knowledge of a week of seven days among all nations, Egyptians, Arabians, Indians,—in a word, all the nations of the east, have, in all ages, made use of this week of seven days, for which it is difficult to account without admitting that this knowledge was derived from the common ancestors of the human race.—*Dr. Kitto.*

All nations in all ages have from time immemorial, made the revolution of seven days to be the first stated period of time. And this observation is still continued throughout the world, unless amongst them, who in other things are openly degenerated from the law of nature, as those barbarous Indians who have no computation of times but by sleeps, moons, and winters. The measure of time by a day and night is directed unto sense, by the diurnal course of the sun; lunar months and solar years are of an unavoidable observation unto all rational creatures. Whence, therefore, all men have reckoned time by days, months, and years, is obvious unto all. But whence the hebdomadal revolution, or weekly period of time, should make its entrance, and obtain a catholic admittance, no man can give an account, but with respect to some impressions on the minds of men from the constitution and law of our natures, with the tradition of a sabbatical rest, instituted from

the foundation of the world. Other original, whether artificial and arbitrary, or occasioned, it could not have. —*Dr. Owen.*

Nor is there anything lost to the community by the intermission of public industry one day in the week. For in countries tolerably advanced in population and the arts of civil life, there is always enough of human labour, and to spare. The difficulty is not so much to procure as to employ it. The addition of the seventh day's labour to that of the other six, would have no other effect than to reduce the price. The labourer himself who deserved and suffered most by the change would gain nothing.—*W. Paley.*

The spot, of all places in North or South America, to my mind the most hallowed is the island where the fatigued, desolate, almost perishing, pilgrims spent their first sabbath. Yes! there they stopped and rested the seventh day, and hallowed it, because they would not desecrate it, even in seeking rest. O noble commencement of the foundations of an enterprise, like which the world never saw, nor, probably, will again see ever! Within half an hour's sail of the coast, nay, within ten minutes' sail, if the wind and tide favoured, of the place where they were to abide all the rest of their pilgrimage, they moored at the island, and would not again set a sail that day, or take an oar in hand, or do aught of worldly work, because it was the Lord's day. And there, upon that desolate island, frost-bound, habitationless, beneath a snowy sky, or what was worse, a freezing sleet, they dedicated the hours of the sabbath to the worship of God! There is *no spot in all this* scene, on *which the vision rests with* so solemn and thrilling an interest as that.—*Dr G. B. Cheever.*

It was an honour to the legal profession, and one that deserves to be recorded of them, that, when a few years since proposals were made for a Sunday delivery of letters in the metropolis, an immense body of the solicitors signed a protest against the plan, claiming for themselves that exemption from secular business which the sabbath of God has given to them, and the blessings of which they had, from experience, learned the value of.—*J. Jordan.*

Take a Scotchman from any of the sabbath-keeping districts of his native land, and place him in London, and, at first, he is appalled at the way in which the sabbath is desecrated, through labour and pleasure, in that great city; but he gradually conforms to its usages, mingles in its scenes of pleasure, and if needs be, engages in its heaven-defying labours. Take the same Scotchman, and place him in Paris, and there, too, he is staggered on the first appearance of the sabbath; but he soon becomes inured to its desecrations — his conscience is hushed asleep by the din of labour, and the music of pleasure. H attends its theatres, dancings, boxings, gambling-houses, and other innumerable modes by which the rest of the sabbath is abused, by which its moral effect is enfeebled and destroyed. Unnecessary encroachments on the sabbatical rest may find a people obeying the sacred claims of that day, but it gradually diminishes respect for these claims.—*D. Farquhar.*

I have advised clergymen, in lieu of the sabbath, to rest one day of the week; it forms a continual prescription of mine.—Dr. Farre.

CHRONOLOGICAL PAGE FOR NOVEMBER, 1849.

SUNRISE & SETS				FAMILY BIBLE READING.	MEMORANDA.
1	Th	6	53	Jeremiah xxv.	79, Herculaneum and Pompeii destroyed.
		4	32	Matthew xxv.	Moon rises, 35 min. past 5, afternoon.
2	F	6	57	Jeremiah xxvi.	Moon sets, 41 min. past 8, morning.
		4	31	Matthew xxvi. 1—35.	Moon rises, 17 min. past 6, afternoon.
3	S	6	59	Jer. xxvii. 1—11, Daniel i.	Moon sets, 55 min. past 9, morning.
		4	29	Matthew xxvi. 36—75.	Moon rises, 6 min. past 7, evening.
4	Lo	7	0	Psalms.	Sunday School Union Lessons,
		4	27	Psalms.	Mark vii. 31, viii. 1—9, Deuteronomy viii.
5	M	7	2	Daniel ii.	1886, Tim. Thomas (Devon. Sq.) d., ag. 63.
		4	26	Matt. xxvii. 1—56.	Moon rises, 5 min. past 9, evening.
6	Tu	7	4	Ezekiel i., ii.	1817, Princess Charlotte died.
		4	24	Matt. xxvii. 57—66, xxviii.	Baptist Irish Committee, 6, evening.
7	W	7	6	Ezekiel viii., ix.	Moon's last quarter, 23 min. past 8, morn.
		4	23	James i.	Moon rises, 29 m. past 11, night.
8	Th	7	7	Jer. xxvii. 12—22, xxviii.	1674, John Milton died.
		4	22	James ii.	Moon sets, 1 min. past 2, afternoon.
9	F	7	9	Jeremiah xxix.	Moon rises, 41 min. past 12, morning.
		4	20	James iii.	1841, Prince of Wales born.
10	S	7	10	Jeremiah xxxi.	Moon rises, 53 min. past 1, morning.
		4	19	James iv.	1483, Martin Luther born.
11	Lo	7	12	Psalms.	Sunday School Union Lessons,
		4	17	Psalms.	Matt. xvi. 13—28, Psalm xlix.
12	M	7	14	Jeremiah xxxii.	Moon rises, 11 min. past 4, morning.
		4	16	James v.	Moon sets, 40 min. past 3, afternoon.
13	Tu	7	16	Jer. xxxvii. 11—21, xxxviii.	Moon rises, 20 min. past 5, morning.
		4	14	Jude.	Fraternal meeting, Moorgate St. at 4.
14	W	7	18	Jer. xxxix., l. 1—6.	Moon rises, 26 min. past 6, morning.
		4	12	John i. 1—34.	New Moon, 13 min. past 9, night.
15	Th	7	20	Lamentations i.	Moon rises, 29 min. past 7, morning.
		4	11	John i. 35—51, ii.	Moon sets, at 5, afternoon.
16	F	7	21	Lamentations ii.	Moon rises, 31 min. past 8, morning.
		4	10	John iii.	Moon sets, 35 m. past 5, afternoon.
17	S	7	23	Lamentations iii.	Moon rises, 28 min. past 9, morning.
		4	9	John iv. 1—42.	Moon sets, 16 min. past 6, evening.
18	Lo	7	25	Psalms.	Sunday School Union Lessons,
		4	8	Psalms.	Matt. xvii. 1—13, Luke ix. 8—36, Ex. xxxiii.
19	M	7	27	Jer. xl. 7—16, xli.	Moon rises, 17 min. past 11, morning.
		4	7	John iv. 43—54, v. 1—16.	Moon sets, 52 min. past 7, evening.
20	Tu	7	28	Jer. xlii., xliii.	1825, George Atkinson (Margate) died.
		4	6	John v. 16—47.	Baptist Home Mission Committee at 6.
21	W	7	30	Jeremiah xliv.	1824, W. Groser (Watford) died, aged 55.
		4	4	John vi. 1—40.	1840, Princess Royal born.
22	Th	7	31	Jeremiah l.	Moon rises, 50 min. past 12, noon.
		4	3	John vi. 41—71.	Moon sets, 52 min. past 10, night.
23	F	7	33	Ezekiel xxxiii.	Moon's first quarter, 24 min. past 2, morning.
		4	1	John viii. 1—31.	Moon sets, 58 min. past 11, night.
24	S	7	35	Ezekiel xxxiv.	Moon sets, 30 m. past 12, morning.
		4	0	John vii. 31—53.	Moon rises, 42 min. past 1, afternoon.
25	Lo	7	36	Psalms.	Sunday School Union Lessons,
		3	58	Psalms.	Mark ix. 14—32, Exodus viii.
26	M	7	38	Ezekiel xxxvii.	1703, the Great Storm.
		3	57	John viii. 12—59.	Moon sets, 20 min. past 2, morning.
27	Tu	7	39	Daniel iii.	Moon rises, 1 min. past 3, afternoon.
		3	56	John ix.	Stepney College Committee at 6.
28	W	7	41	Daniel iv.	Moon sets 53 min. past 4, morning.
		3	55	John x.	Moon rises, 32 min. past 3, afternoon.
29	Th	7	42	Daniel v.	Moon sets, 12 min. past 6, morning.
		3	55	John xi. 1—46.	Moon rises, 8 min. past 4, afternoon.
30	F	7	44	Daniel vi.	Full Moon, 25 min. past 3, morning.
		3	54	John xi. 47—57, xii. 1— 9	Moon rises, 51 min. past 4, afternoon.

REVIEWS.

Experimental Evidence a Ground for Assurance that Christianity is Divine. By GILBERT WARDLAW, A.M. Glasgow: Maclehose. pp. 408.

The Young Man's Guide against Infidelity; embracing New Arguments, arising from Recent Investigations in favour of the Religion of Jesus. By the Rev. GRAHAM MITCHELL, M.A., F.R.S.A., *Minister of Whitburn.* Edinburgh: Wm. Whyte and Co. pp. 653.

Evidences of Christianity: a Course of Lectures delivered in Dundee during 1848—9, *by the Rev.* W. WILSON, *Free Church;* A. HANNAY, *Independent Church; and* J. R. MCGAVIN, *United Presbyterian Church.* Dundee: William Middleton. 16mo., pp. 306.

THESE are testing times. Activity and research characterize our age. Everything is now being re-examined At this we complain not. Truth suffers not from investigation. Our holy faith invites it fearlessly. Every fresh scrutiny, whether by friend or foe, only reveals more clearly the strength and symmetry, the beauty and blessedness of the city of the Lord.

The evidences of revelation, external and internal, have been frequently and fully discussed. There is another branch of evidence, however, confessedly of high importance, which has not received that careful, systematic, and extended consideration which its merits demand. We refer to experimental evidence, "the proofs for the divine origin of Christianity, furnished to the Christian by his own religious experience." This subject Mr. Wardlaw has chosen; he has brought to his task a well-trained and *well-furnished mind,* and a heart *deeply imbued with a holy* unction from above; and by examining the subject analytically, ascertaining the nature of the evidence, and classifying and combining, as far as possible, the modes of proof, he has succeeded in filling up a niche in our theological literature hitherto vacant; he has produced a book doing equal justice to his head and his heart, and laying the church of God under lasting obligations.

At the outset our author clearly defines his subject:—

"The words *experimental evidence,* if used according to the ordinary signification of language, would denote evidence obtained by trial or experiment; and the experimental evidence in support of Christianity, viewed in its just extent, would comprehend all the modes of experiment by which we can test the character of the system, so as to pronounce upon its claims to a divine original.

"The subject so indicated would include, therefore, not only those internal effects of revealed truth which are peculiar to the mind of the Christian, but those influences more external and conspicuous, exerted by it on human society at large, by which it has ever been found to advance the moral improvement, civilization, and happiness of mankind, in a degree to which the human religions of past or present times can make no pretensions. Yet, while adhering to this sense of the terms, it would be allowable to select a portion of the field, and to apply the phrase more restrictedly to the former of the topics just mentioned; namely, to that inward experience of the efficacy of the gospel which Christians have been wont to regard as a special attestation to its heavenly character, and have designated, by way of excellence, the experimental evidence. In one view, indeed, the selection could hardly be said to abridge the range of argument, or to exclude those more external influences to which reference has been made. For the social tendencies of Christianity have no fixed source except in those which are internal and personal. The argument from the former ultimately resolves itself into that founded upon the latter, to which it is in fact, when taken separately, but a fainter parallel; nor can we reach a fully

conclusive opinion upon the evidence drawn from the superficial effects, without first applying our scrutiny to that more concentrated and primary influence which the gospel exerts upon the character of individual believers.

"There is, however, a sense of the term somewhat different from the preceding, belonging to the more conventional and limited phraseology of evangelical Christians, in which most probably it has passed into use in relation to the Christian evidences. It has been usual, with spiritual persons, to describe, by the term experience, that whole series of mental affections to which the faith of the gospel gives origin, while yet the term is used, as denoting not a trial for the obtaining of evidence, but the fact of the mind being itself the subject of these affections, so as to learn by consciousness the lessons which prepare man for his great spiritual destiny. In accordance with this, the term experimental, expressing whatever is relative to such experience, has been applied to that proof of Christianity which has been thought to be deducible from it. It is of comparatively small importance under which of these associated senses we use the word in discussing our present topic of evidence. The separate ideas meet in the same subject with equal truth, and, indeed, shade into each other. While the sense of *experiment* suggests most directly the nature of our argument, it must be granted us to apply the above terms in the more confined evangelic acceptation, as we propose to do, for convenience and brevity's sake, in the following pages." pp. 1—4.

With much power the subject is commended to the serious consideration of "several classes of persons." To the Christian it is pre-eminently advantageous. It cannot fail to promote personal edification, to strengthen faith, to aid in repelling sudden temptations, and to conduct to more vivid and conclusive views than could otherwise be obtained of both the internal and external evidences of Christianity. To those "almost" Christians who admit Christianity must be divine, but who have not experienced its regenerating power, the subject is commended as peculiarly suited to lead their souls to God. The less deeply prejudiced unbelievers or doubters, are also, by powerful argument and appeal, invited to the earnest examination of this subject. The following remarks on its connexion with faith are equally just and beautiful:—

"For the invigoration of faith, all the evidences of revealed religion are valuable; we would exalt no one portion of them to the depreciation of another. He is best furnished for warfare and for duty, who has embraced the largest compass of them, and seized them with the strongest grasp. Yet the peculiar advantages of the experimental proof well deserve to be considered. The very limitation of its character gives it a superiority for immediate use, and brings it within the reach of those who possess not the leisure or the ability for processes of argument. Being little concerned in antiquarian or historic research, it can be appealed to by every Christian conscious of the changes wrought upon his heart within, where this evidence developes itself. From its very nature, also, if its validity be once established, it must have much of the force and constancy of consciousness itself. Its materials lying ready in the deposit of memory, and continually reproduced in the daily experience of the life of faith, are more firmly seized by the mind as a ground of inference, and form a *nucleus* around which the whole range of confirmatory evidences may gather themselves. While other evidences can hardly be said to convey, to any one destitute of the experimental, more than a strong presumption, and that usually an alarming one, that Christianity must be true, he who has felt its transforming energy in his moral nature, attains at once a solid and happy conviction, and has the foundation laid for the fullest assurance of invisible realities, which it is possible to attain in this world of sense and sight." pp. 12, 13.

Our limited space forbids our following our author in the different steps and stages of his admirable dissertation. He gives us a description of Christian experience, in its essential characteristics and principal varieties, free from fulsome eulogy on the one hand, and from affected depreciation on the other. "Whatever may be the notions of those who look upon the Christian from without, he knows himself the sincerity of his religion, and is conscious of its effects within him." For this experience no natural cause

can adequately account. They spring most evidently from a supernatural source. This constitutes the *direct* evidence which experience furnishes. In addition to this it supplies us with an evidence of a more *indirect* character, auxiliary to the former, giving additional force to the internal, external, and prophetical evidence of our holy faith. These form the two grand divisions of our author's work, and both are executed with the hand of a master.

Having clearly shown that Christian experience supposes no intuitive perception of the divine origin of Christianity, nor any direct divine revelation to the soul which asserts the fact; it furnishes the proof we seek only in the way of rational legitimate influence; Mr. Wardlaw thus lays down his plan of procedure:—

"In arguing for the divine origin of the Christian's experience, in accordance with the principles laid down, we propose the following course. One of three suppositions may be made: first, that Christian experience is directly produced by divine, regenerating power, in the sense affixed to these words by evangelical Christians; or, secondly, that it is the natural result of the external means of Christianity, that is to say, of the bible, with its evidences and institutions, operating rationally on the minds of human beings, without the accompaniment of supernatural influence; or, thirdly, that its cause is both of these influences combined. We can conceive of no other origin of the facts in question than one of the above. If we can show that the first is the true explanation, the point to be proved is confessedly established. If the second be the supposition preferred, we are led at once to consider that the strongest reasons exist for assigning a supernatural origin to a system of instrumentality capable of effecting such results, and are thus conducted another way to the same conclusion. If we adopt the third opinion, it is obvious that all the evidence of a divine origin adduced under the two distinct suppositions, will hold good, and may conduct us to our conclusion with even an enhanced force of conviction. *We are called*, therefore, *to review each in succession*, that by so doing *we may apprehend the evidence* that presents itself, first, for the separate elements of truth; and, next, for their combined operation. Under the first we shall consider the proofs found in experience for direct divine agency; under the second, those internal proofs of which experience takes especial cognizance for the divine origination of revelation itself; and under the third, after noticing the reasons for believing that both are combined as causes, we shall consider in what manner the combination affects our argument. While the course of investigation naturally leads us to this view of our subject, the reflecting mind cannot but repose with additional satisfaction on the conclusiveness of either alternative taken as a separate argument, and on the sufficiency of the two combined to afford the complete explanation which we seek. The satisfaction which an enlightened Christian feels in pursuing the course described, will be heightened by every examination of the subject. An advantage will appear to lie in this, that the argument does not require for its validity any nice adjustment of the concurring influences which produce the Christian's experience. If we exalt the efficacy of the outward instrumentality, we only affirm more strongly the evidence of the manifold wisdom of the Infinite Mind in this department of its operations; but if, impressed with the insurmountableness of the moral obstacles, we attribute less to the external means, we only see [more decisively the necessity for a divine regenerating power." pp. 87—90.

This course of argument our author ably applies, first, to the general facts of Christian experience, and then to the special fulfilment of scripture promises, particularly with reference to prayer. The *indirect* argument is pursued with equal discrimination and success. Objections are then answered, and the whole is appropriately concluded with practical remarks on vital godliness.

Our readers will perceive that this is no ordinary book. Our object has been to indicate its worth, and induce our pastors and people to procure and study it for themselves. "As a wise master-builder" Mr. Wardlaw has drawn the design, arranged the materials, and raised the superstructure of a noble edifice. We stand at the door with our torch; if you would view its glories

and know its worth, enter in, and make it your own.

Mr. Mitchell's work, as its title intimates, was composed more immediately for the benefit of the young. It contains a compendium of the evidences we have for divine revelation, with many very suitable cautions and counsels to youth in reference to religion. He enters the arena with the infidel writers of the present day; particularly he combats the "Nebular hypothesis" of the author of "Vestiges of Creation," and the "wildly heterodox conceptions of Strauss in his Leben Jesu." The following is a fair specimen:—

"Now, the reader will understand that a mass of matter, presenting the appearance of luminous vapour, denominated nebulæ, was first of all observed by Herschell lying far beyond the limits of the sidereal space; and on the application of instruments of considerable power, they presented the aspect of luminous points. Upon this the author of the Vestiges founded his fanciful system. The system obtained not a little of its popularity, being in accordance, for a time at least, with a mind of high order and refined taste. But that mind, of truly philosophic and Christian character, evinced itself to be possessed of so much candour as not to retain a position of error and uncertainty, the moment the rays of newly-discovered truth broke forth, hitherto clouded from the want of sufficient power in the telescope. (Professor Nichol.) But the author of the Vestiges formed the most preposterous speculation, not only regarding the planetary and sidereal systems, but associated these with no less absurd lucubrations regarding the development of organic forms, and the original constitution of man, totally opposite to the views of divine revelation. Even supposing there had been nebulous matter, still the theory which he founds on such a supposition is contradictory. For its consolidation or —to adopt his own pompous phrase—agglomeration into masses of superior density, could never possibly have been effected in the way he proposes, namely, by the force of gravity. It requires only to be mentioned, that had there really been such an agglomeration, it would be accompanied, of course, by the disengagement of the caloric fluidity at the focus of condensation, the result of which would be totally opposite to his theory, by the expansion of the mass. But, notwithstanding such contradictions, he goes on unabashed, asserting, that 'it is all but certain that flesh and blood are the constituents of organic being in all the spheres which are the seats of life. It has, however, been satisfactorily demonstrated, that it is impossible that organised beings, precisely such as the human race, could possibly exist in certain of the planetary globes, such as Mercury and Saturn, the one being so intensely hot, the other so intensely cold. In fact, the most recent discoveries of science have completely militated against the whole nebular theory in the Vestiges. The nebulæ of Orion, which was the strongest case of all, gave way before the prodigious telescopic power that has recently been made to bear upon it, turning out to be a '*mass of stars.*' The nebular hypothesis, according to the most recent discoveries, was thus exploded by the very first application of Lord Rosse's gigantic telescope, which has, at the same time, revealed such truths regarding the magnificence, loveliness, and glory of the infinite Creator's empire, as demonstrate that he has provided exhaustless themes for the future contemplation and enjoyment of immortal minds, in a nobler sphere of existence — themes which it hath not now entered into the heart of man even to conceive; while the theory of the Vestiges was founded on mere delusive appearances." pp. 49—51.

This work indicates extensive reading, and sound views of divine truth. We commend it to our young friends as a useful "Guide."

Since the preceding observations were written, the third volume mentioned at the head of this article has reached us. It contains thirteen lectures delivered by three ministers of Dundee, at the request of a benevolent gentleman who "knew that many of the working classes were prejudiced against the reception of religious truth by an idea that pious men were opposed to free inquiry, and, therefore, they did not examine its evidences with that impartiality to which it is entitled." "We felt ourselves burdened with disadvantages," says one of the lecturers; "from the pulpit our voice could not reach the denying, the doubting, or the

aquiring mass. This platform was offered, and we sprung with eagerness to the vantage-ground, to which it raised us." The design is further explained in the Preface, where it is said,

> "It appears very desirable that systematic attempts should be made by public lectures and otherwise to educate the working classes in the true principles of abstract discussion, as well as to acquaint them fully with the various lines of evidence which combine to prove the truth of Christianity. The popular lectures of the day are excellent of their kind; their object, however, is the communication of a little scientific knowledge, rather than the training of the hearers to habits of close and frequent thought. A series of lectures upon moral philosophy, or upon the analogies between natural and revealed religion, or some other department of the Christian evidences, would not only acquaint the audience with a highly important class of truths, but would elevate the taste of many, and lead them unto regions of higher contemplation than they had previously been accustomed to."—p. v.

The lecturers, accordingly, intended to adapt themselves to men fond of discussion, having no perception of their spiritual poverty, but disposed to look at Christianity, if they looked at it at all, with the cool indifference of self-sufficient philosophers. There are two ways of dealing with such persons. One is to bring before them the gospel, exhibit its glories, show its adaptation to their wants, appeal to their consciences, and urge it upon them as an authenticated message from God; the other is to meet them on their own ground, opposing philosophy to philosophy, and speculation to speculation, refuting their objections, and reasoning with them in the same unimpassioned manner as they themselves employ in arguing against the truth. This last course is that which the lecturers have chosen, and they have adhered to it steadily. The subjects are: — Man's Responsibility — the Immortality of Man—the Character of God—the Character of Jesus Christ—the Morality of the New Testament—the Necessity of a Divine Revelation—the Eternal Duration of Future Punishments — the Moral and Social Benefits of Christianity—the Testimony of the Apostles to the Truth of Christianity — the Evidence from Miracles and the Evidence from Prophecy—and the Argument for Christianity from its Origin and Success.

BRIEF NOTICES.

The Age and Christianity. *By* ROBERT VAUGHAN, D.D. London: Jackson and Walford. 8vo., pp. 323.

The hope of being able to give to this work something more than a passing notice such as we have now to present, has occasioned delay for which we do not find ourselves able to compensate by an extended critique. It contains the substance of lectures delivered in London last spring before numerous and attentive audiences. The author assumes, with obvious propriety, that "our age, amidst its many forms of *scepticism and worldliness, is ill* at ease; and *in common with all preceding ages*, exhibits an *irrepressible yearning of the* human spirit after something more settled and satisfactory than it has found." His object is, he tells us, "to demonstrate to some of these bewildered and weary wanderers, that the old path is, after all, the true one; that the new paths opened out on either hand, are harder to make way upon than the one on which we may trace the footprints of our sires; and that, seeing all men are compelled to be believers in some shape, it is really a much easier thing, and assuredly a much happier thing, to believe after the manner of a Christian, than to believe after any other manner." It is of the characteristics of the age in reference to the proofs of Christianity, the truths of Christianity, and the Christian

religion itself, that he trusts; and that not as these characteristics appear among the busy masses, but as they are developed among the thinkers in pantheism, mysticism, formalism, sacerdotalism, and other remediless follies. It is superfluous to say that Dr. Vaughan has brought forward much that deserves to be read and pondered.

Memoirs and Manuscript of Isabel Hood. By the late Rev. JOHN MACDONALD, *Free Church Mission, Calcutta. With an Introductory Notice by* HUGH MILLER. *Third Edition.* Edinburgh and London: J. Johnstone. 24mo., pp. 134.

A poor Scotch woman who was born in 1734 and died in 1819, is the subject of some of these pages and the writer of others. The author of the Introductory Notice speaks of her case as embodying the whole gist of the controversy between Dr. Alison and Dr. Chalmers on the pauperism question. "'Send into the thatched, one-pauned garrets,' says Dr. Alison, 'a weekly quarters loaf, and a weekly peck of potatoes, and a few yards of duffle per quarter, and an annual pair of shoes: and then, if the inmates don't take to whisky-drinking, they will be pretty sure of clothes to wear and food to eat.' There is an obvious simplicity in the scheme, and at present, at least, it promises to cost the country not much more than £800,000 a year. Dr. Chalmers's scheme is different, and somewhat cheaper. 'Send into the one-pauned hovels,' he says, 'the principles of Isabel Hood, and the humble inmates will find duffle, and shoes, and potatoes, and quarters loaves, for themselves.'

Rhymes of Royalty. The History of England in Verse: from the Conquest by William, Duke of Normandy, to the reign of our Most Gracious Sovereign Queen Victoria. With an Appendix, comprising a Sketch of the Character of each Monarch, and a Summary of the leading Events of each Reign. By S. BLEWETT. *Designed chiefly to assist Young Persons in the study of History.* London: Grant and Griffith, 1849. 16mo., pp. 208.

The plan of this work is excellent. The author, "having been for some years engaged in the tuition of young persons, has invariably observed that descriptions in verse, of past or present events, make an immediate and lasting impression on the memory, whereas, similar subjects in prose are frequently forgotten in the space of a few hours, even by pupils considerably advanced." Many others have observed the same and attempted to versify chronological summaries, but none of them, we believe, very successfully. This is the best thing of the kind that we have seen; but the versification is rough and inharmonious, and often omits items which should have been included. The author has aimed at impartiality and moderation; but he has not always risen above prejudices which we should be sorry to see infused into the coming generation, as, for example, in the case of Cromwell.

The People of Persia. By JOHN KITTO, D.D. London: R. T. S. Monthly Series. pp. 192.

This work describes the country inhabited by the Persians, their dwellings and domestic economy, their habits of life and character, their religion and its festivals, with a chapter on the system maintained by some of them called Sufeeism. References to the great doctrines of the gospel are interwoven with the general information imparted. It is an appropriate companion to the monthly volume recently published under the title of The Court of Persia, by the same author, and, like that, contains much biblical illustration.

The Moral Statistics of Glasgow. By WILLIAM LOGAN, *Commissioner of the Scottish Temperance League. Dedicated by Permission to the Hon. James Anderson, Lord Provost of the City of Glasgow.* Glasgow and London. 16mo., pp. 74.

Illustrations of the connexion of intemperance with disease, mental derangement, pauperism, prostitution, juvenile delinquency, and crime in general.

The Lord's Day in London withheld from the Working Man by God's People and others. By J. M. JONES. London. pp. 32, price 2d.

A serious appeal to ministers and others as to the propriety of some habits which interfere with the natural rights and religious privileges of the working classes.

The Unveiling of the Everlasting Gospel; with the Scripture Philosophy of Happiness, Holiness, and Spiritual Power. Specially addressed to the Ministers and Church of God, at the present crisis. London: Hamilton, Adams, and Co. pp. 270.

A spirited statement of what are sometimes called "new views;" but whatever of truth is here unveiled, is as old as apostolic times; while the error mingled with this truth can be traced back, at least, to the days of Pelagius.

A Word in Season; being a Faithful and Affectionate Address to Young People, on leaving Sabbath and other Schools connected with Places of Worship. By ANNE MARIA SARGEANT, *Author of "Tales of the Early British Christians," &c.* London: John Snow. pp. 108.

Earnest appeals to inexperienced youth, going forth into a world full of temptation. The topics are,—Brief Summary of Christian Doctrines—Persuasives to Early Piety—The Nature of Conversion and its Necessity—On the Due Observance of the Sabbath, Reading the Scriptures, and Prayer—On the Importance of Truth—On Honesty—On Sobriety—Conclusion — Prayers, Questions for Self-Examination, and Passages of Scripture for Morning and Evening Meditation. All much fitted for usefulness.

A Christian Companion for the Chamber of Sickness. By a Minister. London: R.T.S. 32mo., price 2s.

What ought to be done? Seven years have elapsed since this work was published, and yet

we have never noticed it. It is better to confess the omission, though it may seem to deserve censure, than to leave those who trust to us for information on such subjects unacquainted with the fact that such a book exists, and that it is exceedingly well adapted for the service indicated in the title-page. It was intended to be, and it is, "adapted to those varieties of character with which, in our intercourse with the sick, we have to deal;"—a book which may be "taken up at any moment of comparative strength and ease, and laid aside with the first feeling of exhaustion."

RECENT PUBLICATIONS

Approved.

[It should be understood that insertion in this list is not a mere announcement: it expresses approbation of the works enumerated,—not of course extending to every particular, but an approbation of their general character and tendency.]

The Sunday School Teacher: designed to aid in Elevating and Perfecting the Sabbath School System. By the Rev. JOHN TODD, Pastor of the First Congregational Church, Philadelphia, Author of the "Student's Manual," &c. A New Edition. *London: B. L. Green.* 12*mo.*, *pp.* 249.

Memoir of Elizabeth Linsay. By CHARLOTTE D. GREVILLE. Second Edition. With a Recommendatory Preface by the Rev. JAMES HAMILTON, F.L.S. *London: Nisbet and Co. pp.* 144.

Mental Culture. Hints on the Cultivation of the Mind. Addressed especially to Young Men engaged in Commercial Pursuits. By WILLIAM BEILBY, Member of the University of London. With an Introductory Recommendation by the Rev. A. FLETCHER, D.D., of Finsbury Chapel. Seventh Thousand. Revised and Enlarged. *London: Ward and Co. pp.* 78.

Lives of Illustrious Greeks. For Schools and Families. *London: Religious Tract Society. pp.* 412.

A Narrative of Journeyings in the Land of Israel. By ROBERT WILLAN. *London: Houlston and Stoneman. pp.* 158.

Incomplete Conversions; or, "One Thing Thou Lackest." By a Protestant French Magistrate. Translated from the Original. *London: Nisbet and Co. pp.* 191.

The Life of Alfred the Great. Monthly Volume. *R.T.S. Price* 6*d.*, *pp.* 192.

Prize Essays by Working Men, on the Benefits, Temporal and Spiritual, resulting from City Missions. Being the Essays for which the highest prizes were awarded at the last Annual Meeting of the Edinburgh City Mission. *Edinburgh: A. Fullarton and Co. pp.* 58.

Puseyism and its Tendencies; with an Examination of Official Claims depending on Administrative Functions. By RICHARD REYNES. *London: Whittaker and Co.* 8*vo.*, *pp.* 64.

Spiritual Ruin and Practical Romanism in the *Diocese of Oxford. A Letter to* the Right Rev. S. Wilberforce, D.D., Bishop of Oxford. By WILLIAM FERGUSON, Minister of the Congregational Church, Bicester, Oxon. *London: Ward and Co.* 8*vo.*, *pp.* 34.

Cyclopædia of Moral and Religious Anecdotes: a Collection of nearly Three Thousand Facts, Incidents, Narratives, Examples, and Testimonies, embracing the first of the kind in most former collections, and some Hundreds in Addition, Original and Selected. The whole Arranged and Classified on a New Plan, with copious Topical and Scriptural Indexes. By the Rev. K. ARVINE, A.M., Pastor of the Providence Church, New York. Part II. *London: Ward and Co.*

Tracts of the Weekly Tract Society. Published during the year 1848. *London: Printed by the Weekly Tract Society.* 12*mo.*

Bunhill Memorials. An account of nearly Three Hundred Ministers who are Buried in Bunhill Fields, of every Denomination. With the Inscription on their Tombs and Gravestones, and other Historical Information respecting them, from authentic Sources. Edited by J. A. JONES. Part XIV, and XV. *London: James Paul.* 8*vo.*

A New Series of Class Books, graduated for Children of all Ages. The Book of Bible History. By CHARLES BAKER, Head Master of the Yorkshire Institution for the Deaf and Dumb. Gradations I., II., III. In case, 3*s.* 6*d.*

The Book of Bible Characters. By CHARLES BAKER, Author of "A Teacher's Lessons on the Creation," "The Book of Bible History," "Bible Geography," &c. Third Edition. *London. pp.* 100. *Price* 1*s.*

The Book of Bible Geography. By CHARLES BAKER, Head Master of the Yorkshire Institution for the Deaf and Dumb. Third Edition. *London: T. Varty. pp.* 126.

A Grammar of the English Language. By WILLIAM STEWART, Teacher of English, Geography, and History, Perth; Author of the "Orthœpic Primer." *Edinburgh: T. and T. Clarke. pp.* 144.

Descriptive Catalogue of Works for the Use of Schools and Colleges. *Published by Taylor, Walton, and Maberly, Upper Gower Street, and Ivy Lane, Paternoster Row.*

The Eclectic Review for October, 1849. Contents: I. Dear Food and Crime. II. Power's Sketches in New Zealand. III. The Fine Arts in the Colonies. IV. Hagenbach's History of Doctrine. V. Sir E. Bulwer Lytton's King Arthur. VI. The Rev. R. J. Rowton on the Punishment of Death. VII. The Evangelical Clergy and Baptismal Regeneration. VIII. Italy and the Siege of Rome. *London: Ward and Co. Price* 2*s.* 6*d.*

The Christian Treasury: containing Contributions from Ministers and Members of various Evangelical Denominations. October, 1849. *Edinburgh: Johnstone and Co.* 8*vo.*

The Christian Sentinel, or Soldier's Magazine. October, 1849. *London: J. Kennedy.*

The Sunday Scholar's Own Tune Book, being the Treble Part of the Union Tune Book. Parts I., II. *London*: S. S. U. Price 1*d.* each.

INTELLIGENCE.

AMERICA.

BOSTON SOUTH BAPTIST ASSOCIATION.

The old Boston Association having been divided into two, on account of its great size, the southern division recently held its annual meeting at Roxbury. The following particulars are extracted from the account given in the New York Recorder.

The association was called to order by the clerk of the original body, and Dr. Sharp was chosen moderator, and W. H. Shailer, clerk. The venerable moderator accepted the honour done him with expressions of gratitude, and took occasion to announce his purpose to occupy the same position no more in future, and that he did not wish his brethren to regard him as a candidate hereafter. To this decision the doctor declared himself to have come, not because he supposed himself disabled by age, but solely from republican or democratic considerations. It is indeed magnanimous for one whom his brethren delight to honour, and for whom they cherish sentiments of profound veneration, voluntarily to decline their expressions of confidence and esteem. Long may Dr. Sharp be continued to us, as a bright example of Christian and ministerial character and virtues.

The reading of the letters indicated, on the part of the churches, a higher degree of prosperity than has been enjoyed for several years past. Almost every church had received additions by baptism, and some of them quite a number.

The general statistics of this association are as follows: churches 27; pastors, 21; added by baptism durng the year, 111; by letter, 133; restored, 4; dismissed, 118; erased, 3; excluded 45; deceased, 59; total number in the churches, 4095.

The meetings were of a delightful character, animated by a lovely spirit, and it was truly good to be there. Devotion glowed in many heart, and was expressed by many a tongue. It is to be hoped that this first meeting of this new body may, as it respects its harmony and peace, be an earnest of its entire future history.

GRANDE LIGNE, CANADA.

A visit to this interesting field of labour has recently been paid by some of our New York brethren, one of whom has communicated to the New York Recorder particulars, a sight of which will gratify some of our readers.

It was nightfall when we reached the mission house, and a large group, comprising the mission family, a considerable number of the converted Canadians, as well as several guests whose arrival preceded ours, were assembled at the door to welcome us. The mission premises struck us as singularly appropriate, combining the marks of good taste, economy, and Christian simplicity. The house itself is of stone, three stories high, and surmounted with a cupola and bell. It has a chapel which extends across one end when fully opened, or, half-closed, leaves an ample and convenient school room. The dining room is a large apartment in the rear, in a wing attached to the main building, and furnishing likewise room for kitchen, &c., with dormitories above. The generous grounds in front are neatly covered with grass, excepting the well arranged carriage drive, while on either hand are large gardens, one of them for vegetables exclusively, the other for vegetables and flowers, and both exhibiting the most perfect and profitable, as well as the most tasteful cultivation. I do not know that I ever saw a more conclusive illustration of what may be done by industry and good taste for the improvement and beauty of grounds, without the expenditure of money.

In the evening, after our frugal meal, the brethren delegated by the churches, and other brethren visiting the mission, among whom, we are glad to state, was the Rev. Dr. Maclay of New York, were organized into a council for the examination of Mr. Narcisse Cyr, with reference to his ordination. The Rev. Mr. Girdwood of Montreal, was elected moderator, and the Rev. Mr. Normandeau, of the mission, and the Rev. Mr. Parker of Burlington, Vt., were chosen secretaries. I need not give the details of the proceedings, these having already been officially communicated. Enough to say, that the large and very respectable council concurred with entire unanimity in the ordination of Mr. Cyr, whose examination was more than ordinarily thorough. Mr. Cyr was educated partly at the mission school, partly in the United States, and during five years at Geneva, Switzerland, from which place he brings a diploma bearing the well-known name of Dr. Merle D'Aubigné. His attainments are of a high order, and these, com-

bined with a devout spirit and practical, industrious habits of preaching and teaching, authorise, with the blessing of God, large expectations of his success in the evangelization of his countrymen. It was certainly an interesting sight to behold this young man, one of the early fruits of the mission, now laying his well developed powers upon the altar of ministerial service, and becoming a missionary to his kindred according to the flesh. The public services of the ordination, which occurred on the succeeding day (Aug. 29), were appropriate and interesting, and though from the necessity of conducting them in two languages they were very long, the attention of the congregation did not seem to diminish to the close. It was a happy era in the history of the mission, at which all present seemed to thank God and take courage.

In the evening of this day the brethren present held a meeting to consider the circumstances and wants of the mission. Its condition was fully explained by the missionaries, each station being taken up in its order. The faith and order of the mission churches were made the subject of special inquiry, and a resolution of confidence was passed on the motion of the Rev. Dr. Maclay. The importance of that resolution justifies its re-insertion. It was as follows:—

Resolved, That the Council, composed of ministers and members of baptist churches in Canada and the United States, assembled at Grande Ligne for the ordination of Mr. Narcisse Cyr, having thoroughly inquired concerning the faith and order of the mission churches, their spiritual condition, and the prospects of the mission generally, do take great pleasure in commending the Grande Ligne Mission, as worthy of the entire confidence of baptist churches, and justly calling for their bountiful and constant aid.

The annual expenses of the mission on its present scale of operations are about 6000 dollars. Whether this sum might be more judiciously expended it would be impossible to say without further examination. Everything pertaining to the mission seems to be conducted with discretion and economy, and it was the testimony of deacon Mine of Montreal that while the mission was aided by the Canadian Baptist Mission Society, he himself was on a committee charged with the duty of examining their finances, and found the expenses arranged on the most economical and judicious scale. It was clear to the brethren that the claims of the mission upon the baptist churches were unquestionable, and that it was their duty to render it a regular and reliable support. A few things appeared to me specially noticeable.

I ought to mention the happy close of the ordination services. Before the congregation dispersed, it was announced that after dinner the *ordinance of baptism* would be *administered by the newly ordained minister*, Mr. Cyr. Accordingly, when the time came, sixteen vehicles, of all descriptions, started from the mission house and proceeded to the river, where two recent converts from Romanism publicly professed their faith in Christ; one of them, the first fruits of the new station at Fort George, recently established by Dr. Cote. It was a fitting close of the public services of the day, and seemed to be in the highest degree delightful to the Canadian converts present, whose hymns of praise rang out over the quiet waters, the sincere melody of the heart. The grounds belonged to a Roman catholic, who permitted this use of them with great cheerfulness. I ought to add, that there have been several baptisms lately, and that the spiritual condition of the churches is cheering and hopeful.

EUROPE.

GERMANY.

The progress of truth in circumstances which, to the eye of reason, are unfavourable is peculiarly gratifying. How few districts in Britain could furnish a report as pleasing as that contained in the following letter from Mr. Oncken to Mr. Wilkin, which is dated Hamburg, 5 October, 1849!

"Just returned after five weeks absence on missionary labour in Oldenburg, East Friesland, Holland, and at Eimbeck, I hasten to send you a few lines. Time will not permit to give you a detailed account of all the great and glorious things which I have seen and enjoyed, but suffice it to say that God's work is progressing in our hands, and the truth is gaining ground in every direction. In the Grand Duchy of Oldenburg there is evidently, in some parts, a mighty shaking among the dry bones. Last Lord's day but one, I preached in a village called Felde, in an isolated part of the country, to between 200 and 300 hearers. In the evening of the same day I formed a church of forty-five immersed believers at Holsbeck, four miles from Felde; this goodly number has been gathered in during the last five years, when the work commenced at Holsbeck. I spent a glorious sabbath among these simple but devoted people. All things were at once set in order in the formation of this church, a pastor and three deacons were chosen from among the brethren. Satan, however, could not witness all this without making, at least, an effort to disquiet us; a large mob assembled around the dwelling of our beloved brother, F. Bohlken, the pastor of the church, the mob made a fearful noise, threw stones against the door, and broke some windows; we cannot wonder at this, because, within the last four weeks twenty-two converts have joined the brethren.

"In East Friesland the garden of the Lord

is fresh and flourishing; four years ago I immersed the first two believers at Lenz, and now we have there, and at Wenzr, Ilmenau, Bomlitz, &c., sixty-four members. I visited all these and several other places, and preached everywhere to large assemblies. If God continue to bless us as he has been pleased to do during the last twelve months, we shall have large accessions. The state-church Christians have been roused to take the field against us, but not minding the sound of the Spurs, but their own weapons, we look pity and smile at them. They are circulating extensively a tract entitled, 'The Anabaptists,' in which they are zealously assisted by an agent of the Lower Saxony Tract Society.

"At Varel, my native place, I preached to about 300 hearers, the Lord is adding to our numbers along the Oldenburg side of the Weser, many precious souls.

"Our conferences at Bremen, for the North West German Association, and at Emmerick, for the Middle and South Associations of our churches, have been highly satisfactory, and will, by God's blessing, prove to be of vast importance to the stability and increase of our churches.

"At Hamburg the Lord is greatly blessing us, eighty-seven precious souls have been already added to us this year; and I trust the Lord will give us at least a full hundred before the close of the year."

AUSTRALIA.

BAPTIST CHURCH AT GUMMARAETA.

Mr. J. P. Butcher, late missionary at Belize, Honduras, has, after a brief probation, received and accepted the unanimous invitation of the congregation worshipping at the baptist chapel, Gummaracta, South Australia, within about twenty-five miles of Adelaide, and commenced his labours there as pastor the 16th of February last, under very auspicious circumstances. The field of effort is eminently missionary, having three sub-stations, which he supplies, in addition to three stated services at Gummaracta.

ASSOCIATIONS.

MIDLAND.

The twenty-five churches united in this association assemble for worship in three counties.

Staffordshire—

Bristol Lane	
Darkhouse	D. Wright.
Willenhall	E. Jones.
Providence	J. Marrion.
Wolverhampton	
Walsall	J. Williams.
West Bromwich, Providence	C. H. Marrion.
Bethel	
Holy Cross	
Tipton, Bloxwich chapel	J. Vallor.
Wednesbury	
Red End	W. Salmons.

Warwickshire—

Birmingham, Cannon St.	T. Swan.
Bond Street	J. Hare.
Heneage Place	J. H. Bentall.
Vyse Street	A. C. O'Neill.
Heneage Street	C. H. Roe.
Great King Street	

Worcestershire—

Bromsgrove	J. Smith.
Dudley	W. Bishop.
Dudley	W. Rogers.
Kidderminster	J. Mills.
Netherton	R. Thomas.
Cow Hill	M. Hobbs.
Stourbridge	J. Hancock.
Brierley	S. Cowles.

The annual meeting was held in Cannon Street chapel, Birmingham, May 29th and 30th. Mr. Swan presided. Mr. T. H. Morgan was re-chosen secretary. Sermons were delivered by Messrs. Kerr and Wright. A circular letter on the Claims of Truth, prepared by Mr. Hancock, was read and adopted. After the letters from the churches had been read, Mr. Morgan, senior, delivered the following interesting address:—

"This is not the same association into which I entered forty-eight years ago. Of the many eminent ministers who then superintended the churches, few may, besides myself, can I mention as now living. And of the band of noble-minded men, King, Price, Round, Johnson, and others by whom it was my felicity to be surrounded at the time when the church in Cannon street built the place of worship where the association are now so kindly accommodated, almost all are gone to inherit the better country prepared for those who serve the Redeemer. What is the state of our churches now as compared with the past? Have we made such progress as might reasonably be expected? The answer can read contains much which should excite our gratitude, yet not unaccompanied by deep solicitude and humiliation.

"During the past fifty years additions have been made to our places of worship; but there are other aspects in which our condition cannot be contemplated with unmingled satisfaction. The internal condition of many of the churches, and their relation to each other, and to the important public movements now in progress, both in our own country and in European society, demand a very close, humble, and prayerful consideration. I wish we had reason to be quite satisfied with the state of our several societies, and their fitness to outride the coming storm, should its violence be still increased, before the proclaimed day of deliverance shall have warranted us to raise the shout of triumph. But our circumstances imperatively call upon all the churches to humble themselves before God, and to entreat that the light of his countenance may be lifted up upon them. I would remind you that the cause of our humiliation is found in ourselves. It is sin, and sin alone, that separates between us and our God, and causes him to hide his face from us. We should be deeply penitent, and confess that we have grieved his Holy Spirit; and we may place reliance on the freeness of his mercy if we prayerfully seek it—if we seek the Lord he will be found of us—if we ask we shall receive. We have not, because we ask not. Let us do this individually, and in our respective families. 'The house of David apart,' &c., and let us agree to meet in churches at certain seasons in our respective societies to seek by united supplication

to our heavenly Father through the merits of the Intercessor before the throne.

"Let us also cultivate the spirit of love, peace, and holiness. In vain will the most cogent treatises on nonconformity be printed and circulated if our churches present to the world the repulsive attitude of contentious, quarrelsome, unlovely associations. 'By their fruits ye shall know them,' is an axiom of highest authority. Men who desire peace and love, and holy joy in social religion, will be disposed to take up their dwelling where these lovely fruits are found, though other things may be unapproved. We should be very careful not to prejudice the cause of the adorable Saviour among us, by dispositions and behaviour which scare away from us the gentle spirits of the young, and forbid the approach of those strangers who, possessing the finest sensibilities of our renewed nature, would find it impossible to make their home with the contentious. Let every member form a resolute determination to be amiable and lovely, that others may find no difficulty in obeying the requirement of our Lord, 'to love him with a pure heart fervently.' A holy, peaceful, loving church is an epistle of Christ, known and read of all men, and the consideration of it will enlist the judgment, conscience, and heart, in its favour.

"The sympathy and edification of the churches generally, would be greatly promoted by the more free and frequent interchange of the respective pastors of the churches. The idea of rivalry, jealousy, and other modes of selfishness ought not to be allowed a place in any church or any minister of Jesus Christ. The salvation of men, the edification of the whole church, should be the sole concern of all, and the talents and grace which Christ has shed abroad, should as far as possible be for the whole church. 'All things are yours,' &c. No one church should seek to be a monopolist of the very best treasures. Ministers should desire all practicable interchange of services, and churches should not oppose, but approve and encourage their pastors to extend their usefulness.

"In the apostolic days there was a constant visitation of the churches by eminently gifted and gracious ministers. Paul said to Apollos, 'Let us go into every city, &c., and see how they do.' Apollos, mighty in the scriptures, and an eloquent man, travelled far, and 'everywhere mightily helped them that believed.' This was clearly the apostolic practice. Paul, when at Athens, was so concerned about the brethren at Thessalonica, that he says, 'I could no longer forbear,' but sent Timotheus to see after them, till he should be able to go himself. Are not the hearts of some of our eminently qualified brethren at times filled with tender longings after those portions of the flock of Jesus which are distant from the folds of which they are the immediate pastors? *Whence* these loving and strong feelings? The Spirit has not forsaken the church though the age of miracles is past. Every pious Christian feeling comes from above. Our brethren should pray over these inward desires, and if they put them into practice the churches should welcome them, and earnestly pray that they may come in the fulness of the blessings of the gospel of Christ. All these visitations should be quite voluntary on the part of the ministers and the churches. Any assumption of authority would be unchristian, and entirely defeat the desired advantage."

At the conclusion of his address, brother Thomas Morgan moved,—

"That this association recommend—

"1st. That all the churches observe the evening of the second Monday in each month for united prayer to God for their revival and prosperity.

"2nd. That the pastors of the churches arrange for the interchange of services as may be found convenient to themselves, and that the churches promote this *effort to fraternize* and co-operate.

"*3rd. That the churches* cordially welcome such of our esteemed and venerated brethren as may feel their hearts inclined to pay them visits of ministerial usefulness, and that our ministers quench not the Spirit within them, but follow its leadings, and aspire after higher and more extensive usefulness."

"4th. That every church, both small and large, be conscientiously careful to present to the world a fair sample of the religion of Jesus, so that by their purity, peace, love, and fruitfulness in good works, they may prove that God is with them, and induce strangers to say, 'we will go with you to the heavenly kingdom.'"

These resolutions were approved and adopted.

Statistics.

Number of churches furnishing reports		18
Baptized	165	
Received by letter	54	
Restored	14	
		233
Removed by death	49	
Dismissed	57	
Withdrawn	37	
Excluded	42	
		185
Clear increase in eighteen churches		48
Number of members in twenty churches		3316
Scholars in the schools		5038

It was fixed for the next association to be held at Wolverhampton in "the Whitsun-week."

SOUTHERN.

Twenty-six churches constitute this body :—

Andover	Wm. Goodman.
Beaulieu Rails	J. B. Burt.
Blackfield Common	R. Bennett.
Downton	J. Collier.
Ebenezer	J. Neave & G. Arnott.
Forton	J. Smedmore.
Hedge End	J. Oughton.
St. Heliers, Jersey	
Landport	C. Cakebread.
Lockerley	W. G. Ross.
Longparish	
Lymington	J. Millard & J. Martin.
Ludgershall	J. Mead.
Milford	J. V. Gill.
Newport	
Niton	J. C. Green.
Parley	P. Alcock.
Portsea, 1st church	C. Room.
" 2nd church	H. Williams.
Poole	S. Bulgin.
Romsey	
Salisbury	J. W. Todd.
Southampton, 1st ch.	T. Morris.
" 2nd ch.	A. McLaren.
Whitchurch	C. Smith.
Winchester	J. Davis.

The twenty-fifth annual meeting was held at Andover, June 5 and 6, 1849. Mr. Goodman presided; and Mr. Morris the secretary, and Mr. Baker the treasurer, were thanked for their past services and requested to continue them. Sermons were preached by Messrs. Morris, Neave, and Room: a circular letter, drawn up by Mr. McLaren on the Nature and Design of Associations of

Christian Churches and the Best Means of Promoting their Efficiency, was read and adopted.

Statistics.

Number of churches furnishing reports . 24		
Baptised	85	
Received by letter	47	
Restored	4	
		136
Removed by death	51	
Dismissed	50	
Excluded	30	
Withdrawn	22	
		153
Clear decrease		17
Number of members		2654
Sabbath scholars		2543

The next meeting is to be held at Winchester, the first Tuesday and Wednesday in June.

WORCESTERSHIRE.

This association comprises ten churches:—

Alcester	M. Philpin.
Ateh Lench	D. Crampton.
Evesham, Cowl St.	J. Hockin.
,, Mill St.	A. G. Fuller.
Pershore	F. Overbury.
Stratford	S. Sugden.
Studley & Cookhill	W. Maizey.
Upton	
Westmancote	J. Francis.
Worcester	W. Crowe.

At the thirteenth annual meeting which was held at Worcester, June 5 and 6, 1849, Mr. Crowe presided. A Circular Letter which he had prepared on Christian Influence, was read and adopted. Sermons were delivered by Messrs. Overbury, Hockin, and Fuller.

Statistics.

Number of churches		10
Baptised	45	
Received by letter	20	
Restored	4	
		69
Removed by death	14	
Dismissed	14	
Resigned	19	
Excluded	8	
		55
Clear Increase		14
Number of members		1091
Number of scholars		1352
Village stations		19

The next meeting is to be held at Stratford-on-Avon, on the Tuesday and Wednesday after the first sabbath in June, 1850.

ORDINATIONS.

NORWICH.

A service was held at St. Mary's chapel, *Norwich*, to recognize the Rev. Geo. Gould, *late of* Exeter, as pastor of the church assembled there, on Tuesday, September 18th inst.; when two addresses were delivered: the first by the Rev. T. A. Wheeler on the relation of the church to the congregation: the second by the Rev. J. Alexander on the mutual obligations of pastors and people.

A public tea meeting was held, after the service, in the Corn Exchange, which was attended by above five hundred persons, including members of many churches of different denominations in the city and county. The Rev. G. Gould presided, and addresses were delivered by the Rev. George Johnson, Rev. J. Alexander, Rev. Thomas Wheeler, Rev. Andrew Reed, Rev. R. Govett, Rev. J. Venimore, Rev. J. Dovey, J. H. Tillett, Esq., and James Colman, Esq.

DARLINGTON.

The recognition of the Rev. James Fyfe as pastor of this church took place on Tuesday, the 25th September. The company assembled to witness the proceedings comprised members of various other Christian denominations in the town. The chair was occupied by John Fenwick, Esq., of Newcastle, who opened the meeting by giving out a hymn, and reading a suitable portion of scripture; after which the Rev. W. Leng of Stockton engaged in prayer. The chairman then expressed great pleasure in being present on the occasion, passed a high eulogium on the Rev. J. Fyfe, and had no doubt that his ministrations would prove a blessing to the town, and to the congregation assembling in that place. Mr. W. Heron, one of the deacons, gave a brief history of the church, and stated the circumstances which led to the invitation of Mr. Fyfe to become their pastor, and he felt much pleasure in welcoming Mr. Fyfe amongst them, and in giving to him the right hand of fellowship. Mr. Fyfe responded, he interested the meeting with an account of his experience in connexion with the Christian church and ministry. He briefly enumerated the facts which led to his acceptance of the pastorate of this church, stating that after much anxiety and prayer, he had felt it his duty to leave a devoted congregation, to whom he was deeply attached, and who were much attached to him, and to join the church in this town, whose injuries and troubles had aroused and called forth his sympathies. He expressed the best feelings towards other denominations of Christians in the town, trusting that, instead of regarding himself and his congregation as rivals, they would look upon them as Christian brethren and fellow labourers for one common object, and cordially accepted the invitation to the pastorate. The Rev. John Green of Newcastle then implored the divine blessing on this auspicious union. Suitable addresses were delivered by Mr. Freeman of Madison University in the United States of America, the Rev. J. Carrick, North Shields, the Rev.

T. Pottenger, Newcastle, the Rev. H. Tarrant of Darlington (Wealeyan Association minister); and the benediction having been pronounced by the Rev. T. Kneebon of Hartlepool, the meeting separated, highly gratified by this interesting service.

CASTLEACRE, NORFOLK.

On Monday, October 1st, Mr. Jabez Stutterd was solemnly set apart to the pastoral office over the baptist church in this village. Mr. Wherry of Swanton Novers opened the solemn services of the day by reading the scriptures and prayer; the Rev. J. C. Pike of Wisbeach stated the nature and constitution of a Christian church; the Rev. J. Burrows of Magdalen proposed the questions to the church and minister; the Rev. Thomas Gill of Melbourne offered the ordination prayer, accompanied with the imposition of hands, and delivered a charge to the newly-ordained minister; the Rev. T. Scott of Norwich addressed the church.

BRATTON, WILTS.

Mr. H. Anderson, late of Maryport, Cumberland, having accepted the invitation of the baptist church at Bratton, Wilts, commenced his labours there on Lord's day, 9th September last.

NEWPORT, ISLE OF WIGHT.

Mr. William Jones, late student at Bristol, and subsequently at Edinburgh, has accepted a unanimous invitation to the pastorate from the baptist church at Newport, after some months probation.

RECENT DEATHS.

MR. PATIENCE.

An inspired writer has said, "The memory of the just is blessed." This proverb, the writer thinks, will apply to few good men more suitably than to Alexander Blakeney Patience, late a deacon of the baptist church, Little Alie Street, Goodman's Fields, London.

Mr. Patience was born in the city of Bristol, October 1, 1756. It does not appear that he was favoured with a religious education, yet from some cause or other he early in life was accustomed to attend the means of grace, and even before he felt the power of religion upon his soul, gave the preference to the ministry of Mr. Tomas, then the celebrated and revered pastor of the baptist church at the Pithay meeting house. When about sixteen years of age, he was deeply impressed under a sermon which Mr. Tomas preached upon the parable of the *prodigal son; this sermon the* more keenly touched him, as he had just broken through some parental restraint; he supposed the preacher knew of it, and intended all for him. This impression, although it partially subsided, yet never wholly wore off. About two years after this, he was more powerfully alarmed by the application of the following text to his mind, "He will gather the wheat into his garner, but he will burn up the chaff with unquenchable fire." He could not recollect to have ever seen the passage nor to have heard it from the pulpit: it seemed to be laid upon his conscience immediately by God. Now commenced a sharp struggle between his convictions on the one hand, and his passions on the other. He had previously to this formed an acquaintance with several ungodly companions; with these he earnestly sought the pleasures of the world, and would fain have drowned the cares concerning his soul.

With these he one night went to the theatre, and was highly amused and delighted with the performances, till, like a flash of lightning, the word of God darted into his soul, "He shall burn up the chaff with unquenchable fire." He was instantly filled with terror; he looked up and thought he saw the roof falling upon him; he fully expected he should die in the house, and be found among the chaff. He cried to the Lord in the deepest agony, and longed for the play to be ended, that he might withdraw from the society of the ungodly, whom he saw to be intended by the chaff.

The distress of his mind so affected his body that it made him quite ill; his companions proposed going to a public house to get some refreshment, but he refused; they endeavoured to thrust him in by physical force; he did not yield: they were angry and left him; they went into the inn, and he went home. This was the last visit he paid to the theatre, and, what was most extraordinary, he never from that time met with one of his companions; thus he says, "I was delivered from the snare of the fowler, the snare was broken and I escaped." From that time to the day of his death, our friend was preserved from forsaking the Lord. For a long time he was much distressed upon the subject of temptation, and the enemy suggested to him he could not be a child of God because he was tempted: from this bondage it pleased God to deliver him, by the instrumentality of Captain Torial Joss, one of the Tabernacle preachers, at that time. Mr. Joss was supplying the Tabernacle pulpit at Bristol. Mr. Patience under deep trouble of soul went to hear him, he preached from the following words, "Simon, Simon, Satan hath desired to have *you*, that he may sift *you* as wheat, but I have prayed for thee, that thy faith fail not." This blessedly cheered his heart, that though Satan desired to have the poor seeking sinner, he must be safe if Jesus prayed for

him; still he could not see how it was possible for a child of God to be tempted as he was. He went the next week to hear Mr. Joss again, when the good old man preached from Heb. iv. 15, "But was in all points tempted like as we are, yet without sin." These two sermons were so much blessed to his soul, that he seemed to retain the savour of them to his dying day; they were frequently the subject of conversation, and seldom without tears. Our friend was baptized by Mr. Tomas in October, 1781, was received into communion with the Pithay church, and for about seven years walked with that people in the exercise of the warmest love, and happiest fellowship. The gourd was pleasant, he was delighted to sit under it, but soon found there was a worm at the root of it. Such were the arrangements of a divine Providence, that he must leave his native city and his beloved friends to reside in the metropolis; this was a trial indeed, and so unsettled his mind that he did not unite with any church in London for several years; he chiefly attended and broke bread at Devonshire Square, but for years hoped the Lord would lead him back to Bristol again. At length his mind settled upon uniting with Little Alie Street. It is singular he happened to go to hear the late Mr. Shenston, on the first Lord's day of his pastorate in that place, February, 1798, and there he continued the rest of his life. He was received a member of Little Alie Street, June 3, 1798, and through the long period of *fifty-one years* his conduct was such as adorned the Christian character. On the 29th of September, 1806, he was chosen to the office of deacon, and during the space of forty-three years, sustained that office with great credit to himself and satisfaction to his fellow members. A brother deacon, who was intimately acquainted with him, and who travelled with him for nearly fifty years in the ways of God, says, "Our deceased friend feared God above many, and it might with some degree of limitation be said of him, he was a good man, full of the Holy Ghost, and of faith." He was a warm admirer of the truth as it is in Jesus: the sovereign, electing love, grace, and mercy of a triune God, were the delightful themes on which he loved to dwell. He always esteemed a ministry that embraced doctrine, experience, and practice, with all the commandments and ordinances of the Lord, as once delivered to the saints and practised by the apostles. He loved and promoted the peace and welfare of Zion, preferring the prosperity of the cause of God above his chief joy. The writer feels pleasure in stating that, during their long acquaintance, nothing has occurred in the least degree to diminish affection: no angry word or unkind expression having ever been uttered by one towards the other for the period of fifty years. The last several years of his life he passed under trying circumstances; he could not see to read, and his hearing was so affected that he could seldom hear a sermon, but his mind was well stored with the word of God, and his memory was so retentive, that he was seldom without a subject for meditation. The prayer-meeting at nine o'clock on the Lord's day morning was his delight, and there he was able to be the last sabbath he spent upon earth, and, as had been his practice for many years, did not leave the sanctuary till the close of the evening service. On the Monday he was taken ill, and sank apace till his departure. During the four or five days of his dying illness, his mind was blessedly stayed upon the "Rock of ages."

Our aged and honourable friend calmly breathed his last on Friday afternoon, about half-past five o'clock, August 24, 1849, having been in church fellowship nearly sixty-eight years. Peace be to his memory! and may we who are left be helped to imitate him in all that is lovely, live as honourably and usefully, and die as peacefully as he did.

MRS. SCROXTON.

Ann Scroxton, the wife of Mr. Scroxton, formerly pastor of the baptist church, Bromsgrove, was born in the year 1778, baptized in 1800, and received her dismission from the church below to the church above, July 17th, 1849.

Her life was a life of humble usefulness. When able, few were more attentive to the claims of sick beds than she was, and what she was able to give few were more willing than herself to give. She was a baptist, and she loved her denomination; she was more, she was a Christian philanthropist, and loved the whole family of God. Whoever bore Christ's image she looked upon as her brother; wherever Christ was preached she could feel at home; whatever section of Christ's church prospered, she rejoiced; whatever section suffered, she mourned. For forty-nine years she has been enabled through good report and through evil report, grace strengthening her, to maintain a good profession. For forty-nine years she has stood a pillar in the sanctuary of God, and been a mother in Israel, nursing the young, tending the sick, encouraging the diffident, holding up her minister's hands by her constant prayers and exertions, cheering their hearts by her constant attendance, and setting before all an example worthy of imitation.

Death, though he came to her heralded by messengers of severe bodily anguish, she welcomed as a friend. No murmur escaped her lips. The language of her heart was, "If it is God's will that I should endure sufferings, let God's will be done; all I ask for is patience to keep me from complaining, and grace to sustain me. Then let the furnace burn, it will only consume what wants consuming, and prepare me for those heavenly

employments above for which I need preparation. Do with me, Lord, as seemeth good in thy sight. What *have* I suffered, what *can* I suffer, compared with what my precious Jesus suffered for a guilty rebel like me?"

The most minute arrangements for the last struggle—the laying out of the forsaken tabernacle, the coffin, shroud, bearers, and all the sad accompaniments of death—she made with as much composure as if she had been arranging for a change of earthly residence.

"Oh what," said she at one time, "should I be without religion? What would earthly helpers be now if I had only these to look to? What should I do had I nothing but this world, now this world is passing away? How could I bear my sufferings if I had not my precious Saviour to stand by me and help me, if I had not exceeding great and precious promises to lay hold of? These save me from sinking in deep waters, and these sustain my fainting spirit. Christ has been very good to me all my life; he has caused me to lie down in green pastures, he has fed me with the finest of the wheat. Oh, what a privilege have I enjoyed under the ministry of my dear affectionate pastor (Mr. Sneath)! Oh, what edification and consolation have I derived from it! I feed upon it, and extract comfort from it now. Truly 'have the lines fallen to me in pleasant places.' And oh, how good is my heavenly Father to me now! How many comforts have I? how many helpers? how many kind friends? These I might have been destitute of, as multitudes are. I deserve nothing more than others, though God has given me more."

At another time, addressing her aged husband, she said, "Should my dear minister think that anything ought to be said, when I am gone, of such a poor, unworthy creature as I am, it has long been my wish that the same text which my dear mother chose for her funeral sermon, should be used on the occasion of my death—'For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.' These words have afforded me consolation for a very long period in the prospect of death. They do so still, amidst all my sufferings. Oh, I long to leave this poor, worn out body of sin and death, and to rise to the possession of that inheritance which my Father has in reserve for me. I long to leave these fetters, and to enjoy the liberty—the sweet liberty—of the children of light. I long to see the heavenly Canaan, the home of the saints; but more, far more, do I long to see my dear, my precious Saviour. If I have any wish towards earth, it is that my guardian spirit may be permitted to hover about you, poor old creature! to cheer your tottering footsteps, to minister to *your wants, and to watch over* and protect *the forms of my dear children.*"

She felt a peculiar concern for the eternal welfare of her youngest son—residing at a distance—who she feared was so immersed in the cares and anxieties of this world's business, as to render him regardless of those far greater and more momentous concerns which relate to the soul and eternity. Her constant prayer was, "Oh, that Ishmael might live!" On the morning of the day on which he came down to pay his last visit to his beloved mother, she had been pouring out her soul to God for him, and exclaiming, "Oh that these arms could once more embrace my dear boy!" On telling her of his arrival, she cried out, "Bless the lad; let me see him." When he came to her she put forth all her strength, raised her poor, wasted arms, and fixing her eyes earnestly upon him, with deep solemnity and maternal affection, said, "Oh, my son, shall we meet again?" "Yes, mother," said he, "I hope there is no doubt of it." "Ah!" said the dear, anxious mother, "my dear child, there *is* no doubt of it, if you love and fear God with all your heart. But, oh, if you do *not?—here, here* is the doubt. I hope we shall, God grant we may."

During the last fortnight of her illness, her strength was so prostrated, and her pains so severe, that she expressed her desire that none of her dear friends, and no more of her dear family than were absolutely necessary to wait upon her, should visit her. If she saw them she should want, and, perhaps, be expected to say something to them, which would be extremely painful to her to attempt to do. Then, she said, it would bring down her thoughts and affections again from heavenly to earthly things, and trouble her to see them troubled. Her aged husband was permitted to see her twice a-day; though the sight of him—unable to hide the grief which filled his heart, as he beheld the anguish of one he had loved so long and so ardently—sufferings which baffled the tenderness of friends, and the power of medicine to alleviate,—touched her heart. She watched, with almost eager gaze as far as her eyes could follow, his retiring footsteps, and would then break out,—"Bless those dear white locks! Oh, who will tend those tottering footsteps when I am gone! Lord, do thou be his helper, comforter, rod, and staff."

At length the last cord that held the dear captive down to earth was, by the mandate of her Sovereign, snapped asunder. Earth mingled with its kindred earth, and the enfranchised spirit

> "Stretched its glad wings and soared away,
> To seats prepared above."

Her sufferings were excruciating; but not a murmur escaped her lips. She had a rough road to pass down to the river; but shining ones were there, and she could say—

> "His way was much rougher and darker than mine;
> Did Christ, my Lord, suffer, and shall I repine?"

MRS. ANDERSON.

Died at Birkby, near Maryport, Cumberland, on the 17th August last, in the 31st year of her age, Sarah Abigail, the wife of Hugh Anderson, baptist minister, late of Maryport, now of Bratton, Wilts. Noiseless but useful was that short and rapid course she was destined to run. Called by divine grace while entering upon and beginning to enjoy the gaieties of this world, she bid them adieu without regret, took up the cross, and meekly followed him who called her. While on a visit to a family in the neighbourhood, of which the mother and one son, now a missionary in India, were under the influence of religion, she had the opportunity of witnessing the power of true piety to elevate the character and impart a habitual serenity to the mind. This awakened impressions which a dying mother's prayers had early made, but which had long gone to sleep amid the vanities with which childhood and youth are beset. The truth once received, produced so entire a change of feeling and pursuits, and the love of God, in bringing her out of darkness into marvellous light, was so habitually present to her mind, that never after did she feel a doubt of her interest in Christ, though often humbled to self-loathing by a sense of her own unworthiness, and the power of indwelling sin. With this assurance of her acceptance with God, her Christian character was every way consistent. One who knew her well, a pious lady, and member of the established church, writes thus on hearing of her death:—"Her simple, affectionate demeanour, her single eye and unworldly Christian disposition, greatly attached me to her; one felt improved in her society, and wished for more of it. She always appeared to know less and care less about what was passing in the world than almost any other woman, the duties of a Christian wife, mother, daughter, sister, and friend, engaging her whole concern."

It was shortly after her conversion to God that her attention was turned to the subject of Christian baptism. In this the New Testament was her only guide, but that was enough. She soon saw the path of duty, and though to enter it threatened to break up some cherished associations, with her to know was to do the will of God. She was baptized, and joined the church in Maryport in February, 1840.

Her health began to decline in the autumn of last year; but it was not till the following spring that apprehensions of danger were fully awakened by indications of that insidious malady which cuts off so many in the bloom of youth or prime of life. She was early sensible of her approaching decay; and "when the leaf falls," said she, "I shall fall too." But there was nothing gloomy in her prospects of the future; not one expression of regret ever dropped from her lips, nor did one look that indicated fear ever shade her countenance. Her lamp was trimmed, and the midnight call found her in the quiet discharge of every domestic duty, and in the exercise of every Christian grace. One cloud was permitted, for a few hours, to darken her mind, and she complained, with tears—the only tears she had shed for many a day—that a thick veil spread before her when she looked to Christ; but this was soon removed, and she enjoyed the light of His countenance till she entered on the inheritance of the saints in everlasting light. As the last change drew on, and breathing was laborious, "This is hard work," said she, "but it will soon be over." Then a sweet smile having passed over her face, she was asked if the Lord was now with her? "He is, he is," she hastily replied. Observing the ill-suppressed emotion of her partner, she said, with great difficulty, "Cast down? Not at all, not at all." A few minutes more, and her ransomed spirit had passed into the presence of Him whose grace was the spring of all her excellence.

The following extract from one of the many letters received from Christian friends on the occasion of her death, though intended only for the eye of friendship, is kindly permitted to be added here. It is from the pen of one who is well known to, and esteemed by most of the readers of the Baptist Magazine.

"To know your dear wife was to love her. From the first day I saw her I have cherished for her the warmest fraternal affection, and the respect which her character then inspired was increased and confirmed in every succeeding visit to your house. I never knew a more beautiful example of quiet, unassuming piety. There was in it no approach to tameness. In her it was a rare and finely proportioned combination of Christian gentleness and earnestness, each heightening the charm and attractiveness of the other. I have often, very often, after I have left Maryport, dwelt with pleasure on a picture of her which memory placed before my 'mind's eye,' realizing to me her looks and attitude when listening to God's word in his house, and in the family. On these occasions she always seemed to me a living personification of our Lord's command, 'Take my yoke upon you, and learn of me, for I am meek and lowly in heart; and ye shall find rest unto your souls.' When I last saw her, I was painfully struck with her weakness and languor, against which her kind heart and devout spirit, nevertheless, successfully struggled in the cheerful discharge of every service of love, social and religious. The impression left on my mind by her whole aspect, demeanour, and state of feeling, was, that God was preparing her for a speedy departure to her heavenly home. The tidings of her death did not, therefore, surprise me,

and yet few events of the kind have more powerfully affected me. I need hardly assure you that I have remembered you and the dear children where remembrance is most availing."

W. ADAMS, ESQ.

Died, August 7th, aged 74, W. Adams, Esq., for many years deacon of the church in St. Andrew's Street, Cambridge. A brief memoir of this excellent individual, from the pen of his pastor the Rev. Robert Roff, may be expected to appear in our number for December.

MISS WICKENDEN.

Died, at Birmingham, on Lord's day, September 2nd, 1849, in her 76th year, Miss Mary Burt Wickenden. It was her high privilege to be, from a very early age, the subject of religious impressions, which she always delighted to ascribe instrumentally to the care and tender culture of parents pre-eminent for piety, who had the satisfaction of witnessing the whole of their children, seven in number, united to the church of Christ.

In the year 1796, the subject of this brief notice was baptized and united to the church assembling in Carter Lane, London, under the pastoral care of Dr. Rippon. From this period to that of her decease the consistency of her Christian character, and the amiability of her disposition, endeared her to society and to the church. As her life was one of unruffled tranquillity, so her end was that of perfect peace. She was interred at the cemetery, by her pastor, the Rev. T. Swan. She rests in Jesus.

MISCELLANEA.

POSTAL ARRANGEMENTS.

It At the beginning of October the religious portion of the public in the metropolis were surprised and grieved to learn that the clerks and letter-sorters in the Central Post Office had received orders to be there on Lord's day, the 14th of the month, as a new arrangement was to take effect on that day for the transmission of letters through London to the country. It was known that, of the seven or eight hundred persons employed at St. Martin's le Grand, large numbers valued their sabbaths highly; and it was soon found that these were smitten with dismay. An energetic determination to oppose the measure soon showed itself in various quarters. A meeting of merchants and bankers was held in the Commercial Hall, at which the Lord Mayor presided. At Willis's Rooms a meeting took place, at which the Bishop of *London took the chair. The* Committee of *the Sunday School Union* summoned a meeting of teachers, who assembled in sufficient numbers, on Monday evening, the 8th, to fill the large room in Exeter Hall. On the 9th instant, the ministers of the Baptist Board assembled and agreed to the following resolutions :—

"Resolved unanimously,—

"I. That, in the opinion of this Board, the arrangements announced by the Postmaster-General for the transmission of letters through London on the sabbath day are earnestly to be deprecated;—

"1. As, in relation to the persons who may be employed under them, a pernicious infringement of the divinely-appointed day of rest, and a grievous disqualification for the important duties of religion.

"2. As bearing with especial severity on those servants of the public in this department, who, in addition to attendance on divine service, are accustomed to employ themselves as Sunday-school teachers, or otherwise, in modes of benevolent, Christian activity.

"3. As tending to repel all religious and conscientious men from the service of the Post-Office,—a service in which, more than in any other department of the government, the interest of the public demands the constant exercise of a scrupulous integrity.

"4. As too probably leading to a further extension of Sunday labour in the General Post-Office, to which, when once begun for 'public convenience,' no fixed or visible limit can be assigned.

"II. That the foregoing resolution be advertised in the Patriot and the Nonconformist, and that a copy of it, signed by the chairman and the secretary, be forwarded to the Postmaster-General and the First Lord of the Treasury."

In the morning of the same day, a meeting of the General Body of Dissenting Ministers residing in and near the cities of London and Westminster was held, at which the following memorial to the sovereign was unanimously adopted:—

To the Queen's most Gracious Majesty.

MAY IT PLEASE YOUR MAJESTY,

"We, your majesty's loyal and dutiful subjects, constituting the General Body of Dissenting Ministers of the Three Denominations residing in and about the cities of London and Westminster, approach your majesty with renewed assurances of our unfeigned attachment and devotedness.

"Deeply interested in the moral and religious welfare of this great metropolis, and in some measure alive, as we ought to be, to the changes of various kinds by which it may be affected, we have been constrained to view with the gravest anxiety and apprehension the order issued by your majesty's Postmaster-General, providing for the transmission of letters through the General Post-Office on the sabbath day.

"We feel the most confident assurance that it is your majesty's wish that every agent of your government should have the fullest possible enjoyment of the hallowed day of rest, for the sake both of its temporal and its spiritual benefits.

"We respectfully declare to your majesty our belief, however, that the change now

contemplated will, without any public necessity or other sufficient cause, injuriously abridge the sabbath to a large proportion of the Post-Office officials, depriving them to a great extent of its temporal advantages as a day of rest, and to a still greater extent disqualifying them for the fulfilment of its religious duties.

"We can assure your majesty that this matter very nearly concerns us. There are few of our congregations in which servants of the Post-Office, of higher or lower grade, are not to be found; and we have already witnessed with pain the grief and consternation which the order of the Postmaster-General has occasioned, while we await with inexpressible apprehension the afflictive consequences which the execution of it cannot fail to produce.

"Nor is the interest of the public in this measure less than our own. In no department of the government is there so large an amount of private property placed continually at the mercy of the public servants, nor in any one does actual demoralization appear to have made such painful ravages; yet nothing less than a fearful aggravation of this mischief can result from a measure calculated to repel from your majesty's service in this department every religious and conscientious man.

"Our humble and dutiful suit to your majesty, therefore, is, that you will be graciously pleased to take the premises into your royal consideration, and to issue such commands therein as may lead to the abandonment of the arrangements which have been announced.

"That Almighty God may spare your majesty and your royal consort many years, and endow your majesty and your family with his richest blessings, is our fervent prayer.

"Signed on behalf of the whole body, and by its direction,

"ROBERT FERGUSON, LL.D., *Chairman*.
"WILLIAM GROSER, *Secretary*."

JAMAICA SCHOOLS.

Mrs. Burchell, who has now left England to resume her former labours in Jamaica, issued a circular, before her departure, on her own behalf and that of her son-in-law Mr. Hewitt, to inform those friends who responded to her appeal, of the success that has attended it. She expresses her gratitude for the kindness and sympathy shown to herself personally, ascribing the cordial reception she has met with, from both ministers and private Christians of the various denominations, to the respect in which her late beloved husband was held; but more especially and chiefly to the powerful claims it was felt that Jamaica had on the people of this country. She states that by means of donations, materials, and ladies' work, the debt on the schools will be entirely liquidated, and leave a balance to be appropriated to the prosecution of the work of instruction during the coming year.

WATERLOO ROAD.

The baptist church in Waterloo Road' under the pastorate of Mr. J. Branch, have long found the place in which they have been accustomed to meet too small, and have succeeded, after many disappointments, in securing suitable premises for the erection of a commodious chapel adapted to the wants of the neighbourhood and of the increasing congregation. The site of the intended chapel is between Gibson street and Whiting street in the Waterloo Road.

WEST DRAYTON.

In and since the month of December, 1847, about thirty members have seceded from the church at West Drayton. On Friday, Sept. 7, 1849, the re-union of twenty-one of that number was recognized, when the Rev. A. G. Fuller of Evesham, the first pastor of the church at West Drayton, kindly met the neighbouring ministers and friends. About eighty took tea at half-past five o'clock.

At seven o'clock a public service was held; after singing and prayer, the Rev. S. Lillycrop addressed the meeting on "The Necessity of Peace and Unity amongst Christians," the Rev. W. Perratt on "The Best Means to attain Peace and Unity," the Rev. A. G. Fuller on "The Happy Results of Peace and Unity," affectionately exhorting thereunto, and closed the meeting with prayer.

On Sabbath, September 9, the Rev. A. G. Fuller preached an impressive sermon from Eph. iv. 30, "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." In the afternoon he gave the right hand of fellowship to the twenty-one returning members, and administered the ordinance of the Lord's supper; and in the evening preached from Luke xiii. 20, 21.

On Wednesday, the 12th, Mr. Fuller kindly met the sabbath-schools and teachers, and gave to each an appropriate and affectionate address. The schools contain nearly one hundred children, and the church about forty-five members: it is now without a pastor.

ROSS, HEREFORDSHIRE.

The baptist chapel in this place, which was erected in 1819, having become dilapidated to a considerable extent, and the ceiling dangerous to the congregation, has undergone extensive repair and adornment, and was

re-opened for worship on Wednesday, the 19th September, when two sermons were preached in the morning and evening by the Rev. N. Haycroft of Broadmead, Bristol, and in the afternoon by the Rev. J. Penny of Coleford. The congregations were large and respectable, a great number of friends having come from Monmouth, Coleford, Longhope, Gorsley, Woodside, and other places.

Besides several other ministers who were present, the following took part in the services:—Mr. Clark of Monmouth, Mr. Hall of Gorsley, Mr. Hume of Woodside, Mr. Davis of Longhope, and Mr. Little of Fownhope; the Revs. Bruck of Ross and Pym of Whitchurch, independents, also took part in the devotional exercises. About forty of the visitors partook of dinner in the school-room, provided by the liberality of the friends connected with the place; and two hundred and fifty sat down to tea in the school-room and vestries. The collections after the services amounted to £18 8s. 3d., in aid of the cost of repairing the chapel, which is about £90.

GREAT ELLINGHAM, NORFOLK.

Jubilee Services. The 150th anniversary of the baptist church in this village, was celebrated by its friends on September 27th, 29th, and 30, and October 1st. The services on those several days were appropriate and profitable. On the evening of the 27th, the church met for prayer. On the 29th a public prayer meeting was held, when a goodly number attended. On the Lord's day three sermons were preached by the pastor (the Rev. J. Cragg) and the Rev. J. G. Pigg of Wymondham. On the afternoon of Monday, October 1st, two addresses were delivered by Rev. G. Gould of Norwich, and the Rev. J. Alexander of the same city; the former on the "Past and Present," the latter on "The Present Duty of Christians." A public tea was partaken of, after which a public meeting was held; Jeremiah Colman, Esq., one of the deacons of St. Mary's, Norwich, presided, who referred, with pathos, to his associations with this place in the days of childhood. A brief history of the church was read by the pastor, in which it was stated that he was only the eighth pastor, the Rev. Robert Robinson, formerly of Cambridge, was baptized at this place, that during the present pastorate of two years and a half the church had doubled its numbers, new side galleries had been erected, that £200 had been expended in alterations and repairs; the sabbath school, containing 128 children. Prayer was presented, and addresses delivered by the Revs. C. Hatcher (formerly pastor), J. Alexander, G. Gould, J. Cozens, jun., J. Smith of Foulsham, Pigg and Brasted of Blakeney.

At the request of the church, Mr. Alexander introduced a scheme for the raising monies to build a suitable minister's house, on the chapel premises, at a cost of £200, collecting cards were taken for £92, and the chairman, with his usual benevolence, offered the last £10 of the second hundred; the pastor and deacons will be happy to receive contributions towards this desirable object.

The weather was adverse to those religious gatherings; the attendance was good, the tone of the sermons and speeches excellent. More than £11 were collected on behalf of the chapel fund, and near £9 realized by the ladies of the congregation in the sale of fancy articles.

RESIGNATION.

The Rev. W. Ward has resigned the pastoral charge of the church at Enon chapel, Stratford, and is willing to supply any destitute church in the vicinity of London.

COLLECTANEA.

DR. ACHILLI.

The vengeance of the Romish cardinals still retains this active disseminator of the inspired writings in the dungeon to which he was consigned by parties professing to act under the orders of the French prefect while Rome was under the military rule of France. Efforts of various kinds have been made for his deliverance, but hitherto in vain; the ecclesiastical dignitaries replying to the remonstrants that he stands accused of other crimes than those which are connected with his protestantism. Charges have been brought against him arising out of his intimacy with a nun a quarter of a century ago, whom he appears to have visited privately, and whose death was sudden. A memorial from the committee of the London Society for the improvement of Italy and the Italians addressed to the government of France, gives the following particulars:—

"Your memorialists, therefore, direct attention to the fact that Dr. Achilli was a Priest, and Dean of the College of the Minerva at Rome, and a Dominican Friar, in the year 1823, and, therefore, if it be true that, previously to taking orders, he was attached to young lady who retired to a convent at Viterbo, and if it be true that he followed her to that place in order to become a Dominican, it is at all events a truth of at least twenty-six years' standing, and of which the authorities took no notice until he became a Protestant.

"Your memorialists are also aware, on the most satisfactory evidence, that subsequently to this date, Dr. Achilli held several very important offices in the order of the Dominicans; that he held high offices at Viterbo and

at Naples; that he was appointed Regent of the Minerva College and Vicar of the Master of the Sacred Palace; and, to which your memorialists would call particular attention, Visitor of the Convents of Romagna and Lombardy, by which appointment it was committed to him to visit, regulate, and to adjudicate in all the convents from Rome to Florence,—an office which would not have been committed to a suspected man.

"Your memorialists beg also to state, that while Prior of a Dominican convent at Naples, he became suspected of holding doctrinal views esteemed heterodox by the Church of Rome, and that, in consequence, as a test of orthodoxy, he was required to preach a sermon panegyrical of the Virgin Mary, in which he would have been obliged to make statements which he conscientiously disbelieved; that he declined to do so, and was actually seized by the Inquisition on this express ground, and brought to Rome; and that, having effected his escape and reached Corfu, he immediately wrote, published, and widely circulated a letter to the late Pope declarative of his Protestant sentiments.

"That your memorialists feel satisfied that these statements, imperfect as they necessarily are—yet for the correctness of which the Committee are able to produce most satisfactory evidence—must convince the enlightened government of France that the case is one demanding full and searching investigation; that it is a case affecting the honour of the French nation, as Dr. Achilli remained in Rome after the dissolution of the Republican government, deeming himself safe under the French flag; and that the Committee are but expressing the sentiments of thousands and tens of thousands, when again, in the words of their former memorial, 'they do earnestly entreat the prompt, friendly and powerful interference of the French Government, on behalf of the injured Dr. Achilli, to establish a searching investigation, and that, if he is not charged with any legal offence, but is punished merely for his religious opinions, he may be liberated forthwith; and that if he is so charged, he may be imprisoned under the manifest protection of legal authority, and be brought to a fair and open trial.'"

We believe that a deputation, including Dr. Steane and others in whom we may confide, is in Paris urging this reasonable request.

ROMISH BISHOPS IN FRANCE.

In France, the prelates of the pontifical church are trying to take advantage of political events, to establish among themselves a more compact organisation. There is, at this moment, at Paris, a provincial council, presided over by the archbishop, and composed of eight or ten bishops, grand vicars, divines, heads of monastic societies, &c. This event is more important than it at first sight seems, and requires some explanation.

Under the ancient régime, the Popish clergy of our country held, every five years, a *general assembly*. It was for the priests an opportunity of expressing their grievances, asking new favours, and particularly provoking more violent persecutions of the Protestants. Our *Huguenot* fathers always dreaded the return of these assemblies. But since the revolution of 1789 they have completely ceased. Napoleon Buonaparte did not permit the bishops to convoke councils; he arranged ecclesiastical matters immediately with the Pope, or personally with each prelate. The Bourbons of the eldest branch, Louis XVIII. and Charles X., notwithstanding their devotedness to the interests of Roman catholicism, dared not authorise the provincial councils; they were afraid of offending the liberal party by this return to the usages of the past. Louis Philippe was too prudent; he showed all complaisance to the members of the sacerdotal body, rendered them good services when he could, but had no inclination to augment their power. It needed, then, the revolution of 1848 to restore this privilege to the bishops. Singular destiny of a democratic revolution, to restore to the clergy the council which they have sighed for during sixty years! — *Correspondent of Evangelical Christendom.*

BAPTISMAL REGENERATION.

Baptismal regeneration is a foolish and pernicious dogma, and he must be a credulous dupe or a superstitious fool who can bring himself to believe it. Believe it! that a few drops of water, sprinkled on a babe's face, have efficacy at the same moment to cleanse its heart! Believe it! and yet see myriads of the baptized growing in ignorance and crime—lisping profanity with their young lips, and giving their manhood to impiety and vice! But the bishop and the judge affirm that this is the avowed doctrine of the church of England, and they affirm rightly; so that the man who does not hold and teach it acts with hypocritical inconsistency. The judge of the Arches' Court proved, by a long array of evidence taken from the formularies of the church, that such was her doctrine. This proof was valid and conclusive. The best proof of what the church of England means by baptism, will be, surely, found in the baptismal service. Now let our readers only look at it—let them put their natural interpretation on the words employed in it—and we are sure they will agree with the legal adviser and governor of bishops, deans, and rectors, that children are declared to be

always spiritually regenerated in and through the water of baptism. . . . .

There is something in baptismal regeneration which captivates many minds, unwilling formally to own its influence over them. How many among us seek with eagerness for baptism to a dying child! How many, in other communions, present their infants in baptism, and never sit down at the Lord's table! Are not ministers nourishing a fatal error, when they encourage such half-covenants?—*United Presbyterian Magazine.*

A PÆDOBAPTIST DIFFICULTY.

I have never been under any temptation myself *to take the water*, like Mr. Noel, who has thereby, I conceive, virtually annihilated himself, as well as all the moral effect of his recent movement; but I confess I have long considered the doctrine of infant baptism the weakest part of the system of presbyterians and independents, and the most difficult to defend as *a reasonable service.—Dr. Lang, in the British Banner of September 26.*

CONSEQUENCES OF DELAY IN MAKING WILLS.

In the Prerogative Court, Dr. Waddilove sitting for Sir Herbert Jenner Fust, disposed of several cases, the general bearing of which is of public importance, as exemplifying most strongly the imperative necessity of not delaying the making of wills. The cases brought before the court concerned the estates of several deceased parties who died recently of cholera. In some instances the wills were made, but there had been no time to get the signature of more than one witness. The Wills Act requires two. Another example was where the witnesses were present, and saw the testator sign, but had not time to affix their signatures, or else neglected to do so, in the same room, or before the testator. Dr. Waddilove, in all these cases, was compelled most reluctantly to refuse administration, as the Wills Act left the court no option.—*Record.*

WESTERN AFRICA.—ABBEKUTA.

From the latest intelligence received from the missionaries of the church of England and Wesleyan societies, who occupy this station, we gather a few particulars. This inland African town, in which they have made a hopeful commencement of their labours, is situated about fifty-six geographical miles from the coast, and about five degrees west of the *Old Calabar river. It derives a peculiar interest from its being* the fatherland of a great number of the liberated Africans, who have returned thither from Sierra Leone. The town is described as large, covering an extent of ground almost as large as Bristol; and within two days' journey of other towns of almost equal magnitude. Its population has been variously estimated at from 30,000 to 100,000. The inhabitants generally are said not to manifest that carelessness respecting the gospel which is shown by the natives on the coast. Mr. Martin, a Wesleyan missionary, writing from the place, says, that the emigrants from Sierra Leone, members of the Wesleyan society, welcomed them with joy. It was pleasing to hear from the chiefs frequent allusions to the astonishing kindness of the English, in rescuing their children from slavery, and sending them back without money or price. The return of these people had opened a great and, it was trusted, an effectual door for the gospel in that country. . . . . Not a few of the inhabitants of Abbekuta have entirely forsaken their false gods; and many others, though they have not so decidedly cast off their former superstitions, regularly avail themselves of the instructions of the missionaries, and are diligent in communicating to others what they have themselves acquired. At the church there is a steady congregation of from 180 to 200, the average attendance at each of the chapels is about 100. There is hardly an objection to the preaching of the gospel in Abbekuta. The minds and the hearts of the people seem to be prepared for the truth as it is in Jesus; they are not so dull and corrupt as those on the coast. The attendance of adults at the Sunday school is very gratifying, and a great demand for primers still exists; all the stock of these on hand were sold, and a further supply from England waited for. In the February of 1848, five adults were baptized in presence of a large congregation, above 250 assembled in the church for the afternoon service. Thus "the desert can be made to rejoice, and blossom as the rose."—*United Presbyterian Magazine.*

DENMARK, NORWAY, AND SWEDEN.

In a late letter from St. Petersburg, Dr. Baird says, that in Denmark, (with a population of 2,250,000,) there are 1,800 protestant ministers, and 4 catholic priests. In Norway, among a population of 1,250,000, between 350 and 400 protestant ministers, and not one Roman catholic church. In Sweden, whose population is 3,250,000, there are 2,500 protestant ministers, 1 Roman catholic church, and 2 priests. So that in these four Scandinavian countries, whose united population surpasses 8,000,000 there are about 5,774 protestant ministers, and 6 Roman catholic churches, and 7 priests.—*Christian Spectator.*

CORRESPONDENCE.

MARRIAGE WITH A SISTER OF A DECEASED WIFE.

To the Editor of the Baptist Magazine.

DEAR SIR,—Mr. Dwight's little work, The Hebrew Wife, &c., which you kindly allowed me to recommend to your readers in a former letter, is allowed to be a "performance of ability and merit, though not a part of the most recent controversy on the subject to which it relates." What this controversy is, I, perhaps, do not understand; but I suppose it is the propriety of marrying a deceased wife's sister, and the book professes to have a special regard to that subject; and, to my apprehension, it very satisfactorily treats on various questions bearing more or less on the point at issue.

One subject is polygamy as it existed among the Hebrews. This is of great importance in the question on account of its influence in determining the meaning of Leviticus xviii. 18, a very material verse. If the textual reading of this verse be allowed as correct and authoritative, it will apparently decide the controversy. It plainly implies that after a wife's death, her sister may be taken to wife. This we know is the sense in which it is taken by many. The Rev. J. F. Denham says, "The possible variation of this rendering is given in the margin of our version, 'one wife to another,' but as this would amount to a prohibition of polygamy, this cannot be the right meaning."* A very curious reason; as if polygamy were so accordant with the divine law, that Moses must not be supposed to have forbidden it. The manifest absurdity in the supposition that you may take another woman, which is not the sister of your first wife, or even two or three other women, because that would not vex her, but you must not take her sister because that would vex her, might lead any one to suspect that the margin, and not the text, is the correct reading. Supposing polygamy to be lawful, it is unreasonable to imagine that a wife would be more vexed to have a sister or two united with her in the harem, than to be associated with two or three strangers. This and other considerations, together with a critical examination of the inspired phraseology, are so urged by Mr. Dwight as to form an argument in favour of the marginal reading of this celebrated text, amounting, in my apprehension, as I said, to demonstration.

The "palpable fallacy" in Mr. Dwight's argument on polygamy, which is said by the reviewer to vitiate the whole, I must confess myself not sufficiently sensitive to perceive. "*Not lawful*—that is, not expressly sanctioned by statute. Certainly not, why should it be? But it was, in the words of Michaelis, *allowed*, not forbidden, &c." By *not lawful*, I understand Mr. Dwight to mean not merely not sanctioned by statute, but *contrary to law*; and, in the passage cited by the reviewer, he expressly says, "It was forbidden by the original law of marriage." This law in the very terms of it, he contends, as well as according to the comment of Christ, is an absolute prohibition of polygamy. See the law in Gen. ii. 18—24, compare Mal. ii. 10—16. In this latter passage, let it be remarked, that *one wife* is referred to; and this, let it be observed, is the uniform language of scripture. This we look upon as no mean argument that polygamy was not *allowed*, or in any commendable way recognized, by scripture. That it is spoken of as existing, cannot be disputed, but the mention of a fact does not imply that it was allowed or permitted without any censure.

But however the subject of polygamy may be determined, the main question is still in dispute. Judging from the Rev. J. F. Denham's pamphlet, and the remarks of the reviewer, the most recent controversy on the subject, is whether the writings of Moses ought to have any weight in the decision. The latter remarks, "The law of Moses being thrown aside, what then remains in the matter before us for the guidance of mankind? Two elements: First, the morality of the case, since, from the nature of the matrimonial relation itself, it may with sufficient clearness be deduced that incest, like fornication and adultery, is a moral crime. And, secondly, the instinctive and social feelings of mankind under the practical guidance of divine Providence." So Mr. Denham remarks, "If we had not even the bible itself, which the heathens had not, we should have had that *law of nature* which we uphold as the marriage law of nations, and by which our own nation did regulate itself before the bible was brought to its shores." p. 57. Thus it is contended that the decision of what connections are incestuous ought to be left to these elements of judgment, and that it is left free to the law of every country to embody the general sentiments of the people among whom it is to prevail.

To this Mr. Dwight replies, "The bible to those who receive it as the word of God, is the only rule of faith and practice. If the bible pronounces incest a sin, as practised by us, to us it is a sin. If it does not pronounce it a sin as practised by us, to us it is not a

* Marriage with a Deceased Wife's Sister, p. 61.

sin. The bible teaches us 'all things necessary for life and godliness,' and we are not left to the light of nature to determine what is and what is not sin. The light of nature, also, teaches nothing definite on the subject. Those nations which have not possessed the bible have not usually regarded incest as a sin; and those which have, have never agreed with each other as to its extent. It was obviously no sin in the sons of Adam and Eve to marry their sisters; and if God had not prohibited incestuous marriages, it would have been always equally lawful. The decisions of no individuals as well as of no bodies of men, whether legislatures, courts, or councils, can have the least authority in constituting any marriage a sin, which is not pronounced a sin by the law of God." p. 102.

Having discharged what I considered a duty in directing attention to Mr. Dwight's admirable little work, I cheerfully leave the subject to the reader's judgment, and remain,

Sir, yours respectfully,

March, Sept. 6th. J. JONES.

THE AGED AND INFIRM BAPTIST MINISTERS' SOCIETY.

To the Editor of the Baptist Magazine.

DEAR SIR,—The worthy secretary of this important society having called the attention of the denomination to its peculiar claims on the members of our churches, in your valuable periodical for August, I take the liberty of adding a few words on the same subject and through the same medium, as I very much fear that that degree of interest which the case demands will not be given to it, unless it be taken up in a very different manner from what it has been for years past. This has been generally considered a benefit society, in which the pastor is the only person concerned; and the consequence of this is, that very few persons, beyond the clerical body, trouble themselves at all about "The Aged and Infirm Baptist Ministers' Society." This is self evident, from the meagre list of free subscriptions, which accompanies the Annual Report. Can it be believed, that from 1894 churches, containing 128,037 members, that only £26 6s. 6d. would be subscribed to the Aged Ministers' Fund during the year? But such is the fact, and we cannot contemplate it without deep sorrow.

But it may be replied, that many of those churches have local societies, and, therefore, they are not interested in that to which this letter refers. No doubt but this is true in a few instances, yet it does not excuse the general fact, that out of the great number of churches and members who are unconnected with any such society, that from them there has been no more than £26 6s. 6d. subscribed to the Infirm Ministers' Fund! Does this arise from a want of those charitable feelings among Christians, which is one of the grand characteristics of our holy religion? No, by no means. The lists of subscriptions which adorn the pages of our bible, missionary, and tract societies, prove the contrary. Is it, then, because they have no interest in the future comfort of their pastors, after they are incapacitated for the public ministry? I cannot believe they are so devoid of those sentiments of humanity which are the certain accompaniments of the grace of God in the heart. The neglect arises from a very different cause.

The claims of our aged and infirm pastors have never been brought before the public in a way that is likely to arouse general attention.

1. A public meeting should be called in London, at the time of our annual festivals, when the subject should be taken up by our lay brethren and independent pastors, so as to give a general impulse to the provincial churches, as well as those in the metropolis.

2. After this, deputations should visit our principal country towns, hold meetings, obtain subscriptions—I mean annual—and form auxiliaries; and the consequence of these movements would be, that very soon the £26 6s. 6d. would have a 10 preceding it, so as to raise the list to £1026 6s. 6d. I judge thus, from other denominational movements, which have adopted precisely this course. As for example, the Baptist Foreign Mission, its £13 2s. 6d. has swollen to £26,000. Our youngest infant, that blooming child! the Translation Society, already gathers £1568 15s. 8d., and why should not those venerable servants of Christ (who have spent their energies in proclaiming the glad tidings of salvation, in relieving the wants of the destitute, and in advocating the claims of every benevolent object), draw forth the sympathies of their fellow Christians, as the heathen in Britain or Japan? It is a deplorable thing, that pious men, who have paid their entrance-money to a society, and their sovereign annually for many years, should only receive, in their days of decrepitude, the sum of £9 4s. 2d. each! Not for the want of a will on the part of the committee, but for the want of means to divide a larger amount; the disposable income being only £351 5s. 11d., two-thirds of which had to be divided among twenty-seven beneficiary members. And if we add to this the number of godly men, whose incomes have always been so extremely small that they could not afford one sovereign a year, to secure even this amount of benefit in their old age, but are compelled to retire from their pastorates from infirmities brought on in the ministry, without any prospect of a comfortable provision, when they stand mostly in need of it; or are induced to hold fast an office for which

they feel themselves disqualified by an exhausted constitution, merely because they have no other method of obtaining a subsistence, either for themselves or dependents!

The Wesleyan society, after their centenary (I am told), adopted a resolution, that every member of their body should subscribe sixpence a year to their Superannuated Ministers' Fund—although that Fund was an honour to their denomination before. Now, if the members of our 1884 churches would adopt a similar plan (the rich supplying the deficiencies of the poor), the result would be as follows:—138,657 persons at sixpence each, would raise an income for our infirm brethren of £3469 14s. 6d. annually! Surely this is a plan worth trying, if it should not succeed to the full extent. Say, only one-half the number could be induced to help in such a laudable undertaking, even then £1600 9s. 3d. would be available to the object, and surely this sum would materially alter the character and efficiency of "The Aged and Infirm Baptist Ministers' Society."

But I feel assured that if the subject were generally and lovingly brought before the above members of our community, we should see not merely sixpences thrown into the general fund, but some of those comely silver specimens, adorning the pages of the report, which have graced the annals of our other societies. For I cannot believe that those who have enjoyed the gospel of the Son of God, as it has flowed from the heart and lips of his faithful servants, would permit them to waste in suffering and want, without making some such timely effort to sustain them in old age.

As I have no personal interest in the matter—a kind Providence having superseded the necessity—I can plead the cause more freely, and, therefore, an appeal to those who esteem the services of God for their works sake, is by this means to hand, and so receive—to me it is an act of mercy rather than mercy for which I am interceding—to those who, above all men, have the first claim to our Christianity. I might instance a number of worthy men whose incomes have scarcely ever exceeded £40 a year; many of whom would receive aid, in their declining age, if they could but hope to see such a measure as is here laid before the public put into execution. May their hopes be realized very speedily is the earnest desire

Sir,

Of yours in the gospel of Christ,

Wimborne. S. Loveridge.

ANNIVERSARY SERMONS.

To the Editor of the Baptist Magazine.

Dear Sir,—I have for several years been much concerned at the general cause of those annual services formerly held by dissenters for the purpose of commemorating the deliverance of this country from the iron yoke of popery, which I deem to be one of the most odious and tyrannical systems that ever cursed the earth; but of late years, partly from the grosser parts of the system being concealed from public view in England, and partly from its adherents having come forward, apparently as the advocates of civil and religious liberty, the opposition by the dissenters, and others, to the papal system, has been much weakened. As an illustration of the subject, allow me to introduce to your numerous readers, a few remarks by the late venerable William Jones,* "Most readers of our English history," he observes, "are aware that the members of the church of England are required to observe several days in the year as seasons of solemn commemoration of remarkable events, regarded by the legislature as national blessings or calamities, and to join in general thanksgivings, confessions, and prayers, appointed for the respective occasions; the only one of these days which protestant dissenters have ever distinguished by such notice is the 5th of November, they have felt equal satisfaction with the most patriotic of their countrymen in the deliverance of this land from the danger with which it was visited, by the Spanish armada in the reign of queen Elizabeth, and in the preservation of king James, with all his family, and both houses of parliament from the ruin prepared for them by the gunpowder plot; and also, in the revolution of 1688, by which king William was raised to the British throne. A way was prepared for the succession of the house of Brunswick, and the country blessed with a degree of civil and religious liberty, which had never before been enjoyed by any nation in the world, and for more than a hundred years after the revolution, it was their general practice to meet in their respective places of worship on the 5th of November, and to unite in devout thanksgivings and hymns of praise to Almighty God for these national deliverances, and in fervent supplications for the continuance of such important national blessings.

"These devotional services were accompanied with sermons (many of which were printed) in which the ministers were accustomed to state the leading circumstances of each event thus commemorated, with its bearing upon the interest and the happiness of individuals, and to recommend and enforce its grateful celebration. It will be obvious to every reflecting mind that these discourses would often exhibit the principles of civil and religious liberty."

These discourses were also very much calculated to enlighten the minds of their congregations, especially the younger part of them, respecting the deliverances God had wrought for their forefathers, and induce

* In his Sermons at the Rev. W. Wrenbolton's

gratitude for the superior privileges they enjoy themselves. The Jews were solemnly commanded by Moses to make known the deliverances God had wrought for them to their children, and children's children,† and the Psalmist in the seventy-eighth psalm recites and inculcates the same grateful remembrance of those deliverances in the following sublime strains:—"For he established a testimony in Jacob, and appointed a law in Israel which he commanded our fathers, that they should make them known to their children, that the generation to come might know them, even the children which should be born, who should arise and declare them to their children, that they might set their hope in God, and not forget the works of God, but keep his commandments;" and undoubtedly the three great deliverances in England, before narrated, are equally important to us under the gospel, as those of the children of Israel under the former economy.

I presume, therefore, that you will think with me, that public prayer ought to be often offered, that the long predicted downfall of popery might speedily be fulfilled; that suitable tracts should be extensively circulated, and that the superintendents of our sabbath-schools should occasionally bring the subject before the teachers and children, in order at once to inform some and fortify others against the stratagems of the priests and other adherents of Rome. I am sorry that a previous communication which I sent you on this subject was not inserted. It will be matter of regret and wonder to me, if it should turn out that yourself, who have so ably written some years ago against popery, should now hesitate to approve of an annual commemoration of our deliverance from it. I conclude with a prayer that the papal and all other anti-christian systems may be destroyed by the breath of the Redeemer's mouth, and the brightness of his coming.

And remain, yours sincerely;

Birmingham. W. HARRISON.

RICKMANSWORTH STATISTICS.

To the Editor of the Baptist Magazine.

DEAR SIR,—It is desirable that the statistics of the Baptist Manual should be as perfect as possible. Please, therefore, to notice that the numbers attached to Rickmansworth, Herts, should be—99 members, 48 Sunday scholars, clear increase during the year 5. This was the number when the editor's circular was issued. Since that period there have been several additions to the church.

Your's truly,

W. H. MURCH.

Watford, October 20, 1849.

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† *Deut. iv. 9; vi. 7, and xi. 19.*

ON THE PRACTICAL DIFFICULTY OF A. B. C. D.

To the Editor of the Baptist Magazine.

DEAR SIR,—The "practical difficulty," in your last arrested my attention, as one of not unfrequent occurrence, and as deserving a little notice; and since A. B. C. D. solicit remark, permit me, as one to whom such scenes and circumstances are somewhat familiar, to address to them a few words through your excellent periodical.

The position of A. B. C. D. is rather a trying one. The majority of the church to which they belong have invited, as their pastor, one whom they, as a minority, do not approve. The latter cannot satisfactorily unite with any other body of Christians, and are not able to support a minister themselves.

In this uncomfortable position they will do well to take care lest, by making themselves of undue importance, and cultivating unkind feelings either towards their brethren who have deemed it right to invite the minister in question or that minister himself, they should mar and destroy the happiness and usefulness of themselves or others, place a stumbling-block in the way of inquirers, or give occasion to the enemy to blaspheme.

No course seems open to A. B. C. D. beside the one you have so beautifully pointed out in your excellent remarks; and as an old student of Christianity I submit whether any other can possibly be found that so much accords with the language and spirit of the New Testament. Nor can I but hope that should they be disposed to return to their brethren in the exercise of a right spirit, if they have already withdrawn, they will be gladly received.

A. B. C. D. will permit me, as a lover of fair play and Christian concord, to remind them that their brethren in the majority had an equal right with themselves to vote for or against a candidate for their pastorate; and that, in common courtesy, their judgments and wishes should be equally respected with their own. This consideration, together with the fact that they have "no unkind feeling whatever" against the minister elect, may possibly go far to induce them to adopt the course which at first you prescribed.

As to reports, A. B. C. D. will do well to pay little attention to them, seeing they turn out so frequently to the mortification of those who have acted upon them to be exaggerated or false; and, also, let them beware of a Corinthian spirit which by declaring, I am of Paul, and I of Apollos, and I of Cephas, may lead them to despise him whom the church has selected; and who, although not possessing the distinguished qualifications of the parties mentioned above, may, nevertheless, be a chosen instrument of God's work, to confound the mighty and wise.

I am, Sir, yours,

Plymouth.

October 7th, 1849.

ON A PASSAGE IN ATHENÆUS.

To the Editor of the Baptist Magazine.

Mr. Editor,—Having, in the course of looking through Athenæus, met with an instance of the use of the word βαπτίζω, I offer it to your notice, since it seems desirable that all passages of ancient authors, containing the word in question, should be known and examined. The following, then, is the passage:—

"Maurinus having spoken thus, all wondered at him because of his wisdom. But Ulpianus, when silence was obtained, said, Ye seem to me, my fellow guests, to have been unexpectedly overwhelmed by vehement arguments, and to have been *immersed* in wine intempered with water. Δοκεῖτε μοι, ανδρες ξυνδειπνοι, σφοδροις επιχειρημασι ληφθαι λογοις, παρα προσδοκιαν, βεβαπτισθαι τε τω ακρατω.—Athenæus Deipnos. lib. v., p. 221. Ed. Is. Casaubon, A.D., 1597."

In this passage it has its usual signification of immersion, Casaubon translating it, *Et mero tanquam immersi*. It is also interesting to observe, that it is a plunging, not into *water*, and, therefore, not a purifying, but into *wine*.

I have the honour to be yours, &c.

Βαπτιστης.

EDITORIAL POSTSCRIPT.

An earlier sheet of this number contains a Memorial respecting intended infringements on the divinely instituted day of rest at the metropolitan post office, addressed to the Queen by the ministers of the Three Denominations residing in and near the cities of London and Westminster; and resolutions on the same subject passed by the ministers who constitute the Baptist Board. We are sorry to have to report that neither these, nor the measures of a similar character adopted by other religious bodies have been able to divert the government from their arbitrary and pernicious course. A postponement of the change from the 14th of September, when it was to have come into operation, to the 28th, is all that has been obtained; and that appears to have been granted, not with a view to the relinquishment of the plan but to the difficulties which had presented themselves. The determined refusal of six or seven hundred men, who are the immediate victims, to sell their sabbaths voluntarily, imposed obstacles to the project which could not be surmounted as easily as had been apprehended; but now it appears they have received orders which present to them no alternative but compliance or dismission. We trust, however, that this may be overruled for good. A struggle will now be commenced in good earnest for the suspension of all post office labour on Lord's days, not only in the metropolis but throughout the land. Some inconveniences will be felt, doubtless, from the non-delivery of letters on the first day of the week in some country towns; but these are trifling in comparison of the benefits that will accrue, and can be no greater than the inhabitants of London have endured all their lives, without repining, no delivery of letters on the Lord's day having ever taken place within the precincts of the metropolis. Before this meets the eye of the reader, the dissenting ministers will have met again, in compliance with a requisition which has already been issued, and we trust that energetic measures will be adopted also throughout the provinces, to put an end to what has long been felt by many to be an unwarrantable violation of that universal and uninterrupted rest from labour which the interests of society require.

It may be advantageous to some church destitute of a pastor if we correct an impression which we find is in existence, that our brother Green, late of Walworth, has determined not to take charge of another church. We are sufficiently acquainted with his views to feel at liberty to say, that it has never been his wish to withdraw from the ministry, though he thought it right to relinquish a station which he had occupied for fourteen years. A man of his ability, in the prime of life and in full bodily vigour, is not likely to remain disengaged long, unless his settlement be impeded by some such misapprehension as that to which we have referred.

A portrait of the Hon. and Rev. B. W. Noel, M.A., intended for our January number, is in the hands of the engraver.

A tract has just been published by "The Lord's Day Observance Society," containing this impressive sentence:—"When it is remembered that of the twelve thousand persons holding situations directly from the Postmaster-General, all, with the exception of two thousand in London, are engaged in the every-day business of life some part of the Lord's day, in selling stamps, delivering letters, and despatching mails, it will be seen that, by the utter cessation of such a system, an act of mercy would be performed far exceeding in magnitude, duration, and extent, any that is done by the delivery of letters; inasmuch as such cessation would relieve from toil, and would restore the religious, social, and physical privileges of the sabbath day to this numerous body of persons, and the vast number indirectly caused to labour on the Lord's day by the transmission and delivery of letters. As a proof of the hardships inflicted on letter-carriers, it is a fact which may be relied on, that in many parts of England letter-carriers have often to walk on the Lord's day, as well as on the other six days of the week, twenty miles, or even more, in delivering letters and newspapers."

THE MISSIONARY HERALD.

THE TOOTH OF BUDDHA.

CEYLON.

THE TOOTH OF BUDDHA.

The Dalada, or tooth of Buddha, is an object of intense veneration by the natives of Ceylon. It is considered the palladium of their country, and the sovereignty of the island is supposed to be attached to its possessors. "It is a piece of discoloured ivory," says Major Forbes, "slightly curved, nearly two inches in length, and one inch in diameter at its base. Its other extremity is rounded and blunt, and diminishes in size. The sanctuary of this relic is a small chamber in the temple attached to the palace of the Kandian kings; and there the six cases in which it is enshrined are placed on a silver table hung round with rich brocades. The largest, or outside cover of these caskets, is five feet in height, formed of silver gilt, and shaped in the form of a dagoba—the bell-shaped buildings raised over the relics of Buddha. The same form is preserved in the five inner cases, which are of gold; two of them, moreover, being inlaid with rubies and other precious stones. The outer case is decorated with many gold ornaments and jewels, which have been offered to the relic, and serve to embellish its shrine." On a small table in front the people lay their offerings, and having seen the Dalada, they prostrate themselves and depart.

At wide periods of time it is removed from its dwelling place, and exhibited with great pomp and ceremony to the people. Major Forbes thus describes the ceremony, of which he was an eye-witness. "On the 29th May, 1828, the three larger cases having previously been removed, the relic contained in the three inner caskets was placed on the back of an elephant richly caparisoned; over it was the Ransiwige, a small octagonal cupola, the top of which was composed of alternate plain and gilt silver plates, supported by silver pillars. When the elephant appeared coming out of the temple-gate, two lines of magnificent elephants, forming a double line in front of the entrance, knelt down and thus remained; while the multitude of people, joining the points of their fingers, raised their arms above their heads, and then bent forward, at the same time uttering in full deep tones the shout of Sadhu: this swelled into a grand and solemn sound of adoration." After parading the town the relic was conveyed to a temporary altar, where it was uncovered and exhibited.

Such is an example of the degrading superstitions of the people among whom our brethren labour.

MATURA.

Mr. Allen, writing from this station under the date of August 14th, continues to lament the indifference of the people to the word of God. He has lately commenced preaching to a congregation of Burghers, who are Presbyterians, amongst whom one inquirer has already appeared. The detail of missionary toil and privation endured in a tour beyond Matura to proclaim the everlasting gospel, will be interesting to our readers.

Last month I started, with the native assistant, on a little missionary excursion through the interior, which we accomplished in the week; unable to absent ourselves for a sabbath. The circle was perhaps over 100 miles. The success of that effort may not be known probably till we look at it in the light of eternity. The first day's walk, besides being long, was wearying on account of the rain that had previously fallen, and rendered the paddy fields difficult of passage. There was no way left for me but to travel mire

fashion, that is, bare the length of the leg. Our object was to reach a bazar, some twenty miles in a direct line from Matura, time enough to address the people; but delayed by groups of people at the different rest-sheds, we did not reach it before five o'clock in the evening, when the people had left for their homes, hastened probably by heavyish rain that fell during the last hour of our walk. Wearied and worn, for we had been on the road from six in the morning, preaching, talking, reading, &c., we slept in a native house; at least I tried, but did not succeed from bugs, fleas, and innumerable creeping things. We summoned the household, and as many as we could beside, and preached to them of Christ and his salvation, and I shall not soon forget the daring defiance hurled at the majesty of heaven by the oldest man of the assembly.

Our lodgings.

Next morning, as soon as it was light, we prepared to depart, pursuing the same course as we went, preaching, reading, distributing tracts wherever we could. This, perhaps, was the most successful day as far as meeting with people was concerned. Many times during the day assemblies varying in numbers from ten to fifty, were addressed on the great concerns of the soul. And so we went on our way till we came to a village at six o'clock in the evening. The Buddhist temple, or the Wallouwa or Gentleman's House, must be our resting place. You would possibly smile if you could see the building thus distinguished. The people, however, were very unwilling to take us in. The master, a boy of sixteen just married, was full of anger, and refused to allow us to rest even in the shed in which we sat for a moment or two. We were, however, tired, had eaten nothing all day, and were in the direct track of elephants, and without a prospect of a lodging any where else, and I felt very unwilling to give up possession. All the opposition, however, arose from the expectation of friends that evening on a wedding visit, and when it was found they did not come, the people grew civil, and allowed our request, and gave some rice to my fellow travellers. I satisfied my appetite with a bit of bread and a slice of salt beef I carried with me. At this place the cruel habit of dragging the sick to the jungle to die or recover, as may be, prevails. We tried, as usual, to teach them better, and to lead their minds to the great concerns of the soul. We left a New Testament and some tracts with them, and in the morning went on our way.

Next day's journey.

Spending the day as before, until after a long and difficult walk through a mountainous country, the course of the torrent being the path-way, we reached the extreme point of our course—the border of the Kandian country. There we rested at the house of the late Modliar, who was a convert to Christianity, the fruit of the labours of a Wesleyan missionary who was once located there. His wife and son, a young man about eighteen or twenty years of age, occupy the place, though the young man is frequently in Matura, and hears me preach there. Here again we pressed the gospel most earnestly on the household, and all that we could assemble that night and the following morning. This was the only comfortable resting-place we found during the journey.

After a treat of a cup of coffee in the morning, the only time we broke our fast in the morning, we left on the homeward route by another road. The day was spent in the usual way, chiefly preaching in rest-sheds. The villages were empty, the people being employed in their fields. At one shed we found forty-five men. They were preparing the place for the Buddhist priests to read Bana in, so I asked them if I should read a little of the Christian Bana to them, to which, after consulting the elders, they consented. I then read to them the Spiritual Guide, an excellent tract for purposes of that kind, and Mr. Sylva afterwards addressed them. After spending an hour with them, we left tracts, and proceeded, continuing the same things as opportunity afforded until the evening, when we sought the headman's house. There we preached to all we could muster, and continued talking and reading with them until late in the evening, and were glad to lie down in the verandah for the night.

The last day's work.

At day-break we started through a long tract of elephant forest, meeting with few or no people until noon, when we came to an Aratchy's house. There we rested a little, and requested him to collect the men of the village for us. After preaching he gave a little rice. We left him a Testament, and the people some tracts, and departed. The road offering but few facilities for preaching, beyond the groups that we met at the boutignes and rest-sheds, I made up my mind to reach home if possible that night, especially as there was not a place that offered a rest or any thing else beyond plaintains or wild bread fruit, and things of that kind. My last crust was gone; I finished it at the Aratchy's house with a draught of water. Well, after thirteen hours of walking, preaching wherever we could, we reached Matura between seven and eight in the evening, tired, dirty, and, as far as I was concerned, skinned by the sun in such parts of the body as were exposed, looking very unlike a padre, the name by which we go in this country. I suppose the native preacher never had such a day's march in his life, and assuredly it was the longest I have taken in this country.

though I have at times walked thirty miles. We are none the worse for it now.

There is nothing to repay any one for a journey of that kind but the thought that the gospel was declared to many who had never heard it, and little messages of mercy were sent in various directions through the tracts that we gave away. Many besides who listened to us had before heard us in the bazar of Matura, and inquired for more of the books they had received on such occasions. Our hope is that in some cases they may be made the means of salvation to the poor deluded and idolatrous people.

The fair.

During the present month I have had opportunity of addressing again and again more Singhalese than I have ever seen assembled in any place. About three miles from Matura, at Dondru-head, pilgrims from every part of the island were daily presenting offerings to their gods, for they have many, and I was very unwilling to let the season go by without attempting their good, though all others keep aloof, having settled it in their minds that no good can be done on such occasions, and whilst the people are thus engaged. Whether they are right I do not pretend to determine, but it really seemed to me a duty to try. I went, having laid my account with all kinds of treatment, and bore solemn testimony against their abominations, and presented the truth as it is in Jesus. I would have given all I possess for a Singhalese tongue and a ready one; but though not able to speak readily, I can read tolerably well, and have a rather powerful voice. With that, then, and the tongue of the assistant, the people were somewhat disconcerted, and abandoned for the time some of the follies they were practising, and in their presence some of the priests themselves were silenced. They raised to be sure the ancient cry, "Great is Diana of the Ephesians," and some would have proffered a little violence; but we had the truth, and gave it to them freely. Whether real good will result is all unknown to us, but I am satisfied that an effect was produced. We did what we could.

COLOMBO.

The health of our missionary brother Mr. DAVIES, has improved, and by Divine blessing the work of God continues to prosper in his hands. He writes:—

For the last few weeks I have been conversing with two Mohammedans at the Leper's Hospital. Our native preacher of the Hendalla stations visits the lepers once every week. About six months ago these two men renounced the religion of the false prophet, read the scriptures, listened to our instruction, seemed affected by the truth, and asked to be baptized. One of them is a native of Malaya, but came to Ceylon in childhood; the other is a Bengali, but came to this country about seven years ago. Both were brought up strict Mohammedans, and had never heard of Christ till they came to the hospital. In order to ascertain if they were penitent converts I have conversed with them frequently, and with much satisfaction. I mention these cases because the conversion of Mohammedans in Ceylon is more rare than the conversion of Jews in England. Indeed, as far as I can ascertain, not more than two or three cases have occurred for the last fifty years.

The testimony of Dr. Duff to the prospects of Hindooism on the continent of India is important. Mr. DAVIES says,

Dr. Duff has lately been in Ceylon on a missionary tour. He had overstayed his appointed time in Southern India, so that he had but three or four days to spend in Ceylon. Sir J. E. Tennent kindly invited me to dine with the doctor one evening, which was the only opportunity I had of seeing him, and ascertaining his opinion on the state of missions generally from Calcutta down to Ceylon. His long experience in India renders his judgment on this matter valuable. I was glad to find that he found the various missions which he had visited in an increasingly healthy state, and that heathenism was gradually giving way. His account of the Syrian churches anciently planted on the Malabar coast, and respecting which I was anxious to have some certain information, was not very encouraging. He had visited them, and satisfied himself that they were in all respects, but the acknowledgment of the pope, papists.

The continued decline in the income of the Society rendered it necessary that early in the present year steps should be taken to reduce the expenditure. Our missionaries were accordingly acquainted with the necessity of the case, and we now lay before the members of the Society Mr. DAVIES's reply, one of the earliest

that has been received. May we not express the hope that this painful alternative will yet be averted; and that by a revived spirit of prayer and benevolence the brethren's hands be lifted up, and the enlargement of the Redeemer's kingdom proceed?

Your letter demanding £200 further reduction I received by last mail. It has been forwarded to my brethren, but as yet I have not heard their opinion thereon. However, some things connected with it seem to me certain. I regard it as a *permanent* reduction as far as England is concerned, and there is no hope of making up any part of the deficiency in the island; indeed there is no prospect of the mission being more self-sustained than at present. We have no alternative, therefore, but to make a permanent reduction of our stations here. For the last three years I have been endeavouring in this division of the mission to reduce expenditure without breaking up any *stations*, under the hope that in time the funds would again increase, or at least further reductions would not be demanded. But now it is impossible to pursue this mode of reduction any further. The schools and the salaries of native agents have been brought down to the lowest point, so that henceforth the reductions must be made by wholesale, i. e., some *whole stations* must be given up, and the district of country in which they are must be abandoned.

This will be a most discouraging step. It will destroy the confidence of the natives in the permanence of our cause, and scatter the members we have in such abandoned places; for it is impossible to keep together native churches by occasional visits. It will be losing the results of *thirty years'* labour and expense, for the larger portion of the reductions will have to be made in *Colombo* stations, as they are the more numerous.

Most of these stations have been occupied since the time of Mr. Chater, and all of them long before any at Kandy or Matura were thought of. They are not only of older date and larger number, but have a much greater number of converts. Yet their abandonment is inevitable—inevitable if we divide our funds between *three European* stations.

Importance of maintaing native agency.

We have been always dwelling upon the importance of a native agency. We have expended much labour and money in training a native agency. We have brought that agency into work, and now we must turn it adrift. I am speaking of native *preachers*, not schoolmasters. Indeed were I to abolish every school in my stations it would not be equal to the proportion of the reduction I shall have to make; but they cannot be all abolished; they are indispensable at every station as auxiliaries. I have twenty-two schools, which cost only about £90 a year. Ten thirteenths of the sum you allow will be expended upon the three European missionaries, so that the amount left for native agency will be a mere trifle; and if this be divided between three stations it really will not be worth the Society's while supporting a European at each place.

In my humble opinion, if it be thought desirable to keep three Europeans in the island under such circumstances, instead of their being at three separate places, it would be far better to abandon one of the three European stations, and to place two missionaries at Colombo. Kandy is a comparatively recent station, with a total number of about thirty members, and but one fixed out-station (Matella), and two or three schools, yet it is kept up at a great expense. Matura is still more recent, and has but twenty-one members and ten schools. Till Mr. Dawson's removal thither, three years ago, it did not cost more than £90 a year. So the effect of these reductions is breaking up old and settled stations at Colombo, to carry on new ones at the other stations. The subject is very important, and whatever decision we come to, it will have a very discouraging effect upon the native Christians.

It is most painful to the Committee, under such circumstances, to urge on our brethren further reductions. In the previous year, from this cause, *twelve* schools were abandoned, while the additions to the churches were most encouraging. Forty-five natives were baptized in 1848, and the number of candidates for baptism increased from twenty-four to seventy-two. About fifteen stations, on which are dependent 136 villages and estates, are occupied by our missionaries and their assistants, numbering in all forty-nine persons, at a total expense of less than £1700. There are in communion, 451 members. We earnestly appeal to the churches of Christ, whether any portion of this "field which God hath blessed," *shall be permitted* to be again overrun with the dark superstition of the *worshippers of Brahma* and Boodh?

INDIA.

CALCUTTA.

Under the date of August 7th, the Rev. J. THOMAS informs us, that although not without ailments, all the brethren continue at their posts. Mr. and Mrs. SALE have reached their station. He suffered from fever by the way, and was very low when he reached Barisal, but has since recovered, and is full of hope from the appearances of things among the people. He adds, "There have been additions by baptism to the churches at several of the stations, and I hope shortly to baptise again at Bow Bazar."

SERAMPORE.

For the following interesting narrative we are indebted to the pages of *Evangelical Christendom*. It is contained in a letter from Mr. DENHAM to Dr. STEANE, dated June 20, 1849.

CONVERSION AND DEATH OF KASI PODMA CHOUDREE.

Since the date of my last, we have been called to sustain an affecting loss in the sudden removal of a student, a Brahman, whose character and worth, together with his solid acquirements, had excited a hope in our minds that he would one day become, if not a distinguished, yet a truly useful man, and his energies be employed on behalf of his benighted countrymen. His death took place on Friday, the 20th of April, and under circumstances, the recital of which will, I am sure, call forth your sympathies and prayers for us, that we may be instruments of raising up and enlightening many such, who shall afterwards become devoted servants of our Lord and Saviour.

The narrative of the removal of my young friend will not be regarded as altogether devoid of interest by the youthful members of your congregation. I pray that it may be the means of stimulating their energies and their efforts on behalf of those of their own age in India.

Kasi's youth.

I regret to say that I know but little of his early history. My acquaintance with Kasi Podma Choudree commenced a little more than three years ago. Had a thought crossed my mind that we should have been called to part with him so early, and under circumstances so affecting, I should have availed myself of the opportunities he gave me when, after college hours, he frequently called for conversation. I have said above that I knew him partially before the management of the college school fell to me. He would occasionally look in upon me and ask questions, and hold conversations on religious subjects. When I became connected with the college, he entered the first class, and frequently read with me in the order of duty. I cannot say that I observed striking talent in him at this time, nor even for some months afterwards. He was, however, extremely diligent in the discharge of his duties, and showed much respect for Christianity, and much personal respect towards me.

Kasi's progress.

About the close of the year 1847, I noticed some indications of a growing change; there was an alteration in manner, coupled with an insatiable thirst for knowledge and undisguised conviction of the superior advantages of Christianity over every other system. The inquiries to which this gave rise were in unison with the peculiar bent of his own mind; metaphysics, and subjects which required thought, seemed to engage his whole attention, and he eventually became one of the clearest thinkers and closest reasoners in the class. His mathematical powers were also very respectable. In a word, his whole demeanour was quiet and staid—his judgment well balanced. At times he was vivacious enough, but his cheerfulness was tempered with wisdom. Of the quiet shrewd remarks he would make, at the expense of Hindooism, I could give you some amusing examples. But to return. About the time of the last Pooja, in honour of the goddess Durga, October, 1848, he became more free and communicative on religious topics. After an hour or two's conversation, he expressed his determination not to spend the season of the festival at home; his abode, being the residence of a wealthy native, was crowded at such times with idolatrous visitors and hungry

Brahmans, who never lose an opportunity to annoy a youth like Kasi, suspected of holding the idols in contempt. It was at this time he told me his difficulties, and expressed his anxiety that his wife, a young thing, perhaps twelve or thirteen years of age, might be taught to read; to which, I believe, she was not averse. Having furnished him with suitable elementary books for her, he left for his own village, near Santipore, where, I believe, he had some small property. This poor child, his wife, according to the laws of Hindooism, is now a *widow for life*. No Hindoo would think of marrying a widow, were she ever so young, and though her dowry were thousands of rupees.

Kasi a Christian.

At the expiration of the festival he recommenced his studies, and continued to prosecute them without interruption till the time of his death. It was during the early months of the present year that I began to feel more satisfaction with respect to his religious views. Often and often he paced the roof of my house with me, and laid his difficulties before me; he felt his mother and his young wife had strong claims upon him, and his hope was, that God, to whom he had committed his way, would direct his steps, and in time remove his difficulties. The moment, dear sir, a Hindoo embraces Christianity, that moment he is stripped of every thing. British subject he may be, but no law exists sufficiently powerful to meet the disabilities under which he labours when he becomes a Christian, or to secure to him the undisturbed possession of those rights which are, or should be, inalienable. In the eye of law such a man is dead, and the thought of such *civil death* exercises an indescribable power over the Hindoo. There are thousands of young men who despise Hindooism, but who are bound to their connexions by caste and ties of family. Kasi, however, had spirit enough, provided his way had been clear to move, or I could have advised him to do so consistently; my own view was, that a few months would enable us to decide what was to be done. To make this poor youth's case intelligible to a European is next to impossible. Hindooism, to be known, must be seen, not only on the soil, but in its practical workings *at home*. Humanly speaking, he had no way of escape, but to throw himself on me for protection and support, which he was unwilling to do, unless the door of his friends was closed upon him. He could then have come to me with safety. His secret desire was to have entered my senior class, and have studied theology; and, should he prove acceptable, to give himself *to the work of the* ministry. *This, no doubt, would have* been the case, as *his address was good, and he* possessed *considerable aptitude for speaking* and teaching; but, while we were thinking on these things, a sudden providence severed him from all his anxieties, and separated us from our beloved young friend, though, we believe, but "for a season."

Kasi's illness.

It was on the morning of the 20th of April, that he sent to the college to inform us that he was very ill. He had been to Calcutta, and was seized with cholera there. Having sought temporary relief, he made the best of his way to Serampore, and sent word as soon as he arrived. The moment we heard of it, Mr. Ledlie, our head master, was commissioned to visit him without delay, for Kasi was much attached to Mr. Ledlie, and was greatly indebted to his kind instructions. I gave him the usual cholera medicine, and begged Mr. Ledlie to administer it himself, and to stay as long as his Hindoo friends would permit him. On seeing Mr. Ledlie enter the room where he was lying, notwithstanding he was surrounded by his Brahman friends, he threw his arms round him, and expressed his thankfulness. Mr. Ledlie administered part of the medicine, and conversed with him on the state of his soul, during which Kasi asked him, in presence of all assembled, to read and pray with him; he himself praying audibly—in this the hour of extreme sorrow—for mercy and forgiveness, expressing his reliance on the merits and mercy of our blessed Redeemer. Mr. Ledlie remained as long as allowed by the Hindoos present, who appeared every moment more and more urgent for his departure; so much so that, in his presence, they began to cover his body with a red powder, which is customary among Hindoos at such seasons of death, in order to write the names of their idol deities on his person. Mr. Ledlie begged them to desist, and encouraged the dying youth once more to look to Jesus; and when he left him, promised, if he were spared, to see him again. He saw him about seven in the evening, but Kasi was too far gone to converse with him.

Kasi's death.

I would willingly leave unrecorded what ensued, for the honour of our common nature; what agonies of mind he underwent is known to him who has, doubtless, welcomed his ransomed spirit to "everlasting habitations." He is now far beyond all malice, and pain, and sorrow. It was now quite evening—and the evenings are really cold in India; still, notwithstanding, the dying sufferer was removed, and exposed to the chilling dews of that river's banks *from whence no sick traveller returns*. Two of my young men, his fellow-students, interposed and entreated their friends to let him die in peace. They were bidden to be silent, and their entreaties regarded with scorn. He was now speechless, sinking

rapidly under the power of the disease; yet, raising his sunken eyes, and summoning his remaining strength, he clenched his hand and pointed heavenward with one finger. My informant, a Koolin Brahman, inquired "what his wish or meaning might be?" He pointed upward a second time—"seeming to wish us to understand that there was one God, and *only one God.*" Though in health he was a beautiful youth to look upon, his appearance was now hideous—red powder and idolatrous marks covered his body, and profuse cold damps were upon him. In this condition he was carried to the ghat, or to the funeral pile. The wood was heaped together, and his body cast upon the pile with the utmost brutality, the Brahmans leaving him with expressions of contempt, saying, "he was not worthy the last rites of incremation." A young man, I am told, was left to kindle the funeral pile; but before his body was half burned, threw it on the strand to the impure and greedy animals which prowl the banks of the Ganges nightly in search of prey.

Remarks.

To record some of the details of the removal of my young friend and pupil has been a painful task, for I knew and loved him, and had watched over him and marked the influence of truth in its workings on his mind, and encouraged a hope that he would eventually devote those talents God had given him to the service of the Redeemer. I have been careful to verify every sentence contained in this letter, and have taken it from the lips of those who witnessed the whole scene. Mr. Ledlie's statement I have already given. Kali Das Moitree, and two young men, Kasi's friends and fellow-students, also Brahmans, were present nearly the whole time. Brikno Mohun Pundit, another Brahman, confirmed the report that was abroad when interrogated by me the following day.

I leave the disposal of these few lines to you, dear sir; make what use of them you please. Should you deem them calculated to arrest the attention of your young friends, and should mention poor Kasi's death to them, ask them to remember and pray for the youths of the colleges and schools in India, that the Spirit of the living God may descend upon them and those who labour for their welfare.

Though these hastily-written lines have extended beyond the limits I prescribed to myself, I must add one sentence. You may remember, some years ago, at the time the intelligence of the death of William Pearce reached England, you gave your congregation an extract from a letter of our beloved brother, Dr. Yates. I well remember that evening, dear sir, and how greatly that intelligence affected me. I put up a fervent supplication to Almighty God that, if consistent with his will, I might spend my days in his service among the heathen. *He has answered my prayer.* Who can tell what stranger may be among you again, when you call the attention of the youthful part of your auditory to the death of this young Brahman? May not some devoted young man among you, whose heart has been given to God and to his people, determine, in Jehovah's strength, to consecrate himself, body and soul, to Jesus' glorious cause in India.

With the preceding letter Mr. DENHAM sends two essays, written as college exercises by this young man; one at least of which we hope to lay before our readers on a future occasion. To the important closing remarks of the editor we beg to call particular attention.

We cannot let this occasion pass without asking if the preceding narrative does not suggest some very important matter for the reflection of British Christians? We refer especially to that part of it which relates to the social and civil disabilities which a Hindoo incurs if he embraces Christianity. These disabilities are so great that they amount to a practical prohibition of the Christian profession. Our intelligent correspondent does not hesitate to say that they constitute a sort of CIVIL DEATH, and he speaks of them *as exercising an indescribable power over the Hindoo.* We know it may be said that the disciples of Christ in heathen countries, and converted from heathenism, must be prepared to make sacrifices and endure persecution; and that the existing state of things in India, in relation to this point, may even be salutary, as supplying a test of the sincerity of profession, and as deterring it when it would otherwise be made from sinister motives. But we look at the matter from another point of view, and ask whether it comports with our British sense of religious liberty, and of the rights of conscience? It is to be remembered that India is a part of the British empire, that Hindoos are British subjects, and that the British authorities are, in fact, the parties ultimately responsible in the case. It lies within their power legally, as it is certainly incumbent upon them morally, to remove these impediments out of the way of the new convert; and, if the matter be not taken up by those to whom in a legislative capacity it belongs, British Christians ought generally to turn their attention to it, and require that no HUMAN WRONG FOR BECOMING A CHRISTIAN.

Our brother, Mr. FINK, who now labours permanently at Serampore, forwards the following gratifying intelligence:—

You will no doubt rejoice to learn that on Lord's day, the 1st of July last, fifteen candidates were baptized in Serampore, namely, two East Indians, one of them a grandson of the late Rev. Mr. Fountain, baptist missionary who came out to Serampore in 1796, and seven young men and six young women, natives. Thus the Lord has graciously smiled on the united labour of his unprofitable servants at Serampore. May he, by his Holy Spirit, make his servants more diligent, and more and more humble; and may he pour down on us and on the poor benighted natives more of his Holy Spirit, by whom alone our labours are blessed, and sinners converted unto God. And may his servants always ascribe to him, "Not unto us, O Lord, not unto us, but unto thy name give glory, and for thy truth's sake."

MONGHIR.

Our missionary brother, Mr. PARSONS, in the following letter details the general progress of the truth at the station of which he has charge.

The immediate occasion of my writing at the present time is our having received from some kind, but unknown friend, the first five numbers for 1849 of "Evangelical Christendom." They were directed to dear brother Lawrence and myself conjointly, and we would feel obliged to you if you would allow us, in our joint names, to make our thankful acknowledgment of the present in your next Herald, by your kindly inserting a few words to that purpose.

Brother Lawrence has also been favoured with a copy of the "Christian Times," containing an account of the annual meetings connected with our denomination. Gratifying as it is to read the lively and earnest addresses of the speakers, it is still more occasion of regret that while the necessities of the heathen, and opening doors of usefulness, call for so large an extension of Christian effort, our own and other societies have the greatest difficulty in sustaining even present exertions, and are reluctantly compelled to contemplate the possibility of having to narrow their sphere. Oh, may this be graciously averted! May you be entrusted with the needful funds; and may the Divine blessing so accompany the labours they are employed to sustain, that the gospel may sound forth to a much wider extent than ever.

Mission Work.

Our native brethren, with the exception of Hurreedas, who is too far advanced in life for itinerating labours, are away from home, engaged in the proclamation of the truth. Soodeen has been for about two months with Mr. Kalberer of Patna, who requested to have one of our brethren to assist him for a time in preaching in the populous bazars of Patna, and in conversing with those who *from time to time resort to his* house for that *purpose. Soodeen is now* delayed in returning *by the illness of his mother-in-law*, whom it does not appear prudent to remove at present. Nainsukh and Bundhoo have gone by boat in the direction of Bhaugulpore, to preach in the villages by the way, and in Bhaugulpore itself. Dear brother Lawrence was intending to have set off next week to visit the villages on the Gunduck, but the detention of Soodeen at Patna renders it uncertain whether he will be able to go quite so soon.

A backslider restored.

I am happy to say, that during this month one individual, who was excluded from the church long ago for misconduct, has been received again, having professed repentance, and evinced for a considerable time such a spirit and conduct as encourage us to hope his profession is sincere. He is an old man, whose name, Teekadas, you may recollect having seen in our communications. He was formerly a fakeer, of the Seo-narayunee, a very licentious sect, but I trust he is now a true follower of Jesus, though no one, considering the weakness of human nature, and the way in which so many years of his life were spent, could wonder that he should find a great struggle with former habits in adopting the pure principles of the gospel, and that during the struggle he should experience a temporary fall.

Our inquirers all continue in that character, and none of them, so far as I am aware, has acted inconsistently with it, although, from reasons varying in the several cases, prudence dictates our not complying just yet with their eager desire to be united with the church.

Translations.

When brother Leslie had completed his translation of the Gospels and Acts, interleaved copies were sent to many of the brethren for their remarks to be made. I was regularly through my copy, marking eve

place where I thought any alteration was requisite. Brother Leslie has now requested me to go through the remainder of the New Testament in the same way, and I have commenced with the Romans. I hope to tell you in my next that my "Barth" is finished, and I intend (D.V.) to beg your kind acceptance of a copy to be placed in the Mission Library. I hope, if spared, to go forward, in conjunction with Mr. J. Christian, who revised "Barth" for me, in the same direction. We propose to translate "Serle's Christian Remembrancer" next, as fast as limited opportunity will allow, only in this case Mr. Christian is to be translator and I reviser.

ADDITIONAL BAPTISMS.

From the Oriental Baptist we glean the following particulars:—

Sagor. On the first sabbath in June, two young men were baptized at this station on a profession of their repentance towards God, and faith in our Lord Jesus Christ. The newly baptized are scholars in the sabbath school.

Muttra. The Rev. T. Phillips was privileged to immerse, on a profession of faith in the Lord Jesus Christ, his first convert at Muttra, on Sabbath the 8th July. May many be soon induced to follow this good example.

Jessore. Eighteen converts were immersed on a profession of their faith in the Lord Jesus Christ, at Sátheriyá in Jessore, on Lord's day, the 1st July. The season was peculiarly interesting.

Nursigdarehoke, a station to the south of Calcutta; a native brother was baptized here by the Rev. Mr. Lewis, on the third sabbath of July.

AFRICA.

BIMBIA.

From a recent letter from Mr. NEWBEGIN to S. M. Peto, Esq., we learn a few additional particulars relative to the sufferings of the persecuted Inangge, whose affecting history was given in the last Herald. Her brother sent a message with her to King Bell, that he must not send her back. After travelling all night, exposed to the rain, she reached Cameroons the next day, benumbed with cold. She was not at first treated harshly, but sent among Bell's women. On the evening of next day she was brought to the great house by three women, where she was subjected to the violent assaults of King Bell.

He thought he could now command her at his will. But whenever he has sent for her, she has refused to go near him. He has shut her up in a miserable hut, and would not allow any of our friends admission. He declares that he will smoke her eyes (I use his own words) until she consents. God grant that may never be! He says, that if she holds out long, he will sell her as a slave to a distant country, a thing which has already happened. But the man is pursuing this line of conduct because she has become a Christian, and he has admitted as much. His own son advised him to return her; but he will not, because the missionary has "spoiled her head." How it will end we know not. We shall try to prevent her being sold as a slave; but if the persecution continue, the probability is she will sink under it, for she has a tender constitution. May God give her grace to stand firm in her time of trouble! Persecution is about to be fierce. We may yet suffer from the rage of the heathen, but we fear not. Remember us at the mercy-seat.

WEST INDIES.

HAITI.

We have been favoured, from a private source, with the following extract from a letter lately received from Mr. WEBLEY. His trials are many, and the unsettled

state of the island throws great obstacles in the way of missionary labour. Amidst many personal afflictions and sufferings, our dear brother continues to toil on, and will, we doubt not, eventually reap the harvest for which he has sown. It would greatly gratify the Committee, and strengthen his hands, could another labourer be sent forth to his aid. Let prayer arise to the Lord of the harvest for this.

You are doubtless familiar with the blood-thirsty scenes that transpired here during the greater part of last year. You have perhaps heard subsequently of the march of the president of Haiti against the Spanish part of the island, which is a distinct republic, and governed by a different president. You have perhaps heard, too, of the splendid failure by which that enterprise was characterized, and of the four thousand that have perished through fatigue, and famine, and the sword. For nearly six months past we have been suffering the ravages of extreme want. Native produce and foreign supplies have alike failed, and an awful famine stalks abroad. We ourselves have great difficulty in obtaining provisions, both from the extravagant price at which they are sold, and from the great lack there is of every thing eatable. But besides all this, my dear wife has enjoyed very poor health almost ever since I have been here. Miss Clark, too, an assistant in our school, is frequently ill, and my own health is fast failing under the pressure of mental anxiety and of bodily exertion. The people too, although the hand of God presses very heavily upon them, are still profoundly indifferent in respect to eternal things, and I sometimes almost despair of success amongst them. However, our little Christian band of nearly twenty, that by the grace of God I have been instrumental in gathering together and of forming into a church, remains faithful.

JAMAICA.

We have been favoured with the following interesting and important extract from a letter recently received from the Rev. J. Clark, of Brown's Town. The state of religion in the parish of St. Ann's, and the means of grace supplied, and the numbers of the population attending them, very much exceed similar statistics in the civic or rural districts of this country. The severe trials of our brethren, however, require our sympathy and prayers, while we cannot but regret, that uncontrollable events have thrown a shade over the prosperity of the churches in Jamaica, and apparently jeopardized their existence. May these trials only burnish into brighter lustre the gold that has become dim!

I am inclined to think that a worse opinion is formed at home of our religious condition than we deserve. It is true that we have enough to mourn over; still we are not left without comfort or hope.

If we compare our state with what it was seven years since, we are ready to exclaim, "How has the gold become dim, and the fine gold changed!" Then thousands were crowding to us to inquire, "What must we do to be saved?" We had few to exclude from our fellowship. Iniquity seemed to be paralyzed, or to hide from the observation of men. Now sin abounds again, exclusions are numerous, and few comparatively are awakened to concern about their soul's salvation. Still I doubt whether religion is in a more depressed condition than it appears to be in other places. Some persons, who have had an opportunity of comparing the state of our churches with *those of England and America*, say that the *advantage is on our side. Never* were our *congregations larger, while* our churches are in peace, and are favoured with some additions to their numbers.

I have just been inquiring into the religious statistics of the parish of St. Ann, the results of which may interest you. The parish is larger than the island of Barbadoes, and nearly the size of your county of Middlesex. It contains a population of about 30,000, for whose religious instruction there are thirteen missionaries of the Baptist, Wesleyan, and London societies, and six clergymen of the Church of England. There are twelve baptist chapels, ten Wesleyan, two Independent, and six of the Church of England; thirty in all, or one for every thousand of the population, and furnishing accommodation for about 18,000 persons. The average attendance at these places of worship is reckoned at 12,000 at the least, to which must be added 6000 for those detained at home from sickness and other causes, so that 18,000 may be fairly set down as regular or occasional attendants on the means of grace. We must allow, in ad-

dition to these, I presume, 6000 for young children and aged persons, who cannot attend at all, which will leave 6000 of our population as neglecters of public worship, and I fear openly irreligious persons.

Out of the 18,000 attendants at the various churches and chapels, about 7500, or one fourth of the whole population, make a profession of religion.

I am far from saying that all who profess religion are really possessors of it. But when it is remembered that little more than twenty years ago nearly the whole population of the parish were in a state of heathenism, utterly ignorant of the way of salvation by Jesus Christ; that seventeen years ago the work of evangelization, which had been recently commenced, was interrupted by persecution, and one, if not both of the missionaries (for there were only two, one Wesleyan and one Baptist), were driven away, and every chapel burnt or pulled down by the persecutors; and having witnessed the mighty change which has been wrought amongst the people during the last fourteen years, I cannot help exclaiming, with heartfelt gratitude, "What hath God wrought!"

Were it not for the poverty which has smitten us, and which prevents the employment of the necessary agency, I should hope to see our churches flourish again; and even now I do not despair. God will not leave us. He can, and I believe he will, bless us again by pouring out his Spirit upon us, and reviving his work.

HOME PROCEEDINGS.

It is with great regret that we announce, that in consequence of the serious illness of his wife, Captain Milbourne has been obliged to resign the command of the "Dove," and to return to this country, on his way to Jamaica. He met the Committee, September 18th, and stated that while he was perfectly willing to fulfil his engagement with them, and return to Africa to navigate the "Dove," if necessary, he would prefer finally to terminate it. On which it was resolved, "That the Committee sympathise with Captain Milbourne in the relative affliction which has necessitated his return from Africa, and that they, under the circumstances, accede to his wishes."

Captain Milbourne sailed for Jamaica on Tuesday, October 16th. We sincerely hope he may have a prosperous voyage, and that Mrs. Milbourne's health may speedily be restored. The mission in Africa has sustained a severe loss in the removal of one whose piety, fidelity, and zeal, have endeared him to his colleagues in the work. Arrangements for the management of the "Dove" have been made by the brethren on the spot, which there is every reason to expect will be satisfactory.

YOUNG MEN'S AUXILIARY TO THE MISSION.

The Annual Meeting of the members and friends of this important and interesting auxiliary was held in the Library of the Mission House, on Tuesday, October 9th, G. T. Kemp, Esq., in the chair. Appropriate resolutions were moved and seconded by Revs. R. W. Overbury, F. Trestrail, J. Curwen, J. Bigwood, J. H. Hinton, and M. Olney. There was a large attendance, and we hope the efforts of our young friends to diffuse the missionary spirit among the children in our Sunday schools, their teachers, and their parents, may be eminently successful. Already there has been some good fruit gathered.

This is not a separate organization for raising funds, but simply an auxiliary, sanctioned by the Committee, acting in concert with them, in frequent communication with the secretaries, and seeking to aid the funds of the Society by extending and deepening the missionary spirit among the young—a class of persons

extremely difficult to work upon ordinarily, but easily accessible, we think, to those of similar tastes, sympathies, and age, and of earnest decided piety.

The following extracts from the Report will be read with interest.

The Association, whose first anniversary we have now met to celebrate, was called into existence by a few Sunday school teachers of this metropolis, who feeling a deep interest in Christian missions, were desirous that some organization should be effected to diffuse amongst Sunday school teachers, Sunday school children, and through them, the parents of the children, such information as would be calculated to awaken their interest and sympathy on behalf of the heathen. It was, therefore, resolved, in humble dependence on Divine assistance, to form the "Young Men's Missionary Association," with the view of inculcating that zeal and Christian devotedness so characteristic in the founders of modern missions.

While the labours of the Committee during the past year have been much occupied in obtaining information, devising plans, and preparing for future efforts, they cannot review that portion of time without feelings of devout thankfulness to God for the success that has crowned their humble exertions.

Being desirous to interest young men and Sunday school teachers in the Association, and believing that a more vivid impression of the wants of the world was needed, they sought, by means of lectures, to disseminate information calculated to deepen the missionary spirit in those who attended their delivery; and it is with pleasure they report the general good attendance at the first course of lectures, which were delivered by Revs. C. M. Birrell, F. A. Cox, D.D., LL.D., Joseph Angus, M.A., F.R.A.S., John Aldis, John Branch, and Francis Tucker, B.A., to all of whom they would tender grateful thanks for their kind and gratuitous services. It is hoped the second course will be as numerously attended, and prove a lasting blessing to the cause of Christ.

The reading room is furnished with papers and religious literature, both European and American, not obtainable at other institutions. The library is well selected (containing about 2500 volumes), and is accessible to members upon certain conditions. The primary object of this department is to enable young men to furnish their own minds with missionary literature, and so to acquire information suited to prepare them for the delivery of addresses in sabbath schools and at juvenile missionary meetings.

The importance of some well defined plan of operation, in connexion with juvenile efforts, has long been felt. The attention of the Committee was early called to this matter, and after careful consideration, they resolved to issue a circular containing suggestions for the formation and management of juvenile auxiliaries. This they have done, and have forwarded a copy of such circular to each Baptist minister and superintendent of Baptist Sunday schools throughout the kingdom, with the hope that the friends of the cause may more clearly see the great importance of interesting young people in Christian missions.

They have also, through the secretaries of the Society, written to the missionaries for an account of all the schools under their superintendence. When such return is complete, it is the wish of the Committee to make it a ground of appeal to the Sunday school teachers and Sunday school children of the denomination.

A museum has been commenced (which will be the property of the Baptist Missionary Society), to which the Committee hope to receive donations from friends throughout the country, as well as from missionaries in foreign parts.

The Committee, in conclusion, would desire to express their obligation to the Committee of the Baptist Missionary Society for their kind co-operation during the past year.

They aim to diffuse missionary information, to deepen and perpetuate a true love to Christ and his cause, and to extend the Redeemer's kingdom. While pursuing their labours during the past year, one of their number, Mr. Samuel Nicholson, has been removed by the late pestilence. This visitation, the Committee feel, calls loudly upon them, and all young men, to consecrate themselves with renewed vigour to the service of God; and they would earnestly entreat the prayers of their brethren, that God would bless the Association, and raise up, qualify, and send forth young men to labour in the missionary field, that the "desert may soon rejoice and blossom as the rose."

YOUNG MEN'S MISSIONARY ASSOCIATION.

In consequence of an engagement in the north of England and Scotland, the Rev. Frederick Trestrail will not be able to deliver the second lecture in the Mission Library, *on Wednesday* evening, November 21st; his place will be kindly *supplied by Rev. John Aldis,* of Maze Pond. Subject: "Ireland, its Malady *and Cure."*

The Monthly Missionary Prayer Meeting of the Association will be held in the Mission House, on Wednesday evening, November 28th, to commence at eight o'clock. Young men are entreated to attend.

WHY IS IT THAT THE MAJORITY OF OUR YOUNG MEN STAND ALOOF FROM THE MISSION?

This is surely an interesting inquiry, and at the present juncture a most important one. That they do so stand aloof will not be disputed by any one who has read the annual reports, visited the auxiliaries, or attended missionary meetings. And if it were otherwise, if the love, and the zeal, and the prayers of all our young friends had been consecrated to the mission cause, should we have had to mourn over the abandonment of fields ripe to the harvest, to sympathize with faithful missionaries languishing and almost desponding for lack of help; to behold, year by year, an ever recurring debt and crippled funds? Would not youthful energy and youthful enthusiasm have impressed their influence, powerfully, irresistibly, on every church, in every sabbath school, at every fireside? We fear it must be confessed that, with a few worthy exceptions, they are not thus consecrated, and therefore are not thus blessed.

If such is the fact, what are the causes and what the remedies? The causes are probably numerous and varied, yet perhaps four may serve as types of the remainder.

First. The missionary enterprise has lost the charm of novelty.

There was a time when the mission work was new, its perils untried, its success problematical; and therefore its proceedings were watched, by some at least, with eager interest. But now it is an oft-told tale; the trials and the encouragements are supposed to be known to us all, and the whole subject is so simplified and systematized, that the romance and the excitement have disappeared. True, this ought not to interpose in the path of duty, and every child of God will strive against it, yet still our fallen nature is ever prone to prefer new paths and even new duties.

Secondly. Our missionaries are not personally known to our young men.

The names, indeed, of those honoured brethren who have been toiling for many years in the vineyard, are as familiar as household words in our churches, but that is all. Those who knew them on this side the ocean are now the fathers and the pastors; to the children their features and their voices, their gesture and their tones, are all unknown. And how great is the influence of these in winning sympathy and love, let those say who have watched the glowing eye and listened to the fervid tones of our beloved Knibb in some of his heart-stirring appeals to young men.

Thirdly. The claims of the mission are not sufficiently enforced, we fear, from the pulpit.

We would touch on this point with all delicacy and respect, but we shall surely not offend any of our beloved pastors when we assert that there are some churches who only hear of the mission on the recurrence of the anniversary services, and many where the allusions, though more frequent, are cold and formal, and without earnestness. In such cases it may excite regret, but hardly surprise, if the young feel actually as little interest as the pastor apparently does in the unaccustomed topic.

Fourthly. The mission is too frequently forgotten in our public devotions,

"Restraining prayer we cease to fight;"

and assuredly the enemy will triumph over us if we neglect a throne of grace. Yet if the pastor and the church habitually leave the mercy-seat without one prayer for the perishing heathen, for the toil-worn missionary, for his feeble, trembling converts, is it not probable that in the closet exercises of each member they will be equally overlooked and disregarded. And if not remembered then, how will they be likely to be cared for amidst the cares and distractions of daily life? The young men of such a church can hardly be expected to abound in missionary zeal.

But if these are amongst the causes, they themselves suggest the appropriate remedies.

1. Let all our public intercessions breathe a missionary spirit; let every prayer-meeting be in proper degree a missionary prayer-meeting; and young men might assemble themselves together at stated periods, as is the case with the association in London, for special prayer on behalf of the perishing heathen.

2. Let the duties of the young be clearly stated and faithfully enforced from the pulpit; let our Saviour's great commission be often dwelt upon; let the promises be fully and affectionately pointed out. Every church should recognize the truth, that to be a prosperous, it must be a missionary church.

3. Let intercourse with our missionaries be commenced and maintained by affectionate Christian correspondence. Let us make ourselves acquainted with their joys, their sorrows, their hopes, their fears; and though we cannot meet on earth, let our hearts be thus bound together in sympathy and love.

4. Let efforts be made to diffuse a wide

accurate and specific knowledge of the various missionary fields; their geography, climate, productions, scenery; their inhabitants, laws, customs, traditions, idolatrous worship, &c. Let the requirements of each be fully stated and understood, the progress that has been made and the remaining obstacles; and let there be a clear and full array of all the facts and incidents which elucidate these topics. Then might we hope to elicit the thoughtful, earnest sympathy of those whom we especially wish to interest, to enlist in the glorious cause their energy and their talents, their influence and their prayers; and, by the divine blessing, might ere long be permitted to mark the coming dawn of that bright day, when all the world shall become the kingdoms of our God and of his Christ. JAMES.

It is respectfully requested that where it is practicable the friends in the country ordering Missionary Cards, &c., will at the same time kindly mention the name of a country bookseller, and his London agent, through whom the parcels may be sent, or such other mode of transmission as may most economise the funds of the Society.

FOREIGN LETTERS RECEIVED.

AFRICA	BIMBIA	Newbegin, W.	June 18.
	CLARENCE	Yarnold, J. R.	July 5.
	GRAHAM'S TOWN	Hay, A.	June 26.
AMERICA	NEW YORK	Wyckoff, W. H.	August 12.
ASIA	BARISAL	Sale, J.	July 26.
	CALCUTTA	Thomas, J.	August 7.
		Wenger, J.	August —.
	CHITOURA	Smith, J.	July 14.
	COLOMBO	Davies, J.	August 15.
	MATURA	Allen, J.	August 14.
	MONGHIR	Parsons, J.	July 31.
	SERAMPORE	Denham, W. H.	August 6.
		Fink, J. C.	August 6.
BAHAMAS	GRAND CAY	Rycroft, W. K.	August 12.
	NASSAU	Capern, H.	August 28.
HAITI	JACMEL	Webley, W. H.	September 8.
HONDURAS	BELIZE	Henderson, A.	August 9.
JAMAICA	BROWN'S TOWN	Clark, J.	August 15.
	CALABAR	Tinson, J.	August 17 & 18.
	KINGSTON	Oughton, S.	September 7.
	NEW BIRMINGHAM	Milliner, G.	July 30.
	STEWART TOWN	Dexter, B. B.	August 13.
TRINIDAD	SAVANNA GRANDE	Cowen, G.	August 22.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, during the month of September, 1849.

	£	s.	d.
Annual Subscriptions.			
Thornton, Miss S.	1	1	0
Wyatt, Mr. J.	0	10	6
Donations.			
Edmonstone, G., Esq.	5	0	0
From a fund at the disposal of Messrs. B. Baker, S. Green, and R. Saunders	10	0	0
Reynolds, Miss	2	0	0
Trotter, George, Esq., Trustees of	5	0	0
CAMBRIDGESHIRE.			
Cambridge—			
Contributions	50	17	0
Do., for *Debt*	2	0	0
St. Andrew's Street—			
Collection	60	0	0
Contributions	5	5	11
Do., Sun. School	10	0	0
Zion Chapel—			
Collection	8	18	3
Contributions	0	15	6
Caxton—			
Contributions	0	10	

	£	s.	d.
Cottenham—			
Collection	20	8	6
Contributions	0	2	6
Do., Bible Class, First Church, for *Dove*	0	10	0
Granaden, Great—			
Collection	5	1	0
Harston—			
Collection	3	14	10
Contributions	0	5	1
Do., Sunday School	0	5	3
Landbeach—			
Collection	3	0	0
Contributions	1	11	8
Swavesey—			
Collection	3	16	0
Contributions	4	4	0
Waterbeach—			
Collection	2	10	8
Contributions	1	19	9
Do, Sunday School	0	5	6
Willingham—			
Collection	1	12	6
Contributions	1	3	7
	123	18	0
Acknowledged before	130	0	0
	43	18	0

North East Cambridgeshire—

Barton Mills—			
Collections	13	0	0
Contributions	9	0	6
Burwell—			
Collection	3	3	10
Isleham—			
Collections	6	13	0
Contributions	1	7	0
Prickwillow—			
Collection	2	16	7
Contributions	3	18	6
	6	15	1
Less expenses	0	13	6
	6	1	7
Soham—			
Collections	6	6	2
Contributions	1	11	11

Dorsetshire.

Dorchester—			
Collection	3	15	4
Contributions	1	6	6

Essex.

Burnham—			
Collection	1	12	0

Gloucestershire.

Avening—			
Collection	2	0	0
Contributions	0	4	2
Do., Juvenile	0	0	8
Eastcombe—			
Collection	1	0	0
Eastington—			
Collection, &c.	2	13	10
Contributions, Sunday School	1	2	8
Kingstanley—			
Collection	6	13	6
Contributions	12	0	3
Do., for *Dove*	1	10	8
Do., Sunday School	5	14	2
Shortwood—			
Collection	15	4	8
Contributions	22	7	4
Do., for *Dove*	1	5	0
Do., Sunday School	4	0	0
Tetbury—			
Collection	0	18	10
Uley—			
Collection	1	14	5
Woodchester—			
Collection	1	0	0
Contributions	0	10	8

Hertfordshire.

St. Alban's, on account Sunday School, for *School at Matura*	10	0	0
	8	0	0

Lancashire.

Spark Bridge—			
Fell, John, Esq., additional, for *Debt*	10	0	0

Leicestershire.

Leicestershire, on account, by Mr. James Bedells	104	14	8
Leicester, Charles Street—			
Collections	23	11	7
Contributions	25	2	11

Somersetshire.

Bristol—			
Contributions, Pithay, for *Debt*	7	10	0
Cross, Rev. W. J., A.S.	2	2	0

Surrey.

Norwood, Upper—			
Sunday School	0	8	9

Warwickshire.

Coventry—			
Collections	15	5	9
Contributions	20	3	0
Do., Juvenile	20	1	2
Do., Weleton	1	13	0

Worcestershire.

Worcester—			
Collections	24	19	2
Contributions	13	0	4

Yorkshire.

Farsley—			
Collections	7	0	0
Contributions	8	11	0
Leeds, on account, by Mr. H. Grenham	67	3	5
Sheffield and Rotherham, on account, by Mr. Samuel Chapman	25	0	0

SOUTH WALES.

Glamorganshire—

Cardiff, Tabernacle—			
Collection	9	11	2

Monmouthshire—

Chepstow—			
Collection	3	2	6
Contributions	1	5	6
Monmouth—			
Collection	3	5	0
Newport—			
Collections	14	16	5
Contributions	21	19	7

SCOTLAND.

Alford—			
Walker, Dr. Jas., A.S.	1	0	0

IRELAND.

Dublin—			
Purser, John, Esq.	50	0	0

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., M.P., Treasurers, or the Rev. Frederick Trestrail and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, London: in Edinburgh, by the Rev. Christopher Anderson, the Rev. Jonathan Watson, and John Macandrew, Esq.; in Glasgow, by Robert Kettle, Esq.; in Dublin, by John Purser, Esq., Rathmines Castle; in Calcutta, by the Rev. James Thomas, Baptist Mission Press; and at New York, United States, by W. Colgate, Esq. Contributions can also be paid in at the Bank of England to the account of "W. B. Gurney and others."

IRISH CHRONICLE.

A RETROSPECT.

What a mournful task it is to many of us to survey the past; to recall into "mirrored remembrance," the bright hopes and noble resolves entombed in the grave of the days that are fled. How few there are to whom the past does not speak in terms of reproach! How few there are who do not wish to draw the mantle of oblivion over the record of its omissions! And yet it is the dictate of sound and sober wisdom to gather instruction from its teachings, to mark our failures, to mourn over our follies, and to rejoice in our performance of duty. Let us then, for a moment, enquire how far we have reason to congratulate ourselves in our past individual and denominational actions in connection with the Baptist Irish Society.

In the year 1814 this society was formed. The men whose praise is in all the churches, Saffery, Ivimey, Fuller, and others, their compeers, were its "fathers and founders." It was born in prayer, nurtured amidst many storms and trials; the men who sustained it, however, were men of strong faith, giving glory to God. In the darkest times of its history they held fast by the promise; and now the society having outlived its youth, has existed more than the third of a century. But our fathers where are they? the founders of the society are gone, and have committed it to us, as a stern duty and a sacred trust. How have we discharged our responsibilities? Thirty-five years have passed away since its commencement. In the first year its income was nearly £900; in its fourth year it was nearly £2,300, and in the last year, the thirty-fifth of its existence, its income (including collections for special objects) amounted only to £2,670. We look at income as the test of efficiency simply because without it we cannot employ agents, or schoolmasters, or scripture readers—without it we cannot sustain schools, distribute copies of the Scriptures, or circulate religious tracts—without it we cannot secure any of those instrumentalities which God has blessed, and has promised to bless; and in proportion as *that* is augmented *these* are increased, and the more abundantly they are increased, is increased success ensured, and the blessing more certainly secured. Reverting then again to the fact, that in 1818 our income was £2,256, and in 1849 only £2,670, ought we not as a denomination more energetically to bestir ourselves? We have much less agency in the field now, in proportion to the population, than we had then. In 1818, the population of Ireland was five millions and a half, in 1849, it is verging on nine millions. The population has increased three millions and a half, while our income has increased but £414. Or, if the figure be allowed, the population increases in geometrical, our agency in arithmetical progression. We shall never overtake our responsibilities at this rate.

Is it not time then, brethren, that our churches were fully awakened to a sense of their obligations? Here are nine millions of people bound to us in the closest of national and social ties; nearly seven millions of whom are Catholics—the victims of a degrading and a soul-destroying superstition; the majority of them morally and spiritually dead; thousands of them the abettors or the slaves of terrorism, agrarian outrage, and social crime; and while we can command God's own appointed instrumentality to elevate and save the nations, how niggardly do we send the cherished boon to Ireland! Ireland, the "observed of all observers," whose own orators are continually calling the attention of the civilized world to her woes—whose poets can only wail over her fallen fortunes, and find nothing to rejoice in but the fabulous glories of the past—for whom political economists are daily devising their schemes of melioration, and philanthropy and benevolence maturing their plans of relief. Ireland, whose spiritual destitution immeasurably outweighs her political and social evils, is sadly *neglected by the Christian* church. Let it be so no longer; now is the *time for vigorous action;* secular philanthropy almost despouds, and political eco-

nomists are beginning to despair. *The Times*, of October 17th, in a most elaborate article, tells us that it never despaired of Ireland till now. It augured blessings, great and lasting, from the Queen's visit, and hoped that the famine and pestilence would operate as instruments of good. But now the leading journal despairs: it expects no blessings; it hopes only to avert a greater curse; and the agencies it relies on are newspapers and police: "for by their (certain Irish journals' energetic and honest truthfulness, not less than by soldiers and police, will Ireland be saved from sinking into a wilderness of barbarism or an Icaria of communism."

Such is the testimony, and such is the hope of the world. We, however, dare not despair—we do not even despond. The men of faith, in the midst of severest trials and darkest gloom, can ever hear the words of the sustaining promise, "Fear not, for I am with thee; be not dismayed, for I am thy God." We have no fear of the issues when Omnipotence is working for us. But God works by blessing human instrumentality, and God answers fervent prayers. Brethren, let us bear Ireland upon our hearts whenever we approach the footstool of God. Let us seek to be baptized in the spirit of devotion, and look up in strong faith for the answer to our prayers.

On Friday evening, the 19th of October, a public devotional meeting was held in the Mission House to beseech the Divine blessing upon Ireland, and especially on the labours of our agents. Our friend Mr. Trestrail gave us an account of his recent visit to the stations. The spirit of devotion eminently pervaded the meeting. Many felt that God of a truth was there. It is contemplated to hold these meetings as often as possible. We feel more and more the necessity and the benefit of constant and united prayer in conducting the business of this society, and we ask of our brethren to remember us at the throne of God—to commend our agents and their work to His guardian oversight and blessing, and to pray that the time to favour and elevate Ireland may speedily come.

We gave in our last Chronicle several proofs of the prevalent and increasing desire of the Irish people to hear and read the book of God. Our letters during the past month furnish numerous corroborations of these.

ENEAS MC. DONNELL, under date October 14th, writes:—

> The people in general are not half so much opposed to gospel truth, or to instruction, as they were some ten or fifteen years ago; for in conversing with some of them they will candidly tell you that they believe the judgments of God are to be seen visibly in the land, in the shape of pestilence and famine. And they further admit, that all these visitations are from God, on account of our manifold transgressions against him. They say that repentance towards God is absolutely necessary, and yet they will not have it in the way offered them in the bible. They often tell me that the terms are too easy, and too cheap as recorded there; and that prayers, fastings, absolutions, and many other things of the like kind, are the only means to gain the favour and friendship of God. It is in vain to show them the passage which says, "By grace ye are saved through faith, and that not of yourselves, it is the gift of God. Not of works lest any man should boast." They still believe that one third of the work of salvation must be done by themselves—another part by the priest, and what is left undone by both parties Christ will forgive. But don't suppose that all our Roman catholic neighbours are of the like opinion. Many attend our meetings very regularly since the first time Mr. Mc. Namara preached in my house, and our meetings since have never been without Roman catholic hearers, and the oftener they hear the gospel preached the more they think of it, and the better they like Mr. Mc. Namara.

In the above extract we see how the native pride of the unrenewed heart is deepened, and takes its special form of manifestation from the prejudices of their religious or rather irreligious education. Still we rejoice that the spirit of enquiry is created—when popery is brought to the light its reign is doomed.

WILLIAM MC. ADAM, under date October 13th, writes:—

> The people of all ranks, high and low, rich and poor, acknowledge with seeming regret their heinous sins; but still there is no reformation; there is no genuine repentance; no thorough and saving faith in Jesus Christ; no turning to the Lord; no godly sorrow for sin.

But, while, as he says, "there is no genuine repentance; no godly sorrow for sin," he furnishes many proofs of a

great and a permanent change for good, in the social customs and opinions of the people.

The people in this part of the country, thank God, are greatly changed and enlightened to what they were about thirty or forty years ago. When I was a boy, wherever I went, to kiln or mill, fair or market, bake-house or funeral, we could hear nothing but the most lying fictitious tales about ghosts—spirits of the dead returning after death, and telling most wonderful things—fairies taking children away, and even cows to give the children milk—then how these were brought back again by charms and other mummeries. Why even about sixteen years ago when I was baptized, I remember how bitterly I was opposed by protestants and presbyterians, as well as papists, for daring to doubt this ridiculous creed. But now gospel light is shining so clear every where, not a word of such trash do I hear go where I may. Even the abettors of it have the sense to keep silence. All who have ears to hear are most willing to hear of the wonderful works of God.

Thus does the light of truth, when it rises upon any people, disperse their darkness, and remove pernicious customs and foolish and absurd opinions. There is many a secluded nook, and many a retired district, even in our own loved land, where superstition still lingers, loath to quit its ancient dwelling-place: but it is slowly yet surely retiring before the efforts of the devoted evangelist and home missionary. In Ireland, however, ridiculous and degrading superstitions still enthral the minds of the masses. We have there a credulous, too confiding and imaginative peasantry, and a crafty and jesuitical priesthood. What a tale might be wrought out of the contrast! But send Ireland the gospel, and superstition, and ignorance, and priestcraft, will flee at its approach.

Our next extract is from RICHARD MOORE'S letter, dated October 15th.

In Crossmolina, I had many to hear the good news. A Roman Catholic heard with great attention during the whole time I was explaining the nature of faith and its great importance. He (Duffy) put many questions respecting the doctrines of the Romish church. I had shown them, that it is the object of that church to oppose God, his church, and his word; and moreover had proved to them that Jesus Christ had put an end to all sacrifice by the sacrifice of himself. The next morning Duffy came to my lodgings *requesting that I would obtain* a copy of the *word of God for him; and that I would also* give him on paper the different portions I re-referred to on the night before respecting the blood of Christ, and the marks of an apostate church, and concluded by saying that he would never go to MASS again.

JOHN JUDGE, in his letter of October 15th, gives us numerous interesting incidents, and states how earnestly desirous the people are to hear the Scriptures in the IRISH tongue. In their catholic chapels the service is entirely in LATIN, and an IRISH SERMON would, we think, be an astounding novelty even in an *Irish* catholic church.

Read and prayed in the house of Mary Loftus, who received me kindly. In the course of conversation, she said, that she did not care for the priest or for any thing he said. "I will receive you," said she, "or any of your readers, and thank God for the opportunity of hearing the word of God in the language I can understand."

Read and prayed in the house of Mark Harrison, who paid great attention during the time I read in the Irish language about the sufferings and death of Christ. His wife wept bitterly, and asked how her sins could be forgiven. I told her to repent and believe on the Lord Jesus Christ, who died on the cross for our sins. "And is it true," said she, "that Christ died on the cross for us?"

Even upon the minds of priests is the light of truth falling. RICHARD MOORE says,—

A Mrs. Phlym informed me that priest Madden had stated from the altar that it was useless for any person to pray to saints or angels, that none could be of any service to them, but Christ alone, who died for sinners. "I could not, during the whole time," said she, "help thinking on you who had told me this so often."

Here is a different specimen of priest. JOHN NASH writes:

In the morning I proceeded homeward. On my way I entered the house of an aged woman. I drew out my Irish book to read, but she refused to hear because of the strict commands of her clergy; said she, "I have often heard you, and like to hear, but Father M'Carthy sent me to Listowell for a ticket in consequence of hearing you."

JOHN DALTON writing October 18th, says,

All the Romanist shop-keepers of this city (Waterford) have indulgent boxes from the sisters of charity. Each catholic who will

slip in a penny will get sixty days' indulgence. I met yesterday a country Roman Catholic, and conversed with him about the religion of Christ. Said he, "I am after paying in half-a-crown to the indulgent boxes, and the sisters of charity told me I should have four years' full indulgence."

Is not this trafficking in the souls of men?

Mr. BERRY writes,

It is with pleasure and gratitude I have again to inform you of renewed blessings. On last Sunday week I preached in the open air to a good congregation, and baptized three excellent and pious persons. On last Sunday again I baptized two, and Mr. M'Carthy preached to a large congregation mostly Roman Catholics, and to his effective sermon the utmost attention was paid; and now again more than a dozen candidates present themselves, and (D.V.) I shall continue this service and baptism once or twice a month.

Respecting this last baptism Mr. M'CARTHY writes,

Between the hours of twelve and one o'clock we advanced towards the water. Protestants and catholics were soon seen in great numbers lining each side of the river. While a suitable hymn was sung I took my stand on a contiguous bank, and after prayer preached from Mark xvi. 15, 16. While every eye was fixed on the preacher, every ear seemed intensely occupied in hearing what I had to say about this new religion.

The foregoing are some of the proofs of the great good which this society is accomplishing in Ireland. Will not British Christians more effectively aid us, so that we may see greater things than these, and that in Ireland Christ may see the reward of the travail of his soul and be satisfied?

POSTSCRIPT.

It gives us much pleasure to announce to our friends, in and about London, that the next monthly lecture of the Young Men's Missionary Association will be on "Ireland, its malady and cure." Lecturer, Mr. ALDIS. The place of meeting is Mission House, Moorgate Street, on Wednesday Evening, 21st of November, at 8 o'clock. We hope that all who feel interested in Ireland will strive to be present.

CONTRIBUTIONS SINCE OUR LAST.

	£	s.	d.
London—			
Freeman, Miss, Brixton Hill	1	0	0
Devonshire Square	9	11	2
Donations—Mrs. Cozens and friends for Conlig, per Secretary	6	0	0
A Friend, per Rev. D. Katterns, for Mr. M'Namara	10	0	0
Watford—collections and subscriptions	4	17	10
Northampton—do. do	15	17	11
Cambridge	8	11	9
Cardiff	6	17	6
Hemel Hempstead	6	18	2
Rev. W. Crowe, Worcester	0	10	0
Brighton—Salem chapel, moiety of collection	5	0	0

DEBT DONATIONS.

	£	s.	d.
Watford	2	0	6
Cupar, Fifeshire—A Friend	5	0	0
Miss Brunier, Eagle Street	5	0	0
Hannah, per do	0	5	0
G. T. Kemp, Esq., London	5	0	0
Robert Leonard, Esq., Bristol	5	0	0
R. B. Sherring, Esq., do	2	0	0

Subscriptions and Donations thankfully received by the Treasurer, JOSEPH TRITTON, Esq Lombard Street; and by the Secretary, Mr. W. P. WILLIAMS, at the Mission House, Moorgate Street; and by the pastors of the churches throughout the Kingdom.

COLLECTOR FOR LONDON, REV. C. WOOLLACOTT,

4, COMPTON STREET EAST, BRUNSWICK SQUARE.

J. HADDON, PRINTER, CASTLE STREET, FINSBURY.

THE

BAPTIST MAGAZINE.

DECEMBER, 1849.

MEMOIR OF THE LATE MR. W. ADAMS,

OF CAMBRIDGE.

BY THE REV. ROBERT ROFF.

To preserve the remembrance of individuals of distinguished Christian excellence, by some written record of their goodness, is important, as it enables those who are beyond the circle of their immediate acquaintance to glorify God in them, and to share the benefit of their example. This is true, not only in relation to those who have filled prominent positions in the church of Christ, but also of those whose course has been more retired and concealed; those whose names are fragrant within the sphere of their quiet and unobserved personal usefulness, but little known beyond it. There is a kind of excellence which must be witnessed to be fully appreciated; no brief written notice can convey an adequate idea of it to those who did not behold its living manifestations. This excellence appears not in some few signal acts, or modes of service for Christ and benefit to men, *which from their nature attract*, and for *their value deserve*, popular notice and esteem; but it is seen in the uniform and consistent development of the Christian temper and character through a series of years, in the daily duties of the Christian profession and life. Such lives have little of incident, though much of excellence; and though they supply but scanty materials for biography, are full of instruction to those who witness them. This in an eminent degree was the case in reference to the subject of this memoir.

Mr. William Adams was born on the 1st of April, 1776, in the town of Haverhill in Suffolk. His parents were in a humble condition in life. His father's employment was that of a weaver in the manufacture of his native town. When a boy, he frequently visited the house of a relative who occupied a small farm in the parish of Withersfield, a village about two miles from Haverhill. This individual, remarking in him a great degree of natural shrewdness and activity of mind, resolved to seek

for him some slight educational advantages. With this view he placed him at a respectable school conducted by a relative in the village of Chesterton, near Cambridge. The education which he received in this place was elementary and such only as fitted him for the ordinary engagements of business and trade. While at this school he was accustomed occasionally to visit Mr. Simpson, a gentleman of high respectability as a woollen draper, &c., in Cambridge, and who, by marriage, was remotely related to his family. On leaving school, he was placed for a short time with a baker in Cambridge. But his friend just mentioned perceiving in him, as he thought, qualities which would ultimately fit him for a better position, offered to take him into his own establishment. His first situation in it was somewhat menial, but by his energy and activity he soon secured the favour and confidence of his employer, and rapidly rose to a more responsible and important position. He was ultimately admitted a partner in the firm, and soon had the whole weight of the business, which was extensive, devolved upon him. Finding himself in a position to settle in life, Mr. Adams married Miss Simpson the daughter of his partner, who still survives him. The integrity of his principles, the urbanity of his manners, and the activity of his habits, through the favour of divine Providence, secured for him unusually rapid success in business; so that in the course of comparatively few years he had accumulated a considerable property on which he was able to retire.

From his earliest boyhood Mr. Adams manifested a serious thoughtfulness on religious subjects. His attention was first earnestly fixed on divine truth, and his mind first deeply impressed with it, through the labours of the lay preachers of the late Rev. John Berridge. This excellent and devoted man, actuated by a passionate desire for the good of souls which impelled him in this, to set at nought the restrictions of the ecclesiastical system under which he ministered, associated with himself others of kindred piety in itinerant preaching of the gospel through the villages of Bedfordshire, Cambridgeshire, and Suffolk. Some of these plain but holy men, Mr. Adams heard preach at Haverhill in a barn contiguous to his father's house, and then first felt, in some degree, the power of the truth which they simply but earnestly declared. Upon his settlement in Cambridge, he was on one occasion, as he passed through the street, attracted by the sound of the organ, induced to enter Trinity church. In this church that truly good and eminently useful man, the Rev. Charles Simeon preached. Upon his ministry Mr. Adams from this time regularly attended; and his preaching, by the divine blessing, was the means of fixing and establishing his religious principles and character. It followed that his views of religious doctrine were of the same complexion with those of that distinguished man, and that he also drank into the spirit of his earnest piety. During this period he cultivated Christian fellowship with many godly men who attended the same ministry with himself; some of whom still survive to remember the fervour of his pious feeling in meetings for prayer and religious converse, in which they joined with him. He at this time also laboured as a sabbath school teacher in villages around Cambridge. In the year 1806, Mr. Adams's views of church polity and government having undergone a change, he withdrew from connexion with the established church, and having been led to see that the baptism of believers by immersion was alone scriptural, he united himself with the baptist church meeting in St. Andrew's Street chapel, Cambridge. In the year 1823, he was

elected to the office of deacon in this church, which office he honourably and usefully filled till his death. As a member and an officer of a Christian church, his conduct during the many years he stood in those relations, was unimpeachable and exemplary. It was so especially in the regularity of his attendance, not only on public ordinances, but also at the more social meetings for Christian fellowship and prayer, and in his solicitous care of the afflicted and poor of the flock. Nor were his spiritual solicitudes restricted to the church and congregation with which he was united, but were extended to the town generally, and to neighbouring villages. He was one of the originators and a zealous and liberal supporter of a town mission; and in two villages, destitute of the gospel, he erected small places of worship, in which, now for many years, it has been preached by members of the church at Cambridge. In one of these places, too, for some time he sustained a British school at his own cost. Mr. Adams attached very great importance to the formation of provident habits among the labouring classes; and through life took a very lively interest in the establishment of benefit societies, as a means of providing against the calamities of sickness and age. To several of these institutions he himself, as an honorary member, contributed; and when, some years since, an asylum was erected in Cambridge for the reception of aged and decayed members of such societies, he enlarged the benefit by adding a new wing to the building at his own expense. These were but instances of a generosity which was habitual with him. Actuated by fervent Christian benevolence, superinduced on great kindness of natural disposition, and both associated with ample means, his beneficence was great and varied. *Acting on a rule which on leaving business he prescribed to himself*—that he would not die richer than he then was—having no family, and restricting his own personal expenses within very moderate limits, he gave largely to the necessities of others and to the cause of God. He readily and liberally contributed to all religious and benevolent institutions; and comforted and supported many of the sick, aged, and infirm poor, by his casual or constant charity. In the latter form of beneficence he was especially exemplary; so that it might with truth be said of him, "When the ear heard him, then it blessed him; and when the eye saw him, it gave witness to him; because he delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon him, and he caused the widow's heart to sing for joy." Many, too, are the instances in which individuals owe to him the knowledge of the business by which they live, through his bearing the expenses of their apprenticeship; or their present success in trade, to his advice or pecuniary help, at their commencement in it. Mr. Adams was a man of eminently devotional habits. By much secret communion with God, and devout meditation on his holy word, he maintained an elevated spirituality of mind, unimpaired by the activities of secular employment while he was engaged in them; and when he had retired from them, the same habits of secret piety supplied the motives to the daily beneficence by which he was distinguished.

It was the privilege of Mr. Adams to enjoy through life uninterruptedly good health; to which no doubt the extreme moderation and regularity of his habits greatly contributed. Nor did any obvious failure of strength in considerably advanced age, indicate the approach of his end. Though, however, not induced by any conscious decay of vigour yet from some other causes, a gra-

presentiment possessed his mind from the beginning of the present year, that he should not live to the close of it. That this thought was often present to his mind during the last few months of his life, is evident from the growing frequency of his meditations on heaven, and the strengthening desire of preparation for it, which appear in the record which he made in his daily devotions. It was a desire he often expressed, that if it were the will of God, he might not be visited by any lengthened sickness before his removal from the world. In this the gracious Disposer of all things granted his request. An illness of about two weeks only preceded his death. This event took place on the 7th of August last, in the 74th year of his age. During nearly the whole of the short period of his last illness, from the nature of the disease of which he suffered, stupor and delirium constantly prevailed. This precluded, except at very few and short intervals, any communication of the state of his mind in the prospect of death. This his friends could not but regret, as, though not needed for evidence of his piety, the death-bed experience of such a man, if reason had been present, could not but have been eminently comforting and instructive to others. Under the delusions of disease even, his thoughts were of God; and his almost constant employment, prayer. The last words which he consciously uttered were addressed to a domestic a few hours before his departure, to whom, referring to death, he said, "Be prepared."

Public manifestations of a just estimate of real worth, are always pleasant. Such a demonstration of the respect and esteem in which Mr. Adams was held in the town in which he had passed by far the greater part of his life, appeared in the general closing of shops in the streets through which the funeral procession passed, and in the assembling of many hundreds of persons to witness his interment, which took place at the Cambridge General Cemetery, August 14th. His death was improved in a funeral sermon to a densely crowded congregation, by his pastor, at St. Andrew's Street chapel, Cambridge, on Lord's day, August 19th, from the words, "His Lord said unto him, well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

The beneficence which was so characteristic of Mr. Adams in life, appears in his final disposal of a large portion of his property by will. In his manner of doing this, his object was to afford aid, though in a comparatively small amount, to as great a number of objects and persons as he could. Among the bequests which he made, the following are included,—to the Baptist Missionary Society, £200; to the Church Missionary Society £100; to the Wesleyan Missionary Society, £100; to the Moravian Mission, £100; to the London Missionary Society, £100; to the British and Foreign Bible Society, £200; to the Baptist Home Missionary Society, £200; to the Baptist Irish Society, £50; to the Religious Tract Society, £50; to the Bristol Baptist College, £200; to Horton College, Bradford, £200; and to Stepney College, £200. He has also bequeathed various sums to local institutions, religious and benevolent, in the town of Cambridge, as benefit societies, Society for the relief of Aged and Infirm Dissenting Ministers, and their Widows and Orphans; Female Refuge; the British School, &c.; to the amount of £1820. To these must be added the sum of £1500, which he has bequeathed in different amounts to a considerable number of dissenting ministers in the town and county of Cambridge, and £700 for the poor of the congregation in St. Andrew's Street chapel, and of two

neighbouring villages. This enumeration of the excellent qualities and acts of the subject of this memoir, is not designed by the writer to be eulogistic, but exemplary; to lead others who have like powers of usefulness, to "glorify God in him;" and while they admire, to imitate his goodness.

THE SWISS BAPTISTS OF THE SIXTEENTH CENTURY.

The question of pædobaptism began to be agitated in Switzerland in 1523 or 1524. Among its earliest opponents were Balthasar Hubmayer, Conrad Grebel, Felix Mantz, and Louis Hetzer, all men of learning and ability. It was, however, another principle of equal importance which first brought them into collision with Zuingle. They held that, as in the primitive church the apostles had separated the believers from the common mass, and assembled them together as a distinct community, so now all true Christians should separate from the world, and gather together into a pure church of genuine followers of the Lamb. This Zuingle denied. He would unite the church to the state, and seek its reformation at the hand of the secular power. Their teaching procured them the name of Dippers and Anabaptists, also of Enthusiasts, the Spiritual, and Spirit Dreamers. Zuingle foresaw that their principles would lead to a separation of the church from all worldly alliances; he urged that such purity of communion was impracticable, and its possible attainment a dream. Nevertheless, the baptists began publicly to teach their sentiments, and Zuingle as publicly withstood them.

The magistrates proposed a public conference. On the 17th of January, 1525, the first disputation took place in the Council House, before the citizens and many learned men; two days after which an edict was published, commanding that all infants should be baptized within eight days after birth. Another was held on the 20th of March. Of course the baptists were confuted, at least so say their adversaries, who exhorted them to abandon their sentiments, or, at all events, to hold them in secret. They, however, declared themselves ready to maintain the truths they believed with their blood, and proceeded, "in corners," says Bullinger, to baptize. Refused admission to the churches, some, it is said, in the streets of Zurich called upon its inhabitants to repent, and announced the speedy destruction of the city. They treated each other as brethren, and denounced the vices of the people. "They had," says Bullinger, "an appearance of a spiritual life, they were excellent in character, they sighed much, they uttered no falsehoods, they were austere, they spake nobly and with excellence; so that they thereby acquired admiration and authority, or respect, with simple, pious people. For the people said, 'Let others say what they will of the dippers, we see in them nothing but what is excellent, and hear from them nothing else but that we should not swear or do any one wrong, that every one ought to do what is right, that every one must live godly and holy lives; we see no wickedness in them.' Thus have they deceived many people in this land." It is difficult to trace in such characters as these that fanaticism and rebellious disposition with which they are charged except it be the fanaticism of goodness, and rebellion against man when his ordinances countermand or supersede

the laws of God. These traits of character are to our minds commendable. For their rejection of human preachers and of magisterial interference with conscience, were many of the baptists imprisoned and banished. They justly complained that the truth was oppressed, and that innocent and godly men were not fairly heard. They boldly accused Zuingle with maintaining and defending his sentiments, not with God's word, but with outcries and with the power of the magistrate.

Another public disputation was resolved upon. It took place on the 6th of November, 1525, in the town of Zurich. The subjects were, the right of children to baptism because they were the children of the faithful; the substitution of baptism for circumcision; and that anabaptism had no proof or example in the word of God. It was a large gathering, and continued for three days. The Zuinglians took the place of honour, and what they failed in effecting by argument they endeavoured to establish by authority. The magistrates exhorted the baptists to give glory to God, and confess their heterodox opinions; but as they remained stedfast they were thrown into prison. Some yielded, and were released with many threatenings of severe punishment should they again be discovered acting seditiously, that is, holding baptist sentiments and observing baptist practices. The noble magistrates of the town of Zurich then issued the mandate, of which our author has quoted the closing paragraph. We give the rest of this curious document, in which our readers will observe the application of the terms rebellious, visionaries, &c., as it is important to understand their meaning in the general histories of those times.

"Ye doubtless know, and have heard from many persons, how that for a long time past certain men, who appear to be learned, have vehemently arisen, and without any support from the holy scriptures, have pretended and preached among simple and pious men (who are otherwise well instructed in the love of God and of their neighbour, and live in peace with one another); and without the permission and consent of the church have proclaimed, that infant baptism is not of God, but has sprung from the devil, and therefore ought not to be practised. They have also invented a re-baptism, and many men, unlearned in the holy scripture, taken with their vain talk and so far persuaded have received this re-baptism, esteeming themselves better than other people. Whence have arisen and grown up discord, disobedience, contention, devourings, strifes against love, in places and among men who formerly lived in unanimity. Therefore have we imprisoned and punished for their good some of the authors of anabaptism and their disciples, and have twice, at their desire, ordained conferences or disputations on infant and re-baptism. And notwithstanding that they were always overcome, and were by us on the one hand let go unpunished, because they promised to abstain from re-baptism; and also on the other hand have been banished from our jurisdiction and bounds; yet have they, disregarding their promise, again come among you, and have sown their false doctrine against infant baptism among the simple people, whence has arisen a new sect of anabaptists. Therefore we have imprisoned them, and punished their followers for their good.

"And since some anabaptists among us again desired that we should deal justly by them and ordain another disputation; in order to perfect the former one, we thereto agreed, and summoned all who would defend anabaptism, and appointed them to assemble on the

Monday after All Saints' day (Nov. 6th, 1525). But when the anabaptists with their leaders had disputed for three whole days from morning to night, with Ulrich Zuingle, Leo Jude, Caspar Grootman, and others who defended infant baptism, in our council house and in the great church, where we ourselves, with many men and women, were present, every anabaptist almost having expressed his sentiments without hindrance or rebuke, it became clear and manifest by true and certain testimonies of holy scripture, both of the Old and New Testaments, that Zuingle with his coadjutors overcame the anabaptists, overthrew anabaptism, and proved infant baptism to be right.

"Besides, in the discussion itself, it clearly appeared that the authors of re-baptism, by whom these gatherings and sects were first raised, and for which they strive, were actuated in this affair by a bold and shameless mind and not by a good spirit; that they instituted re-baptism in order to gather around them an assembly and a sect against God's command, in contempt of us also who fill the office of civic magistrates, to the planting of every kind of disobedience, and to the destruction of Christian love to neighbours. For they always regard themselves, as we have already said, as much better than other Christians,—yea, as without sin; the which their words, actions, appearance, and life, clearly testify. Therefore we ordain, and it is our will, that henceforward all men, women, young men, and maidens, abstain from re-baptism, and from this time practise it no more; and that they bring the young children to be baptized. For whoever shall act contrary to this public order, shall, as often as it occurs, be punished by a fine of a mark of silver; and if any shall be altogether disobedient and rebellious, they shall be dealt with severely; for we will protect the obedient and punish the disobedient according to his deserts without further forgiveness. Let each one act accordingly.

"And all this we confirm by letters patent, sealed with our city seal, and given on St. Andrew's day [Nov. 30], anno 1525."

The Zuinglian church at Zurich, where this proclamation was made, was at this time only about five years old, and was itself suffering from the greediness and oppression of the papists; truly a lamentable thing that such a people, who so short a time before had in many things purged themselves from the leaven of popery, and who were opposed to the tyranny of the pope, should, nevertheless, in this particular continue one with papists, oppressing others who were not of the same faith with themselves.

But still, what would this affliction have been if they had confined themselves to this proclamation, since the first offence of not baptizing a child, might be atoned for by a silver mark &c.? But it was not confined to this; inasmuch as some years after, and in particular in 1530, when they became bolder, they made a statute that the anabaptists (so called) should be punished with death.

The preceding account is extracted from the Dutch Martyrology, which is in course of preparation for the English public, and may be expected to appear shortly as the sixth volume issued under the auspices of the Hanserd Knollys Society.

SERMON ON BEHALF OF THE BAPTIST COLLEGE, BRISTOL,

BY THE LATE REV. JOHN FOSTER.

From his own unpublished Notes.

"Thy kingdom come."—MATTHEW vi. 10.

It was the complaint of a pious man of old, "We cannot order our speech by reason of darkness," but accompanied by a most pertinent prayer: "Teach us what we shall say," (Job xxxvii. 19.) And the ample revelations since his time may be considered very much in the light of instructions what to say to the Almighty. In how many things, in consequence of these revelations, we know what to say!

The apostles made the same request to our Lord, "Teach us to pray;" and if, in this matter, any one thing were more certain than all others, it would be, that we are specially and pre-eminently certain to be right in making the petitions which *He* taught. That in the words of our text stands nearly the *first*. And this looks like an admonition against confined and selfish feelings even in religion. We are plainly taught that, together with our own welfare, we should take a concern for the cause of God (which is for the welfare of man) over the whole world. This is what our Lord came for, and they who profess to be his disciples should in some measure enter into his spirit and grand purpose.

What is our notion of the kingdom of God? This petition will have been pronounced by many hundreds of thousands this day. I wonder how many of them will have had a distinct idea of the meaning? Suppose we could have stopped them, to say, "God's kingdom *come*? why *come*? *Is* not his kingdom *here*? Is not all the world—all the creation—his kingdom? Is there a sense in which this world is not his kingdom yet?" Yes, lamentable as it is, that is the truth of the case. It is evidently a much more strict and peculiar idea we are to form of his kingdom, when we think of it as *to come*. It must, as the first and lowest thing implied, be a kingdom in which the Great Sovereign is known and acknowledged. Now, then, imagine a great number of inquirers to go into many distant parts of the world, and to ask, "Who is your spiritual King, your God?" Think what answers such an inquirer would have. Barbarous names of things deemed God—fit names for devils, idols of wood, stone, metal—men (the Lama of Thibet), rivers; seldom any thing so noble as the sun or stars. "What! have you never heard of Jehovah?" "No," they would answer, "who or what is he?" *There*, then, the kingdom is not *come*. And this is speaking of an awfully large portion of the human race.

But, not to go so far abroad, into those utterly dark and dismal regions. Look at the Christian world around us. Is the kingdom of God come? The kingdoms of *men* are come, long enough since! Is it not strange if the kingdom of God come the slowest and last, even in England? *Is* it come? What would be the signs that it is? One would be, that generally among our people there should be a frequent, habitual, serious thought of him in that character; that young and old, rich and poor, whatever they are thinking of else, it might be sure and evident that they are very often thinking of the Almighty King. Now, is it so? And accompanying this

thinking of God, there should be an earnest, profound concern for his favour. Is it so?

It would be a sign, again, that his kingdom is come, that in all things there were a reference to his will, and the utmost care and diligence to know what it is. Is it so? And consistently with this, a practical conformity to his will. Is it so? We might name as signs, a looking on the sins and crimes among men, considered as in reference to Him; a general conspiring zeal and endeavour to promote his cause; a spirit of uprightness and charity among men toward one another; a prevalence of contrition for sin; a grateful reception of the great revealed expedient of reconciliation; on the whole, some evident resemblance of earth to heaven.

How imperfectly, how little, is the kingdom of God come! But yet it is coming, and it is to come. The whole strain of prophecy declares it shall come; though we cannot know with what speed, or how soon in full prevalence. But how? and by what means? The one only power is the Almighty Spirit. "*The zeal of the Lord of Hosts shall perform this.*" But the means? For one thing we trust that the great movements and changes in the world will be made to conduce to this end. (France.) How many are contributing in such events, to a cause they are little caring for, or thinking of! "*He thought not so.*"

But, looking to great events may tend to put it out of our minds to think and ask, "And what can *we* do?" How humble sometimes *pride* itself can be! "We are feeble, insignificant; *we* can do *nothing*." But *are* we then nothing, when it is for God? Do we say, "Let his kingdom come by his own power, but we dare not do any thing." Let us remember, this is not a case like that of *the ark and Uzzah, where it was wrong to touch. We can do something* in this cause. It is a thing among us, and in a measure, committed to human hands. We *can* take *a thoughtful concern;* we can *pray* for the progress; we can *declare* for it on all occasions.

But how much more than all this men can do for any thing they like, and have a passion for. What astonishing exertions and sacrifices men will make! Suppose it be some distinction and advancement in society. In competitions with one another; what enormous sacrifices in the present season of elections!

Now there are practical means and expedients for promoting the cause—"the kingdom" of God; schools, bible-societies, missions, erecting places of worship. But our present attention is called to the one great and most important mean for promoting the good cause—the employment of *preachers.* This has been evidently appointed of God as the grand mean; (the Bible of course to accompany it). It began with the apostles, and has been in action to this day. May we not hope that great good has been done, even this day. It has wonderfully extended and multiplied, but is *wanted* to a still greater extent. There are many parts of England still where there is a scarcity of faithful, useful ministers. Aged ones are laid aside and dying; some are taken away comparatively in youth, and in the midst of their usefulness. New congregations are forming. And can there be *too many* voices employed, if they *speak well?* Moses wished that all the Lord's people were prophets. We may well wish that wherever there are people willing to hear, there should be men to speak to them. But then the best and greatest thing there is in the world, one would wish it might be spoken for *well.* And how should that be done but by men whose minds are well instructed, well stored, well exercised?

It is on the strength of this that we venture, just once in each year, to plead before you in behalf of an institution in your immediate neighbourhood. We can bear testimony to its excellent working. We trust it will be a most excellent school of teachers, for generations to come; thus advancing the kingdom of God. But it is to be supported by the friendly aid of those who *care* about that kingdom. Now, would any in this company say, if asked, that they *don't care?* Would they say, that it is no good to themselves or others to hear? Would not most say, that they *do* care? But, if that be true, should not those persons do something to prove it more than *saying* it? unless they really cannot spare any thing. And you will allow us to say, that when we see an assembly of respectable appearance, well-dressed, it is not easy to believe that there is nothing to spare for the cause of God, if there were *a good will.* It is very desirable that persons—our young friends especially, should not feel as if exempt from all duty to contribute to good things—that they need not care who supports them—that it is no concern of theirs. I would not offend, but allow me to observe, can this please *Him* of whose kingdom we profess to desire that it may come? And it will be at last no pleasing recollection, "I contributed nothing, or hardly any thing, to the coming of that glorious kingdom."

THE APPEARANCES OF CHRIST AS THE ANGEL JEHOVAH.

BY THE REV. JOHN ROBERTSON, M.A.

We read in scripture, that no man hath seen God at any time, and we also read that Moses, Aaron, and the elders, saw the God of Israel. We reconcile these apparently opposite statements by saying, that we must make a distinction between the invisible and the manifested God. God the Father has always been invisible; God the Son has been revealed, not only when he was incarnated, but previous to his incarnation, in the days of the patriarchs and the prophets. But was not God the Father revealed in the Shechinah? We grant that the Shechinah was a representation of God the Father, as the high-priest a type of Christ ministered before the Shechinah. Now Christ, the anti-type, cannot be said to minister to himself, to make atonement for himself, hence that bright cloud could be no symbol of the second person of the Trinity. Still, no eye has seen God the Father, for he dwells in the light unto which no man can approach.

In the Old Testament the Messiah is frequently known by the names, *Word*, and *the Angel Jehovah*, or Angel of the Lord. While we admit that the term Word frequently means any declaration made by God to the people of Israel, yet there are many passages of scripture in which a *personal Word* is implied. We refer to the following,—Gen. xv. 1, 4, 5, 7—9; 1 Kings xix. 9; 1 Sam. iii. 21. Christ is frequently revealed as the Angel Jehovah; and in the sequel I shall refer to the appearances of Christ as the Angel of the Lord.

I. In former times Christ appeared as an Angel of Love and Pity. Hagar, a poor outcast, is obliged to fly from the face of her mistress. Behold her ready to perish in the wilderness by famine, or by a ravenous beast. The Angel of the Lord pities Hagar in her great dis-

tress. "Whence comest thou? whither wilt thou go?" In the day of her trouble she is encouraged by God. Hagar is grateful. "And she called the name of the Lord that spake unto her, Thou God seest me: for she said, Have I also looked after him that seeth me;" that is, according to a commentator, Have I found God here also in the wilderness, as I have done oft before in my master's house. We recognize the same compassion in Christ when he was manifested in the flesh. A man is put out of the synagogue; the Lord pities and receives him. Jesus has compassion upon the poor malefactor. On the way to Calvary Christ had, perhaps, seen this poor outcast; he looks up to heaven, and a gracious influence descends, which melts the heart of that criminal. On the cross this sinner prays, "Lord, remember me," and the compassionate Saviour instantly replies, "To-day shalt thou be with me in paradise."

II. In former times Christ appeared as an Angel of Interposition. When Abraham is sitting in his tent, he receives a command from the Great Invisible, the Father: "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah, and offer him there for a burnt offering upon one of the mountains which I will tell thee of." Without hesitation Abraham obeys. After three days' journey he arrives at the place, and makes preparation for the awful sacrifice. As one remarks, "Forgetting the bowels of a father, and putting on the awful gravity of a sacrificer, with a fixed heart, and an eye lifted up to heaven, he takes the knife, and stretches out his hand to slay his son." Be astonished, O heavens, at this; and wonder, O earth! But just as the stroke is about to be inflicted, the voice of the Angel Jehovah, the Son of God, is heard,—"*Lay not thine hand upon the lad.*" *How graciously did this Angel interpose* on behalf of the Israelites when pursued by Pharaoh and his host! Frequently did this Angel come to the assistance of David. Have we experienced his aid in delivering us from trouble? In our extremity has he been a refuge?

III. In former times Christ appeared as an Angel of Encouragement. In consequence of the hatred, envy, and jealousy of Esau, Jacob must leave his country, his father's house or tent, and go to Padanaram. At the end of the first day's journey, there is no tent, no house, in which he may rest for the night. In the open field he sleeps, and stones are his pillows. We pity Jacob at night, but we envy him in the morning. He sleeps, he dreams, and in his dream he is encouraged by the Angel who delivers from evil. "I am the Lord God of Abraham thy father, and the God of Isaac; I am with thee, and will keep thee in all places whither thou goest." In similar language he encouraged the disciples, "Go, preach the gospel to every creature; and lo, I am with you always." My fellow Christian, how encouraging—the Lord with us! "I am with thee."

IV. In former times Christ appeared as an Angel of Communion. When Jacob was returning to the land of Canaan, he was informed that Esau, whom he had offended, was meeting him accompanied by four hundred men. Jacob being alarmed places his household in a posture of defence; and this being done, he retires to pray. And that Angel again appears. We are told by Hosea that he had power over the Angel, and prevailed; he wept, and made supplication unto him. During the season of the night, and until the break of day did he hold intercourse with that Angel. With Abraham he frequently held communion, and with Moses at the burning bush, and on other occasions. Communion with Christ constituted the happiness of our first parents; commu

nion with Christ constituted the happiness of patriarchs, prophets, and apostles; communion with Christ constitutes the happiness of saints in heaven and on earth. Are our happiest hours spent in holding communion with the Saviour?

V. In former times Christ appeared as an Angel of Jealousy. In this character did he appear to Moses. Moses had complied with the divine command, and was proceeding to Egypt, where he was to become the deliverer of God's people, and also their legislator. A law-maker must be a law-observer. God had given a command to Abraham that all the male children should be circumcised on the eighth day. From an improper respect to the feelings and prejudices of Zipporah his wife, Moses had neglected this precept. On his way to Egypt, God met him and sought to kill him. Omissions are sins; and God is angry with his people when they omit duties. The rite of circumcision is performed. Zipporah is enraged, styling Moses a bloody husband. Moses is, however, released; the Angel permitting him to proceed on his journey. And after this his brother Aaron met him in love, and the elders of Israel met him in faith and obedience. Learn that laws given by God are never to be neglected; flesh and blood are never to be consulted. While there are Achans in churches, there may be Achans in our families and in our hearts that may hinder us from obeying the commands of our God.

VI. In former times Christ appeared as a Precursor Angel. As a Precursor Angel he went before the camp of Israel. He led them in the way through that vast howling wilderness in which there was no road, no tract, no way-mark. As a Precursor Angel, the Captain of the Lord's host, he went before the army of Joshua. The sword of Joshua, and the sword of the Lord conquered the Canaanites. Are we following the Lamb whithersoever he goeth? Is he our guiding Angel?

VII. In former times Christ appeared as an Angel of Judgment. As an Angel of Judgment he appeared to Balaam. As an Angel of Judgment he did rain upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven. As soon as Noah entered the ark, this Angel calls for water to rise from the earth, to flow from the sea, and to fall from the clouds, that his enemies might be destroyed. The first-born of the Egyptians are slain, and Pharaoh's host are overwhelmed by this Angel. This Angel calls for the hail, the tempest, the devouring fire, in order that Sennacherib's army may be destroyed. This angel, who is called the light of Israel, is represented as turning himself into a flame, that the Assyrians, as briars and thorns, may be utterly consumed. In the New Testament we read of the wrath of the Lamb; and who can bear that wrath? Be wise, be instructed, O sinner! "Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little." Happy are believers in ever having Jehovah Jesus as their loving, compassionate, and guiding Angel!

Keppel Street, 6th November.

CHARACTER OF THE LATE REV. R. AIKENHEAD, OF KIRKALDY,

AS GIVEN IN THE FUNERAL SERMON DELIVERED TO HIS CONGREGATION,

BY THE REV. JONATHAN WATSON,

On Lord's Day, the 28th of October, 1849.

In the description of "a good soldier of Jesus Christ" now placed before you, many will recognise the likeness of your lamented minister, Mr. Robert Aikenhead.

The truth took a powerful hold of his mind at the period of his conversion, more than forty years ago, and, from the first to the last, it exerted a strong controlling influence over his life and ministry.

So strong was the grasp with which, through grace, he held the blessed gospel of the grace of God, that he knew almost nothing, by experience, of the difficulties and the doubts which often brood over and distress the minds of many Christians. The finished work of the Saviour, the perfect righteousness of the Son of God imputed to the believer through faith, was so clearly apprehended and so tenaciously held as the sole ground of his hope before God, that for the greater part of his career he enjoyed the rare felicity of almost uninterrupted peace and joy in believing. Sometime ago he told myself that he had not had a doubt for *thirty years!*

The plan of mercy was so distinctly realised by him as laying a firm foundation of hope for the worst of sinners, that his public teaching, uniformly, and in every discourse, presented to the hearer a perfectly luminous view of the way of salvation. Paul's determination to "make known nothing but Jesus Christ, and him crucified," was his also.

He possessed an admirable capacity of clearing away all the rubbish of self-righteousness gathering about the only foundation, and of setting it forth in all its divine simplicity and preciousness to the inquiring mind. Whether his auditor might be disposed or not to embrace it, it was impossible for him to leave without a vivid development flashing on his understanding of what a man must do to be saved.

The preacher ferreted out and laid bare the sinner's refuges of lies, detected and exposed the fallacy of his vain hopes, and hedged him up to the sole method of justification by Christ, and either to accept it or perish. The trumpet of the watchman never gave an uncertain sound. It might not always delight the ear with the soft melody of its note, but it did what was infinitely better, it alarmed by its well-timed blast, which bade the sinner flee refuge to the hope set before him; it called the Christian soldier to watch at the point of danger, while it announced to the enemy the reconciling message of the great King.

He was a stout defender of the doctrine of grace. The sovereign purpose of God and the responsibility of man; the *sufficiency* of the atonement for the "whole world," and its *efficiency* to "all whom the Father has given to the Son;" the free and unfettered invitation of the gospel to every creature, yet the certainty that no rebel heart will welcome it unless specially wrought upon by the omnipotent Spirit; the holiness of the truth and the final perseverance of all who do truly receive it, and the eternal salvation or damnation of all who believe or reject the message of mercy—these, with their cognate doctrines, were, week after week, and year after year, taught among you with a diligence and a zeal which no discou

agement could weary, with a patience and constancy which nothing could arrest but that which lays an interdict on all human effort—mortal sickness.

Our departed friend endured hardness as a good soldier of Christ, in *diffusing* the gospel, as well as sustaining it, in his own locality. For many years he occasionally undertook long journeys on foot into the destitute parts of our native land, under the auspices of the "Congregational Union of Scotland," with which he then stood connected. Laborious were these efforts, and ill requited in many instances; while, from the field of action he would return thoroughly exhausted in his physical powers, nor can it be doubted that these extra services tended in no inconsiderable degree to impair his strength. Yet his delight in the work of home missions was such, that while he had opportunity, nothing could prevent him from girding himself, and setting forward with an ardour of soul which plainly told the danger to which perishing souls were exposed in his estimation, and his own interest in their recovery.

His attention to the interests of his own church, and to all its members, young and old, rich and poor, without distinction or discrimination, is too well known to you to require remark. He had no idea of being, what too many are now-a-days, a *mere preaching pastor*. No, he was the shepherd of the flock; visiting from house to house in times of trouble, and sickness, and death; he was the friend of all, the counsellor in difficulty, the brother in adversity, whose exhortations and prayers brought balm to the troubled spirit, and courage to the fainting heart. Nay, he carried his benevolent sympathies far beyond the bounds of his own congregation; the houses of the inhabitants of all persuasions, and the prison house itself, were all visited as occasion offered: doubtless this philanthropic spirit it was which so endeared him to the community, that they could not let him depart on his last journey till they had evinced their high sense of his character by the presentation of a rich memorial of their esteem and love.

So steadfastly consistent was our beloved brother throughout the course of his protracted ministry, which extended to nearly forty years in this same charge, that, with but *one* exception, he closed his labours among you the exponent of the very same doctrines with which he set out.

The exception I refer to was the change his mind underwent some fifteen years ago on the ordinance of baptism. I take notice of it now as affording an unequivocal proof of the sincerity and integrity of his character, inasmuch as the step he was required to take in following out his convictions of duty to God, was in the face of temporal sacrifice and trial—the trial of separating from a Christian connexion to which he was warmly attached, and the sacrifice of his interest in the provision it secured to the widow and orphans of its deceased ministers.

It is true the church would not even then part with his services. Much to your honour you invited him to continue the pastoral relation among you; but this was more than he expected, the stand he took for what he regarded as an important part of divine truth was therefore taken in the full view of ejectment from his charge, and the widows' fund as well. Under such circumstances, even such as may not sympathize with his change, cannot fail to admire the moral honesty of his character.

On a review of that eventful period of your history, I feel assured that neither party had cause of regret; nay, rather, you have experienced the blessedness of entertaining larger and more

comprehensive views of Christian love which can hold within its ample embrace all the genuine disciples of the same Lord, irrespective of dissimilarity of opinion on controverted subjects not affecting the fundamentals of Christianity. Your affection for one another was never diminished, nor had you occasion to blame your pastor for cowardly concealment of his sentiments on the one hand, nor for obtrusive and fiery zeal in their inculcation on the other.

It were superfluous to say, after this, that Mr. Aikenhead lived among you embodying the religion he taught. No, I might appeal to the whole locality whether he either made an enemy or left one behind him. It was his mercy and of God's free grace, that he was enabled to adorn the doctrine of God our Saviour as a private Christian as well as a public teacher.

His last days, as you know, have been days of bitterness. Nearly three years has the servant of the Lord been the subject of protracted suffering. I know not if in all that time he has had one night of perfect ease. The nature of a man's affliction often determines the character of his religious experience. In some kinds of disease the animal spirits remain entire; nay, even light and buoyant; in others they are so depressed by physical and organic changes, that the holiest mind is unable to rise through the superincumbent load of trouble to taste the cup of pleasure; consequently dulness and apparent apathy ofttimes seizes the sufferer. Much of this fell to the lot of our brother. Biliary derangement, combined with acute rheumatism and paralytic affections, so preyed on his naturally lively mind, as in the end fairly to wrench what we call spirit out of him. The scintillations of native *wit, which were wont to sparkle through his conversation,* were all extinguished by the pressure of his bodily malady; all that he could do, grace enabling, was to "hold fast the faith," and that he did to the last moment.

Expressing his unwavering confidence in the truth of the gospel he had so long and so faithfully preached, he fell asleep in the sure and certain hope of a resurrection to life eternal; and, oh, how welcome the rest on glory's shore after so boisterous a passage thither.

Our deceased brother was among the last of a class of ministers such as I fear we are not likely soon to see again. Dr. Russel, Mr. Knowles, and Mr. Aikenhead, who were at one time closely knit together, have followed each other in rapid succession to their reward, but alas how few of their standing and character remain! The race of teachers now being raised up we honour as persons, it may be, of profounder acquirements in general literature, but the men whose retirement from the stage we deplore cannot be surpassed in bible lore. Like Apollos, they were "*mighty in the scriptures.*" With less of elegance in their compositions and polish in their periods, they yet brought up great masses of ore from the mine which they wrought out, not into wire work or gold leaf, but "durable riches," which enriched those who waited on their ministry. Their word was with power, for it was the echo of the word of God himself, and through his Spirit was mighty in pulling down strongholds.

The Lord God send us hosts of such men, whose "quiver is filled with those, we shall not be ashamed, but speak with the enemies in the gate."

But it is time to turn to you who have long sat under the deceased minister's instructions, and to ask, what have you made of all your rare advantages? Are there none among you who have been hardened into sermon proof, under the oft-repeated action of the

hammer? None of you who have steeled your guilty hearts against the warnings, the overtures, and beseechments with which for years you have been plied? If there are, say, how shall you appear in judgment? and how can you endure to be confronted with your faithful pastor? Must he stand forth to say, when your true character is disclosed, "Lord, and this is the man into whose ear were poured the notes of the goodly song, and whom I sought, by the terrors of the Lord, and by every kind and winning method as well, to withdraw and to alienate from his carnal society, his vices, and his crimes, to Thee, to happiness, and to heaven, but without success; he would not be moved by ever so little from his refuges of lies; and now I stand here to witness this is *the very man*, and this the manner he trifled with thy message, or turned away from the mercy I had to offer in thy name?" We say, is there any poor soul whose conscience here upbraids him on this score? If so, his case is deplorable indeed—all but hopeless. Your teacher has gone before to judgment, and you are coming up with incredible rapidity. Oh, if you would not have the man of God stand forth against you, do hear him yet again from his tomb, for, "being dead, he yet speaketh;" do, do let the voice of the pulpit, the death-bed, and the grace of such a messenger, once more peal in your guilty ear, interpreted by lips which the silence of the grave will, in turn, speedily seal up also: "Behold, *now* is the accepted time, behold *now* is the day of salvation." "Turn ye, turn ye; why will ye die, O house of Israel?" "It is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save the chief of sinners." "Look unto me, and be saved." "Believe, and live ye!"

Oh, let not the sainted minister meet you in the haggard and wobegone form of a lost soul, but as a trophy of victorious grace won to the Saviour through the sanctified reminiscences of his earnest ministry in this place. May many of you be his joy and crown in that day!

GOD HAS NO PLEASURE IN THE DEATH OF THE WICKED.

BY THE REV. G. W. FISHBOURNE.

THE language of the law is, "Do this and thou shalt live: cursed is every one that continueth not in all things written in the book of the law to do them." This law is holy, just, and good; its author is good and gracious also. Judgment is his strange work, and mercy is his delight. But his law, to be of force with men, has and must have penalties attached to it, and these penalties must be such as are calculated to influence men, and must be enforced when the law is broken. Many, therefore, may perish. Multitudes not heeding the divine law may incur the Lord's displeasure, and be for ever cast out from his presence. But it may, nevertheless, be true that God has no pleasure in the death of the sinner, but rather that he should turn from his way and live.

The object of the writer of this paper is to bring forward reasons for believing this, which may, under the divine blessing, induce the reader to repent and seek mercy through Jesus Christ.

The first thing I would observe is, that God when speaking to the effect above stated has confirmed his word by

an oath. "As I live, saith the Lord, I have no pleasure in the death of the wicked." Now his word of itself is a sufficient warrant for believing what he says. He is a God of truth. All his words and all his ways are true. There is no unrighteousness, no falsehood, no changeableness in him. And as he is the Supreme Being there is no conceivable motive for his not speaking the truth. Men often speak that which is false. Even when put on their oath they often utter falsehood either to conciliate the favour or avert the frowns of men; either to shield themselves from evil or to gain some actual good. But God can be influenced by no such motives. He is the eternal, the self-existent Jehovah; he is dependent on none; he is exalted above all blessing and praise. None can injure him, or take from his happiness or glory. None can profit him, or add to his essential happiness or dignity. No motive, therefore, such as man is influenced by, can actuate the divine being to lead him either to suppress the truth, or to speak that which is not true. But to render this declaration more forcible or, at least, that we might be induced so to regard it, he condescends solemnly to swear to the truth of his word. Men are accustomed to regard an oath in a more solemn and binding light than a mere declaration, and an oath for confirmation is to them an end of strife. Stooping, therefore, to our weakness, God says, "As I live, saith the Lord, I have no pleasure in the death of the wicked, but that he turn from his way and live." He could swear by no greater, he therefore swears by himself. *As I live,* saith the Lord God. The proofs of God's existence surround us in great numbers and in overwhelming power. "The heavens declare his glory, and the firmament showeth his handy work. Day unto day uttereth *speech,* and night unto *night showeth knowledge*" concerning him. The earth, the air, the sea, with the myriads of beings that inhabit them, all testify to his power and Godhead. Our own existence, being fearfully and wonderfully made, with the conscience that is within us, accusing or else excusing us, testify that God is; but it is not more true that God exists, than it is true that he has no pleasure in the death of the wicked.

Another illustration of the truth of this statement is drawn from the provision which God has made for man's everlasting welfare. When our first parents fell from the estate in which they were created, he gave them a gracious promise, that the seed of the woman should bruise the serpent's head; and in the fulness of time God sent his own Son into the world, made of a woman, made under the law. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." The scheme which God has devised and carried into effect has for its object the deliverance of man from the condemnation into which his sins have brought him. Its purpose, also, is to make him a possessor of happiness to which he has no right or title. By it his sins are forgiven; peace is spoken to his conscience; joy dwells within his heart; hope animates his spirit, and the mansions in our Father's house at last become his home. This provision fully meets the necessity of the case for which it was devised. The law was broken; Christ magnified it and made it honourable. Justice called aloud for vengeance; in Christ a ransom was found, and man was delivered from going down to the pit. The atonement of Christ has laid the basis for man's acceptance with God so strong and so broad, that whosoever cometh unto God by him shall in no wise be cast out. The iniquity of man's sin demanded punishment for ever, and

Christ hath by one offering perfected for ever them who are sanctified. Man is altogether sinful; he is altogether vile and corrupt; "his heart is deceitful and desperately wicked;" but the blood of Jesus Christ, God's Son, cleanses from all sin. Man can lay no foundation of his own for salvation; but Christ lays in Zion a chief and precious corner-stone, and whosoever believes in him shall not be ashamed or confounded. Christ is able to save to the uttermost all who come unto God by him, seeing he ever liveth to make intercession for them. He commands us to repent and believe the gospel, and has told us that "if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness," and that "if we believe we shall never perish but have everlasting life." This rich provision, then, for our eternal well-being may teach us that "God has no pleasure in the death of the wicked, but that he should turn from his way and live."

The truth of this statement may appear again, if we remember that Christ has commanded his disciples to make known the news of mercy to all the world. His language to them was, "Go ye into all the world, and preach the gospel to every creature; whosoever believeth and is baptized shall be saved, and whosoever believeth not shall be damned." This preaching of the gospel is a testimony against man's sin and iniquity; and while it makes known the anger of God, deserved by and justly falling on all transgressors, it also proclaims peace on earth, good will from God towards men. To many nations this word has been preached, and its good news and glad tidings made known. God has been constantly raising up labourers, and sending them into his harvest, and multitudes of souls have heard and known the joyful sound. God has put this word into the hands of his church, that it may be preached throughout the whole earth. It is the word of life, the word of salvation; and it makes known life from the dead, and salvation to the lost and perishing. His people have with varying zeal and energy been making known his word since the time when the command was first given; and it is only for the church fully to realize its obligations, and fully to discharge its duties in the spirit of fervent love to Christ and immortal souls, and in the spirit of earnest prayer, and humble and hearty trust in the promise of the Redeemer, for the world to hear the glad tidings of salvation, and for all men to know that God has no pleasure in their death. Many different nations have heard it, and have been blessed in receiving it; and although many of the nations that first heard it have it not now, yet it has gone into other lands, and there, also, has gained its victories. It has travelled east, west, north, and south, and has never been without its triumphs. Sinners have been turned from the error of their ways, and in the flocking of multitudes to the cross, the Redeemer has seen of the travail of his soul. In the numbers it has rescued from death, in the tears it has wiped from their eyes, in the grace it has imparted to keep them from falling, in the peaceful and happy deaths it has secured, as, also, in the glorious hope of, and entrance into eternal life it has conferred, there has been written in many lands, as with a beam of light, this gracious word, "As I live, saith the Lord, I have no pleasure in the death of the wicked." And, my reader, the gospel has been sent to you. God has cast your lot in a land where gospel privileges are largely increased, where bibles are multiplied in number and cheapness beyond all former precedent, and where the proclamation of good news and glad tidings is heard on every hand. You have heard this word, it

has been often preached in your hearing. By it, therefore, you have been warned to flee from the wrath to come; by it you have been taught that Christ is able to save to the uttermost all that come unto God by him; by it you have been invited to come and partake freely of the waters of life; by it you have heard the true and faithful promise, "Him that cometh to me I will in no wise cast out." The purpose for which this word has been thus sent to you is one of mercy and kindness, even this, that you may be alarmed at your danger, and flee to the only refuge, Christ Jesus; that your heart may be filled with yearning after good, and that you may find it in Christ the good Shepherd, who is ready to lead you into green pastures and beside the still waters. You have, then, evidence before you, addressed most closely and personally to you (oh, that you may feel and yield to its power!), that God has no pleasure in your death.

The forbearance of God towards the wicked furnishes another illustration. A remarkable instance of this was manifested towards the old world, which was destroyed by water. God saw that the wickedness of man was great on the earth, and that every imagination of the thoughts of his heart was only evil continually; he, therefore, determined to destroy man whom he had created, from the face of the earth. Yet during the space of one hundred years or more, while the ark was being prepared, and while Noah was a preacher of righteousness to them, did God exercise towards them his long-suffering and forbearance. This resolve to destroy them was only taken in consequence of their great wickedness in God's sight, and he forbore to punish, that his long-suffering and goodness might lead them to repentance. So, also, towards our world and its inhabitants at the present time is long-suffering exercised, that it *may be accounted* and made the means of salvation. It should ever be remembered that God has full power to punish; he hath power to kill the body, and after that to cast the soul into hell fire. He can at once assign its portion in the bottomless pit, where there is wailing and gnashing of teeth. He hath made all things, and by him all things consist. Is there anything too hard for the Lord? There is sufficient reason, too, why God should punish. Your transgressions are many; they have been continued through a long series of years; they may be multiplied not only by the years, or months, or weeks of your existence, but by its days, and minutes, and seconds. Your transgressions have been wilful; the result of your own choice. The good has been placed before you, and also the evil, and you have chosen the evil. The way of life has been set before you, and also the way of death, and the way of death you have chosen. You may have been influenced by persuasion or by example, but still sin has been, after all, your own choice. Your transgressions have been aggravated. Conscience, the word of God, the bitterness of the ways of sin, have often warned you, but still you have sinned. Many things that you have done you have known to be wrong, but still you have done them; God has said, and you have felt it, "Be sure your sin will find you out," but you have added sin to sin notwithstanding. It is even to be feared that the forbearance of God itself has been abused by you into an occasion of sin; for when judgment against an evil work is not executed speedily, it is often the case that the hearts of the children of men are fully set in them to do evil. So it may have been with you. You have thought God has not observed you, or that he has forgotten to punish you, or that he is altogether such a one as yourself, and has pleasure in iniquity. If for your ways, evil and depraved as they

have been, God had long ere this poured out upon you the fierceness of his anger, it would have been no more than you have merited, nor could a word of complaint have been justly uttered against him, if he had done so. Your mouth must have been stopped, being convicted of guilt in his presence. But as he has forborne to punish, and has spared and preserved you till now, you have in this, the extension of his long-suffering towards you, a most convincing proof that he has no pleasure in your death.

Yet once more it may be mentioned as a confirmation of this statement, that life — life everlasting, is promised to all who turn to God and seek his face. The exhortations to repent and believe the gospel, are enforced upon our notice, by the most gracious encouragements, that if we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. When the prodigal son came to himself and repented, and resolved to return to his father, and did return, then his father welcomed him to his house and his heart, and graciously forgave all his iniquity. Thus God deals with returning prodigals; the soul that hideth its sin shall not prosper, but he that confesseth and forsaketh it shall find mercy. And when the 3000 on the day of pentecost cried, "Men and brethren, what shall we do to be saved?" and in conformity to the direction of the apostles repented and were baptized for the remission of sins, then God forgave them, and adopted them into his family.

So, also, with respect to faith. Christ is proclaimed "the end of the law for righteousness to every one that believeth." Thus as a righteousness is necessary in order to our acceptance with God, and our entrance into heaven, he becomes our righteousness when we believe; and this is the gracious promise of life to every one that exercises faith in our Lord Jesus Christ. The Son of God having a full and perfect understanding of our wants, and miseries, and destitution, has placed himself before us under those aspects which encourage our trust, and assure us of every blessing. He says, "I am the bread of life. This is the bread which cometh down from heaven, that a man may eat thereof and not die. I am the living bread which came down from heaven, if any man eat of this bread he shall live for ever." This is the promise of life given to all who repent and turn to Christ. On the occasion of the Feast of Tabernacles, on the last, the great day of the feast, "Jesus stood, and cried, saying, If any man thirst let him come unto me and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water." Is it necessary to mention more of the promises? Hear again the word of the Lord, "Come now, and let us reason together, saith the Lord, though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." "Seek ye the Lord while he may be found, call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."

Multitudes have by faith in the divine promises, and in Christ in whom they are all yea and amen, found acceptance with God, have received the pardon of their sins, peace in their consciences, joy in their hearts, life in their souls, and have gone on their way rejoicing in Christ Jesus as their life, with joy unspeakable and full of glory. These invitations and promises are held out, my reader, to you, that you may forsake your sins, and seek and find mercy through Christ Jesus. Held out as they have been to you for so long; waiting as God

still is to be gracious to you; ready as he is to fulfil them in your experience, they give to you a most convincing proof that God has no pleasure in your death. "Repent, then, and believe the gospel." "Repent, and be converted that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord."

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THE GREEK WORD WHICH SIGNIFIES IMMERSION.

BY THE REV NATHAN BROWN, A.M.

Mr. Brown, a missionary of the American Baptist Missionary Union labouring in Assam, has recently published two sermons on the Gospel Message and on Christian Ordinances, to which are appended Illustrative Notes. From a copy of this work with which he has favoured us, we extract an article of the Appendix containing Greek and other testimonies to the meaning of the word *baptism*, which will be new to many of our readers, though others are interspersed with them which have often been quoted. It is as follows:—

The Rev. Mr. Hague, in his Historical Discourse on the second centennial anniversary of the first baptist church in the United States, gives the following extract from a work of Alexander de Stourza, a writer of the Greek church, published at Studgart in 1816. "The western church has done violence both to the word and the idea, in practising *baptism* by *aspersion*, the very enunciation of which is a ludicrous *contradiction*. In truth the word *baptize* has but one signification. It signifies literally and perpetually to immerse. Baptism and immersion are identical; and to say baptism by aspersion, is the same as to say *immersion* by *aspersion*, or any other contradiction in terms. Who, then, perceiving this, can hesitate to render homage to the *sage fidelity of our* church, always attached to the doctrine and ritual of primitive Christianity?"

"While travelling in Greece," says Mr. Hague, "I was struck with the fact that it is impossible for a Greek to associate any idea with the term baptism except that of immersion. At Kalaimachi, a village on the Gulf of Athens, I was introduced to a learned Greek who spoke various languages. Among other subjects of inquiry, I spoke of the Greek church, and took occasion to say to him, the Italian church does not practise baptism as you do. As if to correct my inadvertent phraseology, he immediately rejoined, 'Baptism! oh no, no—they have *rantism* (sprinkling); we have baptism.'"—*Hague's Hist. Discourse*, p. 178.

In the year 1837, the bishop of the Cyclades, who is a member of the synod of the kingdom of Greece, published at Athens a theological treatise, entitled "*The Orthodox Doctrine.*" Referring to to the popish practice of sprinkling, he exclaims: "Where has the pope taken this practice from? Where has the western church seen it adopted, that she declares it to be right? Has she learnt it from the baptism of the Lord? Let Jordan bear witness, and first proclaim the immersions and the emersions. From the words of our Lord? Hear them aright; 'Disciple the nations, then baptize them.' He says not, then *anoint* them, or *sprinkle* them, but he plainly commissions his apostles to bap-

tize. The word BAPTIZO, explained, means a veritable *dipping* (*bouteuma*), and in fact, a *perfect dipping*. An object is baptized, when it is *completely submerged* (*kruptetai, concealed*); this is the proper explanation of the word BAPTIZO. Did the pope then learn it from the apostles? Or from the word and the expression? Or from the church in the splendour of her antiquity? Nowhere did such a practice prevail, nowhere can a scriptural passage be found, to afford a shelter to the opinions of the western church."—*Leslie's Hist. View*, p. 32.

"The Nestorians, the Armenians, the Asian Jacobites, inhabiting principally Syria and Mesopotamia, the African Jacobites, Copts, and Abyssinians, administer baptism by trine immersion; as also do the Georgians. No branch of the nominally Christian church, however corrupt in other respects, has dared to change the law of immersion into sprinkling, except the Roman hierarchy, and those churches which derived sprinkling from that polluted source."—*Hinton's Hist. of Bap.* pp. 189, 190.

The writings of the early fathers speak only of immersion. HERMAS, a contemporary of the apostles, in his work entitled "Pastor" (Simil. 9, § 16), says: "the water of baptism, into which men *go down* bound to death, but *come up* appointed to life."

TERTULLIAN writes: "There is no difference whether baptism takes place in the sea or in a pond, in the river or the fountain, the lake or the bath; nor between those who were baptized in the Jordan by John, and those who were baptized in the Tiber by Peter." Again: "We are *immersed three times*, fulfilling *somewhat more* than our Lord has decreed in the gospel."—*Tertullian de Bap.* ch. iv.

AUGUSTINE (Hom. iv.), says: "After you professed your belief, three times did we submerge (demergimus) your heads in the sacred fountain." St. CHRYSOSTOM: "We, as in a sepulchre, immersing our heads in water, the old man is buried, and *sinking down* the *whole is concealed at once;* then, as we emerge, the new man again rises."—*Stuart on Baptism*, p. 358.

St. BASIL, archbishop of Cæsarea: "How can we be placed in a condition of likeness to his death? By being buried with him in baptism. How are we to go down with him into the grave! By imitating the 'burial' of Christ in baptism; for the bodies of the baptized are in a sense buried in water."—*Robinson's Hist. of Bap.* p. 65.

SALMASIUS, professor of History at Leyden, says: "The clinics only, because they were confined to their beds, were baptized in a manner of which they were capable: not in the entire laver, as those who plunge the head under water: but the *whole body* had water poured upon it. Thus Novatus, when sick, received baptism; being *perschutheis, besprinkled*, not *baptistheis, baptized*."—*Apud Witsium, Œcon. Fœd.* l. iv. c. 16.

The case referred to by Salmasius, is thus narrated by EUSEBIUS: "He fell into a grievous distemper, and it being supposed that he would die immediately, he received baptism, being *perichutheis* [lit, *poured around*] with water, on the bed whereon he lay, *if that can be termed baptism*."—*Eccles. Hist.* b. vi. c. 43.

Magnus inquired of CYPRIAN (see Epist. 76), whether persons thus baptized "were to be regarded as *legitimate Christians*, inasmuch as they were not baptized by *bathing*, but by *affusion*." Cyprian expresses his opinion, that "when there is a *pressing necessity*, with God's indulgence, the holy ordinances, though *outwardly abridged*, confer the entire blessing upon those who believe."—Christian Review, vol. iii. p. 106.

"We read not in the scriptures," says

BOSSUET, bishop of Meaux, "that baptism was otherwise administered [than by plunging]; and we are able to make it appear by the acts of councils, and by the ancient rituals, that for *thirteen hundred years*, baptism was thus administered *throughout the whole church*, as far as was *possible*."—*Dr. Stennett against Russen*, p. 175.

TYNDALE: "The *plungynge* into the water sygnyfyeth that we dye and are *buryed* with Chryst, as concernyge the olde lyfe of Synne, which is Adam. And the pullynge out agayn sygnyfyeth that we *ryse agayne* with Chryste in a newe lyfe."—*Obedyence of a Chrysten Man*, fol. 76.

CALVIN, who lent his influence to the establishment of pouring or sprinkling, makes the following concession: "The word *baptizo* signifies to *immerse*, and the rite of immersion was observed by the ancient church."—*Institutes*, l. v. ch. 15, § 2.

LUTHER: "Baptism is a Greek word, and may be translated *immersion*, as when we immerse something in water, that it may be wholly covered. And although it is almost wholly abolished, for they do not *dip* the whole children, but only pour a little water on them, they *ought nevertheless to be wholly immersed*, and then immediately drawn out; for that the *etymology* of the word seems to demand."—*Luth. Op.* vol. i. p. 336.

VENEMA: "The word *baptizein*, to baptize, is nowhere used in the scripture for sprinkling."—*Inst. Hist. Eccl. Vet. et Nov. Test.* tom. iii. sec. i. § 138.

BEZA remarks as follows: "Christ commanded us to be baptized; by which word, it is certain, immersion is signified.—*Baptizesthai*, in this place (Mark vii. 4), is more than *niptein;* because that seems to respect the *whole body*, this only the *hands*. Nor does *baptizein* signify to *wash, except by* consequence; *for it properly signifies to immerse* for the sake of dyeing.—To be baptized in water signifies no other than to be immersed in water, which is the external ceremony of baptism."—*Booth's Pæd. Exam.*

BRETSCHNEIDER, in his Theology, vol. ii. pp. 673, 681, says: "An entire immersion belongs to the nature of baptism,"—"This is the *meaning of the word*."

HAHN, Theol. p. 556: "According to apostolic instruction and example, baptism was performed by immersing the whole man."

VON COELLIN, Hist. Theol. Opin. vol. i. p. 459: "Baptism was by immersion; only *in cases of the sick* by sprinkling. It was held necessary to salvation, except in cases of martyrdom."

NEANDER, vol. i. p. 361: "*Only with the sick* was there an exception," in regard to immersion.

FRITSCH, Bib. Theology, vol. iii. p. 507: "With infant baptism, still *another change*, in the outward form of baptism, was introduced, that of *sprinkling with water*, instead of the former practice of immersion."

"In this country," says the Edinburgh Encyclopædia, art. Baptism, "*sprinkling was never used in ordinary cases till after the Reformation*."

Dr. WALL, vicar of Shoreham in Kent, a strenuous advocate of pædobaptism, referring to the primitive practice of immersion, says: "This is so plain and clear, by an infinite number of passages, that as one cannot but pity the weak endeavours of such pædobaptists as would maintain the negative of it, so we ought to disown and show a dislike to the profane scoffs which some people give to the English anti-pædobaptists merely for the use of dipping:—when it was, in all probability, the way by which our BLESSED SAVIOUR, and, *for certain*, was the most usual and ordinary way by which the ancient

Christians did receive their baptism. 'Tis a great want of prudence, as well as of honesty, to refuse to grant to an adversary what is *certainly true, and may be proved so.*"—*Hist. of Infant Baptism*, vol. ii. p. 351.

Professor STUART, a learned American pædobaptist divine, after exhibiting extracts from Hermas, Justin Martyr, Tertullian, Chrysostom, Ambrose, Augustine, Dionysius, Gregory Nyssen, and others, thus proceeds: "But enough 'It is,' says Augusti, '*a thing made out*,' viz. the ancient practice of immersion. So indeed all the writers, who have thoroughly investigated this subject, conclude. I know of no one usage of ancient times, which seems to be more clearly and certainly made out. I cannot see how it is possible for any candid man, who examines the subject, to deny this."—*Stuart on Baptism*, p. 359.

ORIGIN OF INFANT BAPTISM.

BY THE REV. FRANCIS CLOWES.

SOME testimonials from the first modern pædobaptist scholars on the continent respecting the origin of infant baptism were presented to the readers of the Baptist Magazine last February. A few more, which have been sent to the writer, may perhaps be advantageously included in the same volume. The first, and it is a very valuable one, was sent by J. E. Ryland, Esq., of Northampton; it is from the pen of the great Leibnitz. It is remarkable that our greater or equally great Newton, who was the compeer of Leibnitz, should have borne substantially the same testimony in his celebrated remark, that "the baptists are the only denomination of Christians who have not symbolized with the church of Rome!" Certainly the concurrent opinion of two of the greatest philosophers whom the world ever saw, and great scholars too, is entitled to *some* consideration, an opinion given, too, in opposition to educational prepossessions. The remainder were kindly forwarded by Mr. E. B. Underhill.

From LEIBNITZ'S SYSTEM OF THEOLOGY, according to the Hanover Manuscript, translated into German (with the Latin text in parallel columns) by Dr. Räss and Dr. Weiss, with a preface by Mr. Lorenz Doller, formerly professor of Æsthetics at Heidelburg. Third enlarged edition, with an introduction by both the translators, with the approbation of the Right Reverend Grand Vicariate. Maintz, 1825:

"We will now speak particularly of the sacraments, and, first, of baptism; but briefly, since the controversies respecting it, up to the present time, are not very numerous or important. *It must be confessed, that without the authority of the church, the baptism of children could not be adequately defended. For there is no example in its favour in the sacred scriptures, which appear, besides water, to demand faith also. To attribute faith, however, as some do, to those who cannot yet use their reason, is far too arbitrary and delusive, and quite destitute of probability.* For as St. Augustine says, in his letter to Dardanus, 'If we wish to show in *words*, that children who are not acquainted with human things, yet comprehend divine things, I fear lest we do injustice to our senses, since we use speech to persuade in a case where the evidence of the truth surpasses all the powers and purposes of speech. Hence it appears to me, that

those who reject church authority, cannot sustain the attacks of the anabaptists.'"

Dr. Chr. Ludw. Couard of Berlin, says:—

"'He who believeth and is baptized,' says the Lord, 'shall be saved.' As faith and baptism are constantly so closely connected together, men might reasonably hesitate to baptize infants, inasmuch as faith would with them be impossible. Neither has the Lord himself ordained infant baptism. As little also can we prove strictly and convincingly, that the apostles baptized children, although we know that they baptized whole families, and we might justly suppose that there were children among them."—*The Life of Christians during the first three Centuries, p.* 202. *Clark's Cabinet Library, vol.* 33.

Ch. Friedr. Rössler, says:—

"Our first question is, Whether the ancient church in the times of which we speak (the first three centuries), generally baptized children, or deemed it essential to baptize them. I must truly confess, that so far as I have hitherto perused the fathers, no clear and certain proof has come before me, adequate to establish it, prior to Origen, although there are a few passages which render it not without probability."—*Lehrbegriff der Christlichen Kirche in den drei ersten Jahrhunderten, p.* 299.

Dr. J. Aug. Starck, chaplain to the Court of Hesse, says:—

"It cannot be denied, that no example can be cited from the books of the New Testament that the apostles and disciples of the Lord baptized children and babes; for though, again and again, it is said that the apostles baptized whole households, there is, nevertheless, in this nothing to constrain us to think that little children were baptized; rather, the contrary may with good reason be presumed, if we look back to those places in which assent is given to the preaching of the apostles. At least, in these places there is no corresponding proof for infant baptism than is that which might be drawn from stronger passages in favour of the participation of little children in the supper of the Lord. Therefore have there been learned men who have esteemed infant baptism, no less than the admission of children to the supper, as an institution which first arose *after* the times of the apostles."—*Geschichte der Taufe, &c. p.* 10.

Dr. Lobegott Lange, Professor in the University of Jena, says:—

"Would the protestant church fulfil and attain to its final destiny, the baptism of new-born children must of necessity be abolished. It has sunk down to a mere formality, without any religious meaning for the child, and stands in contradiction to the fundamental doctrines of the Reformers, on the advantage and use of the sacraments. It cannot, from any point of view, be justified by the holy scriptures, and owes its origin, as well as its retention by the Reformers, to the anti-scriptural and irrational idea, that children, because of original sin, are born under the power of the devil, and exposed to eternal condemnation."—*Geschichte de Protestantismus, pp.* 34, 35.

"It must now be granted by every unprejudiced reader [Kenner] of holy scripture and Christian antiquity, that the baptism of new-born children was altogether unknown to primitive Christianity."—*Ibid. p.* 221.

Dr. J. W. I. Höfling, Professor of Practical Theology at Erlangen, says:—

"Truly an historical proof of infant baptism cannot be cited from holy scriptures; for although children may have been baptized by the apostles in those passages in which the baptism of entire families is spoken of, there happens to be no mention made of the existence or presence of young children in them." [des Vorhandenseyns

unmündiger Kinder in jenen Hävsern nicht zugleich Erwähnung geschieht]. —*Das Sacrament der Taufe, vol.* i. *p.* 99.

"As to the *history* of infant baptism, sure enough it cannot be denied that prior to Tertullian, nowhere is it mentioned in express and altogether precise terms, and even Tertullian himself speaks out against it."—*Ibid. p.* 104.

A PAGE WHICH MAY BE READ FROM THE PULPIT.

It is possible that there are in this congregation some persons who are not aware, that among the religious periodicals published monthly, there is one entitled "The Baptist Magazine." It was established more than forty years ago, expressly to subserve the interests of the baptist churches, and intelligent baptists will find it specially adapted to promote their edification and usefulness.

One important department in this magazine is Biography. Christians who have fulfilled their course are removed to a part of their Father's dominions which is invisible to mortal eyes; but in many cases it is desirable that their experience and exertions should be made known to contemporaries and transmitted to succeeding generations. The record of what they did and endured is beneficial to us who remain in the field of action, affording encouragement and direction, and illustrating the operations of divine grace, to the honour of him who imparts it. Biographical notices of more than fifty individuals, of whom some have adorned private stations, and others have been pastors, deacons, or missionaries, have been given with more or less fulness in the Baptist Magazine, during the year which is now closing.

Another department to which great attention is paid, is the Review of new publications. Sometimes an attack is made on what we believe to be scriptural views of Christ's ordinances, and it is desirable that its fallacious character should be pointed out, and that the truth should be vindicated. Sometimes books are published which are eminently calculated to promote the spiritual welfare of the community, and it is important that they should be described faithfully, and recommended to general attention. Multitudes of works issue from the press, with attractive titles, but of mischievous tendencies, professing to teach history or science, but intended to undermine the principles of the young, or insinuate into their minds erroneous notions. In this reading age it is essential that vigilance should be exercised in respect to these, and that works which may be safely and profitably perused should be recommended to the preference of purchasers. In some cases, too, the interests of truth require that it should be from critics of our own denomination that our families should derive the views which influence their choice of books.

Intelligence is another department of the Baptist Magazine which enhances its value. Much is being done continually, both in our own and in other lands, of which it is important to have faithful accounts. Very little intelligence relating to the proceedings of baptists can be reasonably expected to be detailed in periodicals conducted by brethren of other denominations. Any one who will take the trouble to look through the 400 pages of the Baptist Magazine which have been occupied this year with intelligence, will perceive that the greater part of it consists of facts which he would never have learned

from the pages of any pœdobaptist periodical. In our own Magazine, we have the official accounts of the transactions of the Baptist Missionary Society as given in the Missionary Herald—those of the Baptist Irish Society as given in the Irish Chronicle—those of the Baptist Home Missionary Society as given in the Quarterly Register, with intelligence from the United States, from British America, from the continent of Europe, and from other parts of the world, derived from correspondents whose hearts are interested in the advancement of truth and holiness whether in Britain or in foreign, regions.

In addition to these things, the Baptist Magazine comprises occasional articles on Ecclesiastical History, particularly portions relating to ancient baptists, sermons, original essays, extracts from foreign publications of importance, and correspondence containing suggestions designed to promote the harmony and efficiency of the churches. This correspondence is peculiarly to be valued, as affording opportunity to thinking men to lay before the whole denomination at once, plans which have occurred to their minds, and which after being considered and matured may be carried into operation. The origin of the Baptist Irish Society, the Baptist Union, the Bible Translation Society, and the Hanserd Knollys Society, may be traced to articles which appeared in the Baptist Magazine.

One novelty will distinguish the volume for 1850. A series of papers will be introduced which will doubtless be found interesting and instructive. They will consist of brief dissertations on the *transferred* words which occur in the common English version of the New Testament. The word *baptize* is but one of many that are frequently not *translated but transferred*; and it is *believed that correct views* of the meaning of these words with lists of the places in which they occur, will do much to elucidate scripture, especially to the apprehension of Christians who have not access to the original Greek.

The object to which the profits of the work are devoted must not be passed over in silence. They are given to widows of approved ministers who after serving the churches during their lives have left behind them dear partners in toil and privation for whom no adequate provision has been made. Five thousand six hundred and forty-seven pounds have been realized and distributed among widows of ministers from this source. It is still few who can be relieved annually from this fund, in comparison with the number who need relief, but the number of recipients and the amount of the grants will be increased in proportion as the sale of the work is extended.

A purchaser of the Baptist Magazine, therefore, while he is obtaining supplies of instruction adapted to promote his own spiritual advantage, and the best interests of his children, is also contributing to aid an interesting and necessitous class of beneficiaries. Sixpence per month thus expended is employed in a way which conduces to the welfare both of him who parts with it, and of others who have claims on his sympathy.

There are several smaller periodicals conducted by members of the baptist denomination which are doing good in their respective spheres. But it is only from the Baptist Magazine that the widows of baptist ministers derive any pecuniary advantage; it is only in the Baptist Magazine that the official documents of our denominational societies regularly appear; and, the pages of the Baptist Magazine being more numerous than those of any other baptist periodical, afford opportunity for the most ample and diversified contributions of valuable matter.

CHRONOLOGICAL PAGE FOR DECEMBER, 1849.

DAY		SUN RISES & SETS	FAMILY BIBLE READING.	MEMORANDA.
1	S	7 46	Daniel ix.	1135, Henry I. died, aged 67.
		3 53	John xii. 20—50.	Moon rises, 45 min. past 5, afternoon.
2	Ld	7 47	Psalms.	Sunday School Union Lessons,
		3 52	Psalms.	Matt. xviii. 1—20, Job xxxviii.
3	M	7 48	Ezra i., iii.	Moon sets, 44 min. past 10, morning.
		3 52	John xiii.	Moon rises, 8 in evening.
4	Tu	7 53	Ezra iv.	Baptist Irish Committee, half-past 5.
		3 51	John xiv.	Moon rises, 13 min. past 9, evening.
5	W	7 51	Haggai i., ii.	1837, Dr. Marshman (Serampore) d., aged 70.
		3 51	John xv.	Moon rises, 28 min. past 10.
6	Th	7 52	Zechariah i., ii.	1821, John Chamberlain (Agra) d., aged 44.
		3 51	John xvi.	Moon's last quarter, 53 min. past 6, aftern.
7	F	7 53	Zechariah iii., iv.	Moon sets, 1, afternoon.
		3 50	John xvii.	Moon rises at midnight.
8	S	7 55	Zechariah xii., xiii.	1608, John Milton born.
		3 50	John xviii. 1—27.	Mars visible in evening, Jupiter in morning.
9	Ld	7 56	Psalms.	Sunday School Union Lessons,
		3 50	Psalms.	Matt. xviii. 21—35, 1 Sam. xxiv.
10	M	7 57	Ezra v.	Moon rises, 12 min. past 3, morning.
		3 49	John xviii. 28—40, xix. 1—18.	1520, Luther publicly burned the Pope's Bull.
11	Tu	7 58	Ezra vi.	Moon rises, 16 min. past 4, morning.
		3 49	John xix. 19—42.	Baptist Board meets at 4.
12	W	7 59	Esther i., ii.	Moon rises, 20 min. past 5, morning.
		3 49	John xx.	1842, R. Haldane (Edinburgh) died.
13	Th	8 0	Esther iii., iv.	Moon rises, 23 min. past 6, morning.
		3 49	John xxi.	Moon sets, 3 min. past 3, afternoon.
14	F	8 0	Esther v., vi.	1799, Washington died, æt. 67.
		3 49	1 John i., ii. 1—14.	New Moon, 38 min. past 3, afternoon.
15	S	8 1	Esther vii., viii.	1836, Samuel Summers (Bristol) d., aged 46.
		3 49	1 John ii. 15—29, iii. 1—6.	Moon sets, 45 m. past 4, afternoon.
16	Ld	8 2	Psalms.	Sunday School Union Lessons,
		3 49	Psalms.	Mark ix. 33—50, Ezra ix.
17	M	3 50	Esther ix., x.	1836, Dr. Rippon (New Park St.) d., æt. 86.
		3 50	1 John iii. 7—24.	Moon sets, 41 min. past 6, afternoon.
18	Tu	8 4	Ezra vii.	Baptist Home Mission Committee at 6.
		3 50	1 John iv.	Moon sets, 39 min. past 7, afternoon.
19	W	8 5	Ezra viii. 15—36.	Moon rises, 53 min. past 10, morning.
		3 50	1 John v.	Moon sets, 41 min. past 8, evening.
20	Th	8 5	Ezra ix., x. 1—17.	Moon rises, 20 min. past 11, morning.
		3 51	2 John, 3 John.	Moon sets, 45 min. past 9, evening.
21	F	8 6	Nehemiah i., ii.	1812, A. McLean (Edinburgh) d., aged 80.
		3 51	Revelation i.	Moon sets, 52 min. past 10, evening.
22	S	8 6	Nehemiah iv.	1835, Dr. Newman (Bow) died, æt. 63.
		3 51	Revelation ii. 1—17.	Moon's first quarter, 40 min. past 7, evening.
23	Ld	8 6	Psalms.	Sunday School Union Lessons,
		3 52	Psalms.	Luke x. 1—16, Numbers xi.
24	M	8 7	Nehemiah v.	Moon sets, 13 m. past 1, morning.
		3 52	Rev. ii. 18—29, iii. 1—6.	Moon rises, at 1, afternoon.
25	Tu	8 7	Nehemiah vi.	Holiday at Public Offices.
		3 53	Revelation iii. 7—22.	Moon rises, 29 min. past 1, afternoon.
26	W	8 8	Nehemiah viii.	Moon sets, 41 min. past 3, morning.
		3 53	Revelation iv., v.	Moon rises, 1 min. past 2, afternoon.
27	Th	8 8	Nehemiah ix.	Moon sets, at 5, morning.
		3 54	Revelation vi., vii. 9—17.	Moon rises, 39 min. past 2, afternoon.
28	F	8 8	Nehemiah xiii.	Moon sets, 15 min. past 6, morning.
		3 55	Rev. xx. 11—15, xxi. 1—8.	Moon rises, 27 min. past 3, afternoon.
29	S	8 9	Malachi i., ii.	1800, First Baptism in the Ganges.
		3 56	Rev. xxi. 9—27.	Full Moon, 1 min. past 2, afternoon.
30	Ld	8 9	Psalms.	Sunday School Union Lessons,
		3 57	Psalms.	John vii. 14—53, Nehemiah viii.
31	M	8 9	Malachi iii., iv.	1831, Isaac Mann (Maze Pond) æt. 47.
		3 58	Revelation xxii.	Moon rises, 47 min. past 6, evening.

REVIEWS.

Man Primeval: or, the Constitution and Primitive Condition of the Human Being. A Contribution to Theological Science. By JOHN HARRIS, D.D., *Author of "The Great Teacher," "The Pre-Adamite Earth," &c., &c.* London: Ward and Co. pp. xx., 490.

OUR notice of Dr. Harris's new "Contribution to Theological Science," has been delayed much longer than we either intended or wished. We can only say in extenuation that it is not a work to be read cursorily or judged of hastily. It is evidently the result of deep thought on subjects at once the most profound and the most important to mankind, and it justly calls for serious and pains-taking examination before expressing any opinion upon it.

Our readers may remember that Dr. Harris's previous volume, "The Pre-Adamite Earth," which was the subject of review in April, 1847,* was announced as the first of a series of distinct though connected treatises on the various manifestations of the works and ways of God to his creatures, and that certain principles were there laid down as the foundation of a consistent view of each successive display of the divine character. These principles, or laws, were, in that volume, applied to the operations of God in this earth, before it became the abode of man. It was argued that as the ultimate end of all creation is the manifestation of the divine glory, we might expect that the perfections of God would be exhibited successively in the order of Power, Wisdom, Goodness. To that point the argument was unfolded, as far as these attributes are illustrated in the creation and sustaining of In-organic, Organic, and Sentient Beings, in this world. The present volume takes up the subject where the former treatise had left it; and proceeds to illustrate the new manifestation of God's character which is made in the creation of man.

It will not be necessary that we should here repeat in detail the objections we formerly took to the foundations on which Dr. Harris rests his whole argument. It will suffice to say, that we see no reason to alter the views which were then expressed. We should indeed much prefer taking up the present volume simply on its own merits; but the method of the treatise is so materially modified by its forming part of a general plan, that we cannot avoid looking upon the subject in the light in which Dr. Harris places it before us.

We will endeavour, in the first instance, to give as distinct a summary as we can of the whole work. And we cannot better introduce the present subject, in its connexion with the former, than in Dr. Harris's own words.

"In our first imaginary visit to the ancient earth, we beheld, in the origination of matter, and its planetary formation, an expression of Power. The bare existence of the new dependent substance presupposed the existence of the independent and infinite Substance. The laws which the planetary motions exhibited were His laws, and proclaimed him to be 'the God of order.' The first objective effect—the creation of matter—irresistibly awoke the conviction of the First Cause; it was the solemn utterance of the Deity on causation. We beheld the universe of matter in motion; it was the great practical lesson of the Deity on dynamics—the doctrine of force producing motion. Every idea which can be supposed to have been then truly suggested and represented, expressed a spiritual correspondence, infinitely greater, in the Divine Creator. But that which the whole—every property of matter, every

* *Baptist Magazine for 1847, p. 213.*

process by which its properties were developed, every law which regulated these processes, every momentary particle, and every revolving planet—combined, pre-eminently to indicate, the all-sufficiency of the Power of God.

"All this, however, was only the play or conflict of inorganic matter. Each form we beheld was lifeless, and each motion compelled, as impressed by a force from without. After the lapse of an inconceivable period, therefore, we supposed ourselves permitted to revisit the earth, in the expectation that, during the mighty interval, another law had gone forth, and another effect had been produced as wonderful as the first, and by means of it. And imagining ourselves in the situation of beings to whom nothing of the kind had been previously disclosed, we beheld in the new and sacred principle of organic Life, in which innumerous pre-existing phenomena were now for the first time employed as means, for the development of this mysterious principle as an end, the display of Wisdom. * * *

"A survey of this advanced stage of the Divine operations prepared us to expect, that, in the revolution of ages the period might come when forms of organized being might not only live, but move, and be happy. Accordingly, another supposed visit to the scene of our meditations being permitted to us, a spectacle opened to our view which compelled us to exclaim, 'How great is its Goodness!' In the introduction of animal life we beheld a being constructed for enjoyment: each of its movements yielding it gratification: each of its senses an inlet to pleasure: and the whole preparing the way for greater enjoyment still, and finding happiness in the occupation. If the reason for the existence of this kind of life is to be sought in the Divine Creator, so also must be the reason of its enjoyment. As every effect must be, in some sense, like its cause, the origination of even a single creature would be, not indeed formally, but virtually, a manifestation of some property of the Divine Nature. But here was not merely an individual animal designed for enjoyment, nor a single species, but a world—a succession of worlds, filled with animal enjoyment. What fact of the Divine Creator could this display be supposed to manifest, but that He, 'the Happy God,' is good, or delights to impart happiness! * * *

"But what will that next perfection be? If Power, Wisdom, and Goodness, are not to perpetuate their manifestation by multiplying physical creations alone, some other perfection must now appear which shall render the continuation of such additions to the mere material world unnecessary. And if all which Power, and Wisdom, and Goodness, have done already is not to exist in vain as a revelation of God to the creatures, a being must yet be formed capable of recognizing these perfections in what they have already done. The same reason which made it infinitely desirable that the glory of God should be made objective as all sufficiency, clearly implied that, when displayed, there would be beings to understand it. That race, indeed, whenever it shall arrive, may be expected, in harmony with what we have found to be an already established law of the manifestation, to assume into its nature, under certain qualifications, the distinguishing principles of the physical, the organic, and the animal creations which have preceded it, and thus to form a part of the actual means of the manifestation. But the great end and object of the whole requires, in the case supposed, that the new race of creatures, besides displaying the Power, Wisdom, and Goodness of God, in common with the pre-existing creations, should be intelligent beings, capable of understanding the display. Such a capability will, of course, be associated with the power of appreciating what is understood of the manifestation; for to understand, and yet not to appreciate it, would be to defeat the very design of the manifestation. But the system requires that beings capable of understanding and appreciating the Divine perfections, and who are thus constituted a part of the manifestation, should be capable also of consciously and voluntarily promoting the objects of the great system, and should be held *responsible* for understanding, appreciating, and intentionally promoting it, to the utmost extent of their means. Now this is only saying that man, besides having a physical, organic, and animal nature, will be also an intelligent, moral, and accountable being: and this will bring to light the moral perfection of the Deity, that *Holiness* of nature, or subjective excellence, by which He has complacency in all moral goodness; and that *Justice*, or objective excellence, by which he exhibits his holiness in retributive acts. In other words, the earth, sooner or later, will become the scene of *moral government*.

"But as mighty intervals have separated the stages of the Divine Procedure hitherto, will similar intervals separate the coming manifestations? Will Holiness, after imprinting its image on man, reign on earth, and rejoice in its likeness, for an uncountable period, before punitive Justice follows and kindles its fires? Will Justice then burn for ages, converting earth into a place of punishment, before Mercy comes, if it come at all, to soothe and to save? Will all these perfections be displayed in the

history of the same race? Or, will there be a race for the display of Holiness, to be succeeded, when removed, perhaps, nearer to the palace of the Great King, by a second race for the display of Holiness and penal Justice? And are these again to be succeeded, when removed and banished afar from God, by a third race for the display of Holiness, Justice, and some other attribute—say, Mercy? Or have either of these attributes been elsewhere displayed already? displayed by beings who, though not inhabitants of this world, are yet members of the great system of manifestation, of which this world, and all that it contains, form a part? And if so, is it not in harmony with all the past history of the Divine conduct, to expect that the introduction of the new race, essentially differing from all the past, will involve, or be attended with, a new manifestation? that, besides the Power, and Wisdom, and Goodness, and Holiness, and Justice of God already, displayed, the history of man will be made the occasion of a new display of the Divine Character?"—pp. 3—7.

Having thus stated what we have reason to expect would be the next manifestation of the divine character, Dr. Harris proceeds in the first part of the present volume to illustrate the various laws of the divine operation as they are exhibited in man, in nearly the same order as he had done in the former treatise. This part comprises eighteen chapters in which the subject is thus unfolded; the attribute of the divine character to be illustrated is *holiness;* this is displayed in the creation of man (ch. i.); in this new manifestation of the divine character *the past is brought forward,* (ch. ii.); new effects and new laws are introduced by the creation of man according to the *law of progression* (ch. iii.); yet the manifestation is one of a series, or there is a *law of continuity* (ch. iv.); the characteristics and properties which existed in former stages are advanced so as to be applied to higher purposes according to the *law of development* (ch. v.); the new phenomena manifest the divine nature by working out their own nature, or there is a *law of activity (ch. vi.); they* are carried on *by a system of means* or medial *relations* (ch. vii.); there is a principle of *order* regulating the appearance of these phenomena (ch. viii.); further, as every thing influences and is influenced by every other thing in proportion to its relation to other things, man will be under this *law of influence* (ch. ix.); as everything subordinate in rank is subject to each higher law or object in creation, so in man's nature there must be *subordination* (chap. x.); everything (and consequently man) must be under *obligation* to promote the great end of its existence (ch. xi.); this obligation pre-supposes *general laws* (ch. xii.); man (as all other beings) will enjoy an amount of *well-being* proportionate to the discharge of his obligations (ch. xiii.); everything created will be found to involve the existence of *contingent truth,* and thus man is *dependent* (ch. xiv.); consequently there must be *ultimate facts* in the history of man (ch. xv.); these ultimate facts rest on *necessary truths* (ch. xvi.;) again, every part will be in harmony with every other part, or there will be *analogy* (ch. xvii.); and lastly, the manifestation of the divine all-sufficiency as it requires progression, requires *change* (ch. xviii.) The second part relates to the "Reason of the Method," (ch. xix.) and is divided into three sections, treating of "the reason which belongs to man's constitution, and involves his well-being," (sect i.) "the reason which relates to the Divine all-sufficiency, and includes man's destiny," (sect. ii.) and "the twofold reason in its application to the first man," (sect. iii.) The third part treats of "the ultimate end," (ch. xx.) and in this it is shown how the Power, Wisdom, and Goodness of God, which were displayed in the preceding parts of creation, are in this illustrated by new evidences, and how his Holiness is now for the first time exhibited in this part of the universe by the creation of man.

Such is a succinct, and as far as we are able to give it, a connected account of the subjects treated of in the volume before us. It will perhaps be thought that the contents of the successive chapters as we have stated them seem to have in many cases but little bearing one on the other. Perhaps this is the case, but we are inclined to think that the reader of the work itself would not see in it any greater degree of consecutiveness, and very probably much less, until he had for himself made out a general scheme of the whole, such as we have traced above. This want of apparent consecutiveness we take to be a characteristic of the work. And this defect seems to us to arise in part from the multiplication of laws, all of which are placed on the same level, and discussed separately, so that their connection one with another is not distinctly seen; and in part from the mode in which the illustration of these laws is carried out, inasmuch as the attention of the reader is frequently turned away from the relation which the phenomena have to the law they are intended to illustrate, and is fixed entirely upon the examination of the phenomena in and for themselves. The chapter which treats on Progression is a striking instance of this fault. This chapter is divided into nine sections, and occupies not less than one third of the volume. In it the whole nature of man as an intellectual, emotional, and moral being is discussed, and we are led onward in this discussion until we quite forget the bearing it has upon the argument. We do not say that this treatise on mental philosophy (for such it is) does not belong to the subject, but undoubtedly it leads the reader to lose sight for the time at least of the general argument, and thus renders the clear understanding of the whole far more difficult than it might otherwise be, especially since the discussion is in this instance carried much further than is applicable to the first man; for it is acknowledged by Dr. Harris that Adam "only potentially answered to the description given in the sections of this chapter," (p. 175). There is required, we would suggest, a more distinct and frequent recognition of the argument which it is the professed design of the work to illustrate, and a more explicit summing up of the proofs advanced from time to time, and especially at the close, so that the reader may clearly see whither he has been led. We bring forward this defect the more prominently because we feel sure that a more frequent recurrence to the principles on which the whole is rested, and an occasional pause and review of the position to which the reader has advanced, would materially increase both the intelligibility and the interest of the work to most readers, and that Dr. Harris would thereby place his views in a more favourable and more effective position before them.

It is obviously impossible that we should follow the whole course of the argument which the treatise presents to us. We must, therefore, select two or three points for a few further remarks. The account which Dr. Harris gives of man's mental nature to which we have just referred, is well worthy of perusal; and though we cannot profess to agree with every particular, we most cordially avow our conviction that in its main points his analysis is correct, and that it is conducted with great skill. We may select as an illustration of Dr. Harris's mode of discussion his remarks on conscience, both because of their intrinsic value, and because the fact that man is *in himself* a moral agent,—that apart from all outward revelation he is a law to himself, and responsible for his conduct—can never be too often or too strongly insisted on. The will with which man is endowed,

Dr. Harris shows, lays the foundation for his responsibility. Man *can* do what he wills, and must consequently have, in order to his being a manifestation of the divine character, some faculty by which he should know how to regulate his voluntary actions according to the divine will. That power he has. It is conscience,—the power or faculty in man which not only discriminates actions as right and wrong, but which involves a feeling of approbation or disapprobation of every voluntary act considered as belonging to one of these two classes. That "man universally recognizes a moral quality in actions," and that there is no valid objection against the existence of this power from its supposed want of universality or uniformity, Dr. Harris well shows :—

"The same action may be viewed in different lights—as clever or foolish, seasonable or unseasonable, polite or uncourteous. But besides this, the mind is capable of recognising in it a quality which no terms can express but those of *right* or *wrong*. And this distinction is universal. When once the idea is developed in the mind, it is never entirely lost. The same mind cannot regard the same quality of an action as right and wrong, just and unjust, at the same time. The two ideas resist every attempt at such commutation. Their objects may change with circumstances, but their nature never. Even the professional infanticide of a barbarous clime pursues his horrid calling, not as wrong, but *right*—not merely as a *right* (the noun instead of the adjective, with which it is often confounded,) acquired by custom or law; but as being, for certain supposed reasons, adjectively right. And the criminal whose life may appear to have been spent in a laborious endeavour to confound the distinction between right and wrong, confidently calculates, when called to trial, on *justice*; he assumes, that is, that the sentiment of right and wrong is common to man, and that which he demands is *right*. If he is to be punished, he assumes that justice is something anterior to punishment, and he demands to be punished according to justice. Indeed, the ideas of reward and punishment invariably pre-suppose the ideas of merit and demerit, and these again pre-suppose the ideas of right and wrong, terms designating a quality or distinction in actions which man universally recognises.

"This view of conscience answers, by anticipation, the supposed objection to the *universality* of conscience, that the moral judgments of men widely differ respecting the same actions. Had we represented conscience as a faculty divinely empowered to divide all external actions into two classes, and to pronounce infallibly that every action of the one class was right, and every action of the other class wrong, our statement would have been liable to the objection. But regarded as the faculty which recognises a moral quality in actions, we know of no exception to its universality. Many of the very practices erroneously adduced to prove the non-existence of conscience in certain parties, are the expedients ignorantly resorted to in the hope of appeasing its remorse. The Thugs of India did not strangle their human victims because they believed murder to be an innocent act; but under the notion that they were offering an acceptable sacrifice to Kalee, the goddess of destruction, and that the strangled victim went directly to Paradise. The most degraded of mankind are found to recognise a moral quality in actions, however mistaken they may be, owing to their perverted judgments, in its specific selection.

"Granting the universality of conscience, the want of *uniformity* in its decisions may be objected to, as greatly detracting from its value. To which we reply, first, that perfect objective uniformity amidst an endless variety of disturbing influences could only be secured by investing conscience with a dictatorial power destructive of all responsibility. Secondly, the moral differences which actually obtain among men, relate, not so much to whether a certain action shall be regarded as virtuous or vicious, as to whether one of two qualities, of which both are admitted to be right, may not be sacrificed to the other. Thus, when theft was publicly taught and rewarded in Sparta, it was not because honesty was not deemed a virtue, but because patriotism was deemed a greater virtue, and therefore the dexterous robbery of an enemy was honoured at the price of honesty, as a service rendered to the state. Nor, thirdly, is the extinction of conscience to be inferred from the spectacle of a multitude of men madly rushing into the same crime, any more than the non-existence of the passions is to be inferred from their subjection to control. Their moral judgment respecting it may be one with our own, when the judgment shall be allowed to speak; even if their present impetuosity of conduct is not to be interpreted as an attempt to silence the present uneasiness of their con-

science. Nor, fourthly, is anything other than the temporary perversion of conscience to be inferred from the deliberate and continued practice of certain crimes, a perversion produced only as the result of example and instruction. The patient training of the Indian Thug did not permit the apprentice to the trade of murder to witness the horrid rites till the third year of service; implying that it required all that time to murder conscience, or rather to bribe it to silence. And, fifthly, it is to be borne in mind that even where conscience is thus temporarily drugged to silence on some one point of morality —dragged by an opiate administered in the name of morality or religion—it is always liable to awake, or waiting to respond to a monitory call; while, apart from such temporary and local exceptions, the same virtues are honoured, and the same vices execrated, with remarkable uniformity, in every part of the world."—pp. 140—143.

Dr. Harris proceeds to illustrate the different theories of virtue which have been propounded by ethical writers, and proves that our notion of morality is derived neither from arbitrary legislation, nor from intellectual intuition, nor from the exercise of the judgment, nor from the principle of association, nor from a feeling of our own interest, nor from utility; but that "the moral quality of actions is taken cognizance of by an original susceptibility or independent faculty of the mind."—(p. 155.) In a subsequent part of the volume he shows, very impressively, how all these different theories lead to the same practical result, and all combine to prove that man is made for virtue, and that his nature thus harmonizes with the divine nature.

"Perhaps there is nothing which more convincingly shows that the nature of man is arranged on a plan, and that that plan harmonises with the great objective plan which includes everything, than the various grounds assigned by different writers as the basis of moral obligation. If one affirms, for instance, that morality is founded on the emotions, it indicates the fact that the whole of our emotional nature is harmonized with all the requirements of morality. If another contends that it is obligatory because it is agreeable to reason and the nature of things, this only shows that our intellectual nature is made to harmonize with it as well as our emotional. If the utilist contends that the good of self is the only principle of virtue, this, at least, indicates that our sensitive nature has been made coincident with the laws of morality. If the utilitarian contends that only the useful is virtuous, this implies that we are under the economy of a Being who has made our duty and our welfare to coincide. Or if it is affirmed that the will of God is the ultimate foundation of right, this obviously implies that obedience and happiness are relative terms. We have seen, indeed, that the true basis of morality is distinct from the exercise of man will; that it has an independent existence anterior to law, and of which law is only the proclamation; that it had an eternal pre-existence in the character of the Godhead. But all these differing views conspire to show, at least, how essentially the laws of morality are inwrought into man's nature, into every part of it; how entirely 'the man in the heart,' answers to the objective economy on high; and how truly the human character is formed on the model of the Divine, and in order to its manifestation. God and man are, in this sense, relative terms."—pp. 336, 337.

We see, then, that Dr. Harris lays a broad and deep foundation for man's accountability; and thus for his liability to punishment in case he should violate the laws of his own nature and of God. But the question may probably here occur, how is the fact of his actual violation of God's law shown to be consistent with Dr. Harris's scheme? Does his argument find a place for, or does it even allow of, the introduction of evil into the creation, except, indeed, by making evil not only the appropriate but the intended and necessary means of exhibiting the divine glory? The great and ultimate end of creation is the manifestation of God's all-sufficiency; and according to Dr. Harris's whole argument, that all-sufficiency is exhibited in such manner as that we can, to some extent, determine or, at least, form a probable conjecture, what will be the general character of each successive manifestation of it. It is on this ground that we are led, we may even say compelled, to believe, accord-

ing to Dr. Harris, that the simple attribute of Power will be first manifested; then in addition Wisdom, then Goodness, and at length Holiness. Now according to the law which Dr. Harris lays down, there must still be progression—there must be, after a greater or less interval of time, the display of some other attribute; and if, as Dr. Harris suggests in the quotation already given, that attribute be Mercy, how are we to escape the conclusion that sin was needful in order to the carrying out of the design of creation; in other words, that if there be a creation, there must be sin; inasmuch as the work once begun must be carried on, so as to exhibit the Divine all-sufficiency in every way in which it can be required to be shown. We are far from saying that sin is not permitted for wise and holy purposes, and, indeed, are quite ready to maintain that if it could not have been made subservient, in some way, to the display of the divine glory, it would never have been permitted. Yet we shrink from the thought that it is in such manner needful, as that the undertaking to create involved the necessity of its existence. Dr. Harris would repudiate this notion as much as we do. But we ask, Is it not involved in the position he assumes, that we are in some degree capable of judging what will be the successive manifestations of the divine character? Nay, still further, we cannot but feel that Dr. Harris does to some extent, though unintentionally, take this ground in his examination of the question. In his chapter on Change he asks, Will man fall? and goes on to point out several grounds of antecedent conjecture that he will. These grounds are, first, "the fact that man came into a system of things which was already subject to a law of change." Secondly, "Some members of another race of intelligent beings *had* actually fallen. *Thirdly*, "*Freedom implies* the power and possibility of sinning." Fourthly "The same fearful possibility is pointed at by the susceptibilities of penitence, endurance, and compassion, which his nature encloses." And, fifthly, "It might have been surmised that the sinful invasion of moral government as newly set up in this world would form a grand occasion for the display of the divine all-sufficiency." But to the first of these grounds of antecedent conjecture it may be replied, as Dr. Harris intimates, that we might rather anticipate change for the better than for the worse, if the system is one of progression. As to the second, surely the fall of one race might be judged antecedently a sufficient infraction of the laws of the Supreme Ruler, and why should not this be the occasion of such a display of the divine all-sufficiency as the fifth conjecture points at? Freedom, it is further said, implies the power of sinning; but it implies also the power and possibility of yielding the highest, that is, an intelligent, obedience to the divine commands, and which might we think most probable *antecedently* in the creation of a holy and gracious God? The susceptibilities of our nature can hardly be brought as the ground of antecedent conjecture, without the admission, which Dr. Harris is unwilling to make, that provision was actually made by the Creator for man to become a sinner. Let us not be understood as charging on Dr. Harris views which he himself disowns. We are urging merely what seem to us the legitimate consequences of his views; and we are compelled to think that his general scheme has given to his remarks a colouring which misrepresents the view he really holds on this awful subject; at least, his exposition of the matter has given us this feeling. It may, indeed, be said that the points on which we have been animadverting are merely grounds of antecedent conjecture, not

probability. But we reply, Have we any right to form such antecedent conjectures with regard to any part of the dominions of Him who hates all sin? Or, apart from the awful reality, could such conjectures possibly be entertained? Does not the very mention of them seem to imply some degree of antecedent probability that man will sin—is made to sin? That Dr. Harris repudiates such a consequence is not an answer to our objection, if it fairly belong to the scheme itself. The argument is shortly this,—the origination of creatures was, it is admitted, a purely spontaneous act on the part of the Creator. But, according to Dr. Harris, his determination to display his all-sufficiency, involved, or, we may say, *necessitated*, a constantly progressive manifestation of his divine attributes. Mercy, then, as being an attribute of the divine character, *must* at some period be exhibited; and in order to allow place for its exhibition there must be sin. On such principles we see not how the consequence can be avoided, that sin *must* exist somewhere in the creation. It is only due to Dr. Harris to say that he himself protests against such a conclusion, at least, as regards man.

"Not indeed," he says with reference to the antecedent conjecture that sin would be a grand occasion for the display of the divine all-sufficiency; "not, indeed, that the bare possibility of sin would be converted into a necessity expressly to afford such an occasion; but that the evil would not be arbitrarily prevented; *and that it might not have been conceivable how, except on the hypothesis of some such change, any new occasion would arise for a further development of the Divine resources.*"—pp.356, 357.

But we still ask, does not the admission contained in the sentence we have put in italics nullify the protest. Let it be remembered that Dr. Harris's argument is built on laws of divine manifestation recognized by us *a priori*, that is, before we look at the manifestation itself. Now, whatever reason we have for expecting *a priori* that the attribute of mercy may or must form part of the divine manifestation, that same reason we have for believing that evil may or must exist, since mercy cannot be manifested until sin has come into the creation. We know as a matter of fact, that evil does exist, and that mercy has been manifested. The contingency—if it were a contingency,—has been converted into certainty. The fact of the existence of evil then seems to place Dr. Harris in this dilemma. Either the existence of mercy as a part of the divine manifestation could be reasoned out before hand, and then the existence of sin as giving occasion for mercy, must be capable of being in like manner reasoned out, and consequently forms part of the divine plan; or the existence of sin forms no part of the divine plan, and therefore could not be reasoned out *a priori*, and then, neither can the manifestation of mercy,—its antidote.

It makes no difference whether the result of our *a priori* reasonings be certainty or mere probability. It is, therefore, no answer to our objection, that the laws are merely tentative and provisional. They are laid down with whatever degree of probability "*a priori*," and the conclusion is evolved from them deductively. But the manifestation of mercy, presupposes the existence of sin, and consequently there is the same degree of "*a priori*" *probability*, be it greater or less, that evil must exist as that mercy must be manifested. If we take the first part of this dilemma, how do we escape from the conclusion that sin is necessary, and therefore that God is its Author? If we take the second, the *a priori* argument is abandoned. In the review of Dr. Harris's former volume, we noticed by anticipation the difficulty which the existence of evil seemed to put in the way of his argument. It will be seen by our present remarks, that we do not think that difficulty has been overcome.

We do not wish to multiply objections, nor can we enter on other topics, which the work tempts us to discuss, without exceeding the limits to which our remarks must be confined. We cannot indeed venture to expect that the objections made above will at all modify Dr. Harris's conviction of the certainty of the ground which he has taken. In arguments like these, very much depends on the point of view in which different minds are accustomed to look at the objects of knowledge, and the mode in which they are accustomed to investigate truth, and to bring it into the circle of their own comprehension and belief. To many minds, we doubt not, Dr. Harris's method will be acceptable, and it may be, the objections we have taken will appear either unfounded or of little weight. To all who thus sympathize with Dr. Harris's mode of treating his subject, we most cordially recommend his work, and not less to those who are inclined to a more inductive method, warning each class, however, that they must not expect to find it an easy book; but at the same time, assuring them that if they will read it carefully and thoughtfully, it will amply repay the mental effort which it demands.

Our own Review Department.

Though the course we are taking in the present instance is unusual, we trust that it will not be deemed improper. If men were to review their own proceedings more frequently than they do, it would probably be advantageous both to themselves and to others; and it is unnecessary to say that editors are not exempt from human infirmities. The retrospect which we are entering upon, however, is of limited purpose; we shall not say a word about the ability with which our Review Department is conducted—*of this* our readers are the proper judges; nor shall [we], boast of either moral or intellectual qualifications for the work—of these we doubt not that the public will form a correct estimate without our aid; our object is merely to offer some apologetic explanations. Some of our friends may probably be ready at times to accuse us of neglect. Our best efforts have not enabled us to keep pace with the prolific press of the present age, and authors and publishers may complain, not unreasonably, of disappointment. It will be conceded, we hope, that it is better to say nothing of a book than to pronounce through haste an erroneous judgment; yet it is not agreeable to any man who has written what he believes to be a work deserving of commendation, to look for a notice of it month after month, in a periodical to which he has forwarded it, and look in vain. Now the truth is, that we can neither afford time nor space sufficient to do justice to all the works that come into our hands. It might be pleasant to some of our readers if a larger portion of our pages were allotted to Reviews than is allowed to them at present, but this would not be agreeable to others; and if the space could be granted, yet time to examine a larger number of volumes, and write a deliberate, trust-worthy opinion of each, could not easily be found. We exclude, on principle, one species of help which might be obtained very readily, and which would abridge our personal labour greatly. An author is seldom so destitute of friends that there is no one willing to do him the kindness to write what might be called a review, but what would be in reality only a panegyric; but this sort of thing is to the public delusive, and we therefore cannot admit those volunteered articles which profess to speak editorially, but are in fact mere effusions of private friendship. From a few writers in

return it unread. The aid which
receive from a few of the more emine
of our brethren is inestimable; b
with regard to the mass of publicatio
the editor's alternatives are, either
entrust them to friends of whose co
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preferable one.

It has happened thus that some o
the best works have received the wors
treatment. It has been seen at onc
that they ought not to be dealt with
summarily, but deserved deliberat
perusal and extensive description. To

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A History of the Vaudois Church from its Origin, and of the Vaudois of Piedmont to the Present Day. By ANTOINE MONASTIER, formerly Pastor in the Canton De Vaud, and a Native of the Vaudois Valleys of Piedmont. Translated from the French. *London: R.T.S.* 12*mo. pp.* 432.

The History of the Revival, and Progress of Independency in England, since the period of the Reformation. With an Introduction, Containing an Account of the Development of the Principles of Independency in the Age of Christ and his Apostles, and of the Gradual Departure of the Church into Anti-Christian Error until the time of the Reformation. By JOSEPH FLETCHER, Editor of the "Select Works and Memoirs of the late Dr. Fletcher," Author of "Six Views of Infidelity," &c. Vol. IV. *London: Snow.* 16*mo. pp.* 296.

History of Great Britain and Ireland; With an Account of the Present State and Resources of the United Kingdom and its Colonies. By HENRY WHITE, B.A., Trinity College, Cambridge, M.A., and Ph.D., Heildelberg, Author of "Elements of Universal History," &c. With a Map of Great Britain and Ireland. *Edinburgh: Oliver and Boyd.* 12*mo. pp.* 492.

The Pilgrim Fathers: or the Journal of the Pilgrims at Plymouth, New England, in 1620. With Historical and Logical Illustrations of Principles, Providences, and Persons. By GEORGE B. CHEEVER, D.D., Author of "Wanderings of a Pilgrim in the Shadow of Mount Blanc and the Jungfrau Alps," "Lectures on the Pilgrims' Progress, and on the Life and Times of John Bunyan," &c. *Glasgow: Collins.* 12*mo. pp.* 309.

The Banner of the Covenant; or Historical Notices of some of the Scottish Martyrs whose Lives and Sufferings have not hitherto been sketched in a Separate Form. By the Rev. ROBERT SIMPSON, Languhar. Author of "The Traditions of the Covenanters," "Life of Renwick," "Times of Claverhouse," &c. *Edinburgh: Johnstone.* 24*mo., pp,* 337.

The Apostles: Containing their History to the End of their Lives, with Brief Notices of their Writings. *London: R. T. S.* 24*mo., pp.* 156.

EDUCATIONAL WORKS.

A Practical Guide to the Greek Testament; Designed for those who have no knowledge of the Greek Language, but who desire to read the New Testament in the Original. *London: Bagster.* 12*mo., pp.* 92.

A Greek-English Lexicon to the New Testament. A New Edition with Additions and Alterations, revised by the Rev. THOMAS SHELDON GREEN, M.A. *London: Bagster.* 12*mo., pp.* 208.

History and Etymology of the English Language, for the use of Classical Schools. By R. G. LATHAM, M.D. *London: Taylor, Walton, and Maberly.* 18*mo., pp.* 96.

The Normal School. An Inaugural Discourse, Delivered at the Opening of the Congregational Board of Education Normal School, Liverpool Street, Finsbury, August 23, 1848. By ALGERNON WELLS.

The Model School. An Inaugural Discourse, delivered at the Opening of the Congregational Board of Education Model Schools, Jewin Street, London, January 14, 1849, by WILLIAM J. UNWIN, M.A., Principal of the Normal School. With Notes, Illustrations, Views, and Plans. *London: Snow.* 18*mo., pp.* 116.

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INTELLIGENCE.

NEW CHAPELS.

WESTON-SUPER-MARE.

The foundation stone of a new baptist chapel was laid in the rapidly increasing watering place of Weston-Super-Mare, October 23. John Shoard, Esq., and the Rev. T. Winter, of Bristol, gave very excellent addresses on the occasion. In the evening nearly two hundred friends assembled to tea, and at half-past six o'clock a public meeting commenced, in which the Rev. Messrs. Cross, Rolstone, Rowe, Probert, Webb, and others took part.

The friends in this place, for nearly three years, have worshipped in the Assembly Room, for which they pay an annual rent of £30. With instances of success and encouraging prospects they have felt themselves called upon to take this step; and though none amongst them are rich, by much effort they have gathered amongst themselves upwards of £200. Should any of the rich in other churches who like them love the voluntary principle, considering the necessities of this infant cause, be inclined to help them, their pastor, Mr. Rodway, will be thankful to receive any sums towards their expenses, which will be about £850.

LEEDS.

The congregation under the pastoral charge of Mr. Brewer, have recently commenced the raising of their new building, in a situation highly advantageous, being contiguous to an almost new town. The ground thus selected opens upon a large and increasing population, and should Leeds continue to thrive in the same proportion as it has done the last ten years, the chapel will soon be the centre of a dense mass of inhabitants. The building about to be raised is in the gothic style, and is to accommodate 750 upon the ground floor, at a cost of rather more than £2000. The foundation stone was laid on Thursday, Nov. 1, in the presence of a numerous assembly by George Goodman, Esq., a gentleman well known and highly respected throughout the whole of the West Riding. An address upon the leading doctrines of divine truth, and upon the peculiar tenets of the baptist denomination was delivered by the Rev. H. Dowson of Bradford, and the Rev. J. Phillips, of Northampton, concluded in prayer. We are glad to learn that an effort is likely to be made to avoid anything like a *cumbrous debt.*

ORDINATIONS.

On Tuesday, October 23rd, recognition services were held in Salem Chapel, Folkestone, in connection with the settlement of the Rev. David Jones, B.A., late of Stepney College, as pastor of the baptist church worshipping in the above place. On which occasion in the morning a discourse was delivered by the Rev. E. S. Pryce, B.A., of Gravesend, on "The nature of a Christian church." The usual questions were proposed by the Rev. John Clark of Folkestone, the recognition prayer was offered by the Rev. Richard Pryce, late of Coate, Oxon. The charge was given to the minister by the Rev. John Aldis, of Mazepond. In the evening a sermon to the church and congregation was preached by the Rev. H. H. Dobney of Maidstone. The following ministers conducted the devotional part of the services: Messrs. Clarke and James of Ashford, Blessley of Folkestone, and Brook of Broadstairs.

THRAPSTONE.

The Rev. James Cubitt, late of Bourton-on-the-Water, has become the pastor of the church at Thrapstone, Northamptonshire.

CRANBROOK.

The Rev. Andrew Smith, late of Rye, has accepted the unanimous call of the Particular baptist church at Cranbrook, to become their pastor, and commenced his stated labours among them on the 28th of October.

ROADE, NORTHAMPTONSHIRE.

The Rev. T. Brooks of Aldwinkle, having accepted the invitation of the baptist church at Roade to become its pastor, entered upon his stated labours there on Lord's day, July 29th, founding his sermon in the morning upon the 25th verse of the 118th psalm. In the afternoon of the same day the Rev. John Hands, formerly a missionary in India, preached to the people from Deuteronomy i. and part of the 38th verse, "Encourage him."

ALDWINKLE, NORTHAMPTONSHIRE.

The Rev. Robert Grace, late of Battle, has accepted a unanimous invitation from the baptist church, meeting at Aldwinkle, to be-

come their pastor, and entered upon his stated labours there on the 25th of November.

DERBY.

Mr. J. J. Owen, late of Vine Street, Leicester, has accepted the unanimous and cordial invitation of the church, Duffield Road, Derby, to become their pastor, and has commenced his labours with pleasing prospects.

ACCRINGTON.

The baptist church at Accrington, (after having been without a pastor for nearly three years) has invited the Rev. Edward Thomas of Netherton, near Dudley, Worcestershire, to become their pastor, who has accepted the invitation, and will enter on his labours on the 1st sabbath in January 1850.

HONITON, DEVON.

The Rev. T. H. Gauntlett having resigned his pastoral connection with the baptist church in this town, the Rev. W. W. Evans, lately of Marlborough, and formerly of Calcutta, has received a cordial and unanimous invitation to the pastorate, and purposes commencing his labours on the first Lord's day of the ensuing year. An earnest effort is now being made to erect a new place of worship for the better accommodation of the congregation.

RECENT DEATHS.

MRS. CHAPLIN.

On Lord's day morning, October 21st, this much esteemed member of the church at Harlow finished her course in peace, in the seventieth year of her age. Her health had been declining for the last twelve months, which she bore with Christian patience and resignation to the divine will. The fears she had sometimes felt in thinking of the last conflict entirely passed away as the time drew nigh. Her confidence in the Saviour remained unshaken, and when the final hour came, she felt its supporting and cheering power, calmly resting upon the divine promise, and desiring to be "absent from the body, and present with the Lord." She had been a widow twenty-six years, and forty-seven an honourable member of the Christian church. Her spirit and conduct in all life's relationships, were consistent and exemplary. She was a person of sound judgment, enlarged benevolence, and sterling piety; while her liberality to the necessitous, to charitable institutions, and to the cause of Christ in its various departments, was carried to the full extent of her means. She was highly esteemed by the whole church and congregation, with whom she had been so long connected, and by the neighbourhood at large, and will be long and gratefully remembered. Her pastor improved the event on the sabbath morning following, from Prov. x. 7. "*The memory of the just is blessed.*" The sermon preached on the occasion, has been published at the request of her family and friends.

REV. JOHN THOMAS.

Died on Thursday, the 1st of November, aged eighty-nine years, the Rev. John Thomas, father of the Rev. James Thomas, of the Baptist Mission House, Calcutta. This venerable servant of the Lord was for thirty-nine years the faithful pastor of the first baptist church, Broseley, Salop, and the honoured instrument of winning many souls to the Saviour, of whom several are now labouring in the ministry of the gospel. The superior strength of divine grace over that of nature was strikingly evinced in that, whilst he was oblivious of even his own daughter, (who was his constant, tender, and affectionate attendant), he was at the same time fully alive to Him, whom, in nearly his last moments he designated, "The chiefest among ten thousand, and the altogether lovely." Here was the "ruling passion strong in death."

MRS. STOCK.

Fell asleep in Jesus, on Monday the 5th of November 1849, Elizabeth Ashall, wife of Mr. John Stock, pastor of the baptist church, Salendine Nook, Huddersfield, Yorkshire. Her end was peace.

MRS. CLARKE.

On the 15th of October, the Rev. Owen Clarke was deprived of the companion who had cheered and assisted him in his various labours more than thirty-six years. Her early religious impressions were received under the ministry of the Rev. Abraham Austin at Fetter Lane, where she was baptized in 1812. She was married the following year to Mr. Clarke, and gave birth to eleven children, six of whom are surviving witnesses of her fervent prayers, her devout instructions, and her holy example.

MRS. GROSER, SENIOR.

Died, November 15th, aged eighty-five, Marion, widow of the Rev. William Groser, many years pastor of the baptist church at Watford, and subsequently, for a short time, of that at Brentford; mother of the editor of this magazine.

MISCELLANEA.

HUNCOAT, LANCASHIRE.

The baptist chapel at Huncoat, near Accrington, after having been the subject of litigation for nearly six years, having been recovered by an amicable arrangement, and given up to the former lawful trustees, will be re-opened this month, (December), after having been closed about two years.

CORRESPONDENCE.

ON BAPTIST COMMENTARIES.

To the Editor of the Baptist Magazine.

DEAR SIR,—I was highly pleased with the short review on the works of the American authors in your Magazine for September last, especially the remarks on the merits of Professor Ripley's expositions, arising from his Scriptural views of baptism. I fully concur in the remarks of the Reviewer, respecting the pernicious effects of reading pædobaptist expositions on the mind of the young of our families, and believe it to be the means of leading many of them into a depreciation, and, in some cases, utter abandonment of the only views which we deem scriptural of this ordinance. After all, strange to say, these are the expositions which obtain circulation among our denomination. For every family which has an exposition that advocates the baptist side of the question, we have scores with commentaries advocating the pædobaptist side. What wonder, therefore, is it, to see some of the members of those families imbibe the principles which are thus plausibly though silently insinuated. This cannot but work greatly to the disadvantage of the prevalence of our views. Suppose the case to be the reverse, as it is almost universally with our pædobaptist brethren, and that all the expositions in our possession advocated our own views, the result would necessarily be very different. Instead of witnessing the young adopting views contrary to our own, we should see them arise as one band in earnest in their defence. And why should it not be so? Is there something disrespectful in our views of this important ordinance? Is there a doubt lurking in our bosom as to their being scriptural? if so, we should at once abandon them; if not, we should use every exertion in their advocacy and dissemination, and call forth every legitimate means to our aid. Perhaps it will be said, we have but few commentaries that advocate our views. This is a fact, and a deplorable fact it is. The most celebrated commentary we have of this kind bears, in itself, great disadvantages for a wide circulation, in its extreme prolixity and consequent expense. I refer to the valuable commentary by Dr. Gill. Why this sterility in our denomination? Were our great men, ancient and modern, wanting in that learning, mental perception and piety, which is necessary for the exposition of the scriptures? Are there none in our days, in our denomination, qualified for the work? The idea cannot be admitted; their other productions prove the contrary. The only clue to the mystery seems to me to be a want of sufficient encouragement in our denomination. The productions of our own men are generally depreciated and condemned without a hearing; other works are eagerly received, without regard to their tendency, and that in many cases to the exclusion of our own. This remark stands good I think, Mr. Editor, with respect to our monthly periodicals in particular. Those of other denominations are received in many a family where those of our own are comparatively unknown. And why is this? Are our publications inferior in matter? It cannot be. Some of them may be less in size, and so they will be, while that support is withheld by us, to which they have the first claim. Let due encouragement be given to our Editors and Authors, and their productions will not be a whit behind those of other denominations.

I have one suggestion to give before I conclude, respecting the American works referred to, especially those of Professor Ripley. I know nothing either of this author or of his works, except what the reviewer has stated; but I am an admirer of American works. The reviewer regretted "that there is so little intellectual intercourse between America and England," he considers it a serious loss to Christians of both countries, and expresses his desire, that his notice of these books should be the means of introducing them to English readers. Mr. Editor, is there no plan that could be adopted for the purpose of issuing a cheap series, beginning with Professor Ripley's, and followed, if sufficient encouragement be received, with other works of the same stamp? Plans of this kind are adopted, and work their way well for the issuing of other works, and can it be impracticable in this case? Are there none among our denomination in the metropolis sufficiently spirited to form themselves into a committee for the management of such undertaking? Some there must be found to take the initiative in every undertaking; and who knows, were a well-concocted plan for this purpose proposed, through the organs of our denomination, and through the press in general, but that sufficient encouragement would be secured, notwithstanding all our apathy; and that several of other denominations would receive the works, in return for what we have done in promoting their undertakings.

You are at liberty to do as you please to these, either to commit them to the flames, or give them publicity; but I hope the object in view will not be lost sight of.

I am, Sir,

Your's, very truly,

E. ROBERTS.

Pontesbury, Nov. 16th, 1849.

[illegible] thought and thought again.—. how shall I write a few [illegible] among so many. [illegible] but it struck me, if a collection were [illegible] the first month in the ensuing year, in [illegible] Baptist church, after the ordinance of the Lord's supper, much might be done, and scarcely any sacrifice. If you were to [illegible] the attention of the churches to this important subject in the December Magazine, requesting all the ministers of the respective churches to speak freely and affectionately to their people, particularly from so many churches, and as there are so many benevolent people in those churches, £1,000 might easily be raised for this most valuable institution: and if in the February number for 1850, an account be given of the sums received from the various places, it will cause the whole body to rejoice with those aged and infirm members, whose benefit and gratitude will be more especially promoted. As doubtless, all those of the Lord's people, who shall put a helping hand to such a good work, will have to exclaim, 'It is more blessed to give than to receive.'

"I thus submit you my thoughts to do you please with them. Should the plan proposed be carried out, I will [illegible]

shaken, and our convictions upturned." "We almost trembled," he says; and I verily believe him; for in this he but confesses the condition, to my knowledge, of many pædobaptists. Indeed, I admire greatly the reviewer's candour in telling his readers, that he entered on the perusal of Mr. Noel's book in a state of mind so very adverse to a fair and just judgment, and one most fatal to the attainment of the truth. In plainer language it were not possible to be informed, that the reviewer stept forth into the arena, not as a fair combatant and one open to conviction, but as a partisan, seeking only a decent pretext to adhere to his "predilections," and to cover the conscious weakness of his cause. Hence he is "most thankful" "to be perfectly relieved, to have passed the test, and to have endured the storm," and to be at ease once more, seeing the assault was not so severe as he expected, and he was able by a little manœuvering, of which I shall presently speak, to avert the ponderous blow. Very candid indeed!

But now, sir, I come to a very striking and eminent example of the reviewer's notions of truth and candour.

In Mr. Noel's preface stands the following sentence, and I beg your readers to mark especially the words I have given in italics. I am also particularly anxious to mention that I have not omitted a single word or stop, and that the words, "the evidence," &c. come immediately after the semicolon which follows the word "immerse." Special reasons, soon to appear, make me thus particular. I will now give Mr. Noel's words.

"I assume in the following essay, that the word baptism, means immersion, and that to baptize is to immerse; *the evidence of which fact I hope to adduce in a separate volume.*"

Of course the reviewer gladly admits that "an author has a right to propose what object he pleases." Moreover, the reviewer has a right to say, that Mr. Noel's assumption is "rather an important item in the thing to be proved, and for which he and we are equally bound to search the scriptures." But what was my amazement, with the last part of the above quotation before me, to read, a few sentences afterward, the following assertion—that this matter of infant sprinkling "is the very point in question, *and which the volume proposes to discuss in order to prove!*" He then goes on to quote an example or two of what it pleases him to call "specimens of the reasoning, or rather the substitutes for it, with which the present volume abounds," and expresses his desire that Mr. Noel had proceeded "a little more in the way of fair ratiocination, and after the mode of the inductive philosophy." He finishes by felicitating himself that having "patiently read all that this volume contains *in favour of immersion, as well as that of some others," he is able to* affirm that it is all "vitiated and nullified" by its want of accordance with the thing signified. Why, dear sir, he might have read Mr. Noel's book backwards, or upside down, with the same success. The "truth and candour" of the process pre-eminently appears, not only in the fact that Mr. Noel tells him in plain words, that he will NOT find any proof in favour of immersion in this but in another volume; but also in the very honest act, that the reviewer himself quotes the above sentence down to the word "immerse," and then quietly ignores the rest. He charges Mr. Noel with unfairness and misrepresentation; but what is this? Admirable "truth and candour!"—the reviewer "has read with all careful attention!" I am shocked, sir, and indignant at such violations of integrity and truthfulness occurring in the pages of a professedly Christian journal.

Had Mr. Noel's reference to another volume, in which the proof of his assumption would be found, occurred some pages afterward, I could have attributed the course adopted by the reviewer to inadvertence. But this excuse cannot avail. The whole sentence, in good large type, was before the reviewer's eyes. He copies the first part of it, and omits the rest. By the grossest inattention, if not from some worse cause, he takes advantage of the wrong he had done, and represents Mr. Noel as having failed to accomplish what he never attempted nor proposed to do. By this manœuvre the reviewer's tremors are allayed, his fears removed, his oppressed conscience relieved, and he regards himself as a beautiful example of "truth and candour!" But this suppression, wilful or not, vitiates all his pretensions to fairness, and displays not only incapacity for the function he has assumed, but destroys all confidence in his representations and judgment. It is the grossest unfairness to Mr. Noel.

I now turn to the critic's notice of that part of Mr. Noel's volume which treats of circumcision. It betrays an equal presumption and incapacity. Thus he writes: "It would be perfectly tedious to follow Mr. Noel through the sixty pages of his Essay wherein his lucubrations on this matter are found. *Suffice it to say, with a great part of what he has written we entirely agree.* It contains but a succession of truisms, which scripture asserts and nobody denies. *But we see nothing in his conclusions.*"

The animus of the critic is here clearly shown. Although agreeing with Mr. Noel's "truisms" and undeniable scripture assertions, yet they are "Mr. Noel's lucubrations." If true and scriptural, why speak thus disparagingly of them? Or if they agree with his own, why the reviewer's sneer at what he himself believes?

But Mr. Noel's conclusions are wrong. How does the reviewer prove this? By reiterating some of the "truisms," with the

affirmation that Mr. Noel has not disproved them; whereas Mr. Noel and the reviewer are agreed about them. Very perspicacious this. Mr. Noel does not deny a certain typical correspondence between the old covenant and the new: neither does Mr. Noel attempt to "alter," on the contrary he freely admits, "the fact that the blessing of faithful Abraham was to come, and by the dispensation of the gospel has 'come upon the gentiles:'" nor does he controvert the scriptural statement that "circumcision was to the father of the faithful, a seal of the righteousness of the faith," though the reviewer has forgotten to give the important words, "which he had yet being uncircumcised." But whence comes the reviewer's conclusion from these "truisms," "that if infant baptism be removed, we have no such seal now. The gospel economy is not equal in privilege, promise, or demonstration, to the law." Whence will he draw proof, that under the gospel there *ought to be such a seal*, and, if so, that infant-baptism is such a seal? All logic must be at fault if the above "truisms" involve such conclusions; and most surely they are not to be found anywhere in the Old and New Testaments. The reviewer tells us he is "averse to controversy," and especially with one whom he had been "taught most highly to love and esteem;" and well he may be, if this review be a specimen of his powers of reasoning, and of his fair-dealing with one whom he pronounces a devout and sincere Christian. The only feeling that can be excited in Mr. Noel's mind must be one either of pity or contempt. It is certainly a very curious example of controversy, as well as of truth-seeking and candour, that the reviewer should never once happen to quote Mr. Noel's words, except to garble them, nor venture once fairly to grapple with his arguments under the eye of his reader. Why not point out for Mr. Noel's and other people's edification, the exact place where the premises and conclusions diverge? With undisputed premises this were no difficult task. The thanks of his brethren would have been laid at his feet, seeing he would not only have wrested from Mr. Noel and the baptists a grand field of argument, but have laid the demon of schism which Dr. Halley's want of the right logic has brought into the independent pædobaptist body on this very question. If Mr. Noel's conclusions are illogical and worthless, what are Dr. Halley's?

Very curious is the contrast the reviewer draws between Mr. Noel's Essay on the Union of Church and State and this on baptism. The former was a "noble volume." There, Mr. Noel "was at home, at rest, his heart right, his head clear, his pen correct, his work unanswered and unanswerable." But, alas! how are the mighty fallen. His "honour" is departed, his "usefulness" at an end. To this work on baptism it might be supposed "he would not bring altogether a candid and impartial mind." On this subject, his former connections incapacitated him "to separate the precious from the vile." He is but another specimen of the rule, that "human nature is fond of extremes." His work therefore is an "entire failure;" and "pædobaptist friends have nothing to fear."

Has the reviewer forgotten the old fable of the "Fox and the Grapes?" The look is very sour, very sour indeed—it is baptist! But what if Mr. Noel had written in favor of pædobaptism? Why, Mr. Editor, on the very face of the matter it is a pure question of sectarian lament and vexation. The pædobaptists have lost a man whom they fostered and caressed, and hoped to have stood among them: *Hinc illæ lachrymæ.* You cannot, sir, be ignorant of certain facts, which are known widely in London circles, and which would amply prove my remark. I will only say, that if baptists had put forth one tenth part of the efforts to secure the allegiance of Mr. Noel to their body, which have been made by certain eminent pædobaptist ministers on behalf of pædobaptist independency, no terms would have been thought too severe to censure the proselyting spirit and sectarianism of baptists.

One more example of the reviewer's truthfulness and candour, and I have done. Mr Noel informs his readers in the preface, that "he determined to form his judgment entirely by the study of the scriptures, and of such authors as advocate the baptism of infants;" and in a subsequent page he appends a *list of "books referred to"* in the course of his essay. With an extreme anxiety for fairness doubtless actuating him, the critic is pleased to understand this list as comprising *all the books consulted and read by Mr. Noel*, and to affirm that "some of the most powerful and satisfactory are omitted." Among these "powerful" writers, he names Turretine, Pictet, Williams, Edwards, and Thorn;—names, to say the least, not much known now as peculiarly eminent or satisfactory. But in fact, as is apparent by the heading of the list, Mr. Noel makes no pretensions to give a complete list of the works which he had read, but simply those he has had occasion to quote or refer to in the essay itself. For aught that appears, Mr. Noel may have consulted every one of the authors named by the critic, and many more; but surely in a list of the books referred to in the essay, we should not anticipate the insertion of numerous writers who were *not* referred to at all. Such a parade of names would have been inconsistent with the humility of a Christian man like Mr. Noel, and altogether contrary to the purport of the list, which was merely to facilitate reference to the editions and titles of the books quoted. Nevertheless, the

critic could not overlook the opportunity it afforded him of displaying his "truth and candour," as well as the anxious attention it cost him to give a fair "report." I am, however, at no loss to find in the conduct of the reviewer himself the faithful exhibition of the unworthy and unchristian character he attempts to fasten on Mr. Noel. These misrepresentations of the essay could only have proceeded from the pen of a "special pleader," or have been employed by "the most reckless champion" of a losing cause. He knows nothing whatever of "honourable controversy." Unwittingly the reviewer portrays his own dishonourable procedure.

I write these things in sorrow. It is no pleasure to me to mark the faults of brethren. I deeply mourn over the rivalry and competition of the various sects, and see in it one of the causes of our loss of piety and spirituality. But while we must "walk humbly with God," we must likewise "do justly." Among the many things that need immediate correction and repentance, is that licence of suppression, misstatement, and misrepresentation, in which a large portion of the religious periodical press constantly indulges. It is not the first time by many that the *Evangelical Magazine* has thus acted. Good service would be done to the cause of truth and righteousness were these censors themselves more often criticized; and their unfairness, their want of "truth and candour," more frequently castigated.

I remain, your's, &c.

Nov. 16, 1849. PHILALETHES.

A PRACTICAL DIFFICULTY.

To the Editor of the Baptist Magazine.

DEAR SIR,—I am not a member of the same church with A. B. C. D., yet being well acquainted with the facts of their case, you will perhaps kindly allow me to rectify a little misapprehension into which Εἰρηνοποιός has fallen, and then to say a few words on the general question, for it appears, unhappily, that the case of your correspondents is by no means a singular one.

Εἰρηνοποιός seems to take for granted a feeling of alienation between A. B. C. D. and the other members of the church. If such exists, there has certainly been no manifestation of it; they have acted up to the spirit of your judicious suggestions, they have regularly filled up their places on the sabbath, and have shown no wish to withdraw themselves from the communion of their brethren.

Another misapprehension is, that the church in question, or rather a part of them, suffered themselves to be influenced by unfounded, or at best uncertain "*reports.*" *Intelligence*, not vague report, reached the deacons in answer to official enquiries addressed to another church—*intelligence which was* confirmed by similar accounts from other quarters, and which could not be disproved, though evidence was brought to counterbalance it. It does appear to me, sir, that instead of blaming the churches for listening to reports respecting persons whom they may be likely to select as pastors, a man of experience and standing, as your correspondent claims to be, should rather commend them for taking every precaution before they enter on a relation so sacred and so important in its results. There cannot be a happier sight than a faithful, devoted minister placed in a sphere suited to his qualifications, and where, as a consequence, his talents are profitably employed, and affectionately appreciated; but how seldom this is the case the distracted state of many of our churches will show. No doubt in many instances, previous enquiry and deliberation might avert much mischief; it would have done so, I believe, in the case of A. B. C. D. and their fellow-members, had their enquiries been made a month earlier.

Leaving however this particular case, will you allow me to ask a question that I own appears to me a difficult one? The law of decision by a majority certainly obtains in our churches,—but in what cases is this binding?—in matters of expediency only, or in matters of vital importance? Where the contested subject is not one intimately connected with the glory of Christ, the extension of his cause, or the growth of spiritual religion in the hearts and lives of Christians, I can conceive it right and beautiful for the smaller number of church members to give way to their brethren in a spirit of love and cheerfulness; and if the decision of the church is formed after united and earnest prayer for divine guidance, they may even be justified in supposing that the will of God in the matter is thus made known to them. But supposing, (and the supposition is not a mere hypothesis, but based upon facts,) supposing the church-meeting to be conducted in an unchristian spirit, begun and ended without prayer; supposing the matter to be decided upon has never been made the subject of collective prayer by the church at all, are the minority in such a case bound to regard the decision of the church as obligatory upon them, especially if the point at issue be one in which their consciences are deeply concerned? Love, and meekness, and humility, ought at all times to characterize the conduct of Christians towards each other: but are there no circumstances which would justify even a small minority in maintaining and acting out their opinion, though it has been negatived by the greater part of the church? I have heard of instances, and one very recently of a neighbouring church, in which the law of Christian love prevailed over the law of majorities. The matter to be decided was the choice of a minister—both parties felt very strongly, and the difference in num-

science from all jurisdiction but th
Christ. This liberty will never lead to i
ordination; the more we all study the
of Christ, the more likely shall we all l
feel if not to *see* alike. In some cases n
ters err, in some cases churches err, in s
they re-act upon each other. Would
more decided personal subjection to Ch
and more habitual Christian humility
love cure many evils, and prevent more?

I remain, Dear Sir,
Yours truly,
FRATER.

EDITORIAL POSTSCRIPT.

A few days ago, we received a letter from
brother of long standing in the ministry, resi
ing many miles from the metropolis, in whic
he says, "Let there be a request in you
December number for pastors to urge o
their people the duty of more extensivel
taking the Baptist Magazine, for the sake
the widows aided by its profits. I and othe
shall be glad to avail ourselves of the oppo
tunity of reading such an appeal, that orde
may be increased for the Magazine for th
coming year." In compliance with this su
gestion we have written a paper which appea
in the Essay Department, entitled, "A Pag
which may be read from the Pulpit." Th
kindness of many of our brethren will doubt
less lead them to lay it b
4*

Supplement.

DECEMBER, 1849.

PRINCIPAL BAPTIST SOCIETIES.

Baptist Missionary Society.

Formed 1792.

OBJECT:—"The diffusion of the knowledge of the religion of Jesus Christ throughout the whole world, beyond the British Isles, by the preaching of the Gospel, the translation and publication of the Holy Scriptures, and the establishment of Schools."

INCOME, year ending March 31, 1849	£23,846 16 9
EXPENDITURE	23,559 9 2
BALANCE against the society	4,946 17 10
SPECIAL GRANT OF £6000 TO JAMAICA. Paid in the year from the General Funds	£500 0 0
BALANCE due to the Treasurers on this account	1,554 14 1

Treasurers, WILLIAM BRODIE GURNEY, Esq., SAMUEL MORTON PETO, Esq., M.P.
Secretaries, Rev. FREDERICK TRESTRAIL and EDWARD B. UNDERHILL, Esq., Baptist Mission House, 33, Moorgate Street.

Committee.

Acworth, Rev. James, LL.D., Bradford.
Allen, Joseph H., Esq., Brixton.
Angus, Rev. Joseph, M.A., Stepney.
Birrell, Rev. Charles M., Liverpool.
Birt, Rev. Caleb E., M.A., Wantage.
Bowes, Rev. W. B., London.
Brawn, Rev. Samuel, Loughton.
Brock, Rev. William, London.
Cox, Rev. Francis A., D.D., LL.D., Hackney.
Danford, John, Esq., London.
Daniell, Rev. J. Mortlock, Birmingham.
Green, Rev. Samuel, Walworth.
Groser, Rev. William, London.
Hinton, Rev. John H., M.A., London.
Hoby, Rev. James, D.D., London.
Katterns, Rev. Daniel, Hackney.
Lowe, George, Esq., F.R.S., London.
Murch, Rev. William H., D.D., Watford.
Mursell, Rev. James P., Leicester.
Overbury, Rev. Robert, London.
Pewtress, Thomas, Esq., Gravesend.
Phillips, J. L., Esq., Melksham.
Pryce, Rev. E. S., A.B., Gravesend.
Robinson, Rev. W., Kettering.
Roff, Rev. Robert, Cambridge.
Russell, Rev. Joshua, Greenwich.
Soule, Rev. Israel May, Battersea.
Sprigg, Rev. James, M.A., Margate.
Steane, Rev. Edward, D.D., Camberwell.
Stevenson, George, Esq., Blackheath.
Stovel, Rev. Charles, London.
Trend, Rev. H., Bridgewater.
Tritton, Joseph, Esq., Battersea.
Webb, Rev. James, Ipswich.
Winter, Rev. Thomas, Bristol.

Auditors.

Messrs. George Gould, Charles Jones, and Thomas Hawkins.

Stations and sub-stations	173
Missionaries	67
Female missionaries	16
Native preachers and teachers	145
Number of members	4,781
Day schools	97
Day scholars	4,479

In these numbers Jamaica is not included, the churches there, consisting of about 30,000 persons, being no longer aided by the society.

Bezer, Mr. H.
Bowes, Rev. William B.
Crosswell, Mr. H.
Cubitt, Mr. William.
Daniel, Mr. Percival.
Eastty, Mr. Nathaniel.
Green, Mr. Benjamin L.
Groser, Rev. William.

Mr. James Low

Central stations	
Village stations	
Missionaries and grantees	
Additions to the churches, in the yea	
Members	
Hearers, about	
Sunday schools	
Teachers, about	
Scholars, about	

Baptist I

Form

OBJECT:—"The diffusion of the gospel of Missionaries and Readers in Ireland, the est Bibles and Tracts."

INCOME, year ending March 31, 1849	
EXPENDITURE	
BALANCE against the society	

RELIEF FUND, [illegible]

Chief stations	15
Sub-stations	58
Missionaries	15
Readers	9
Schools	31
Scholars on the books	2,000

Average attendance about two-thirds. The average number in each school is above 70, and of these the children of Romanists are to those of protestant parents, as 5 to 2.

General Baptist Missionary Society.

Formed 1816.

INCOME, year ending June 30, 1849	£1,980	2	2
EXPENDITURE	2,579	12	5
BALANCE due to the Treasurer	473	19	2

Treasurer, Mr. ROBERT PEGG, Derby.
Secretary, Rev. J. G. PIKE, Derby.

Committee.

Balm, Mr. J.
Earpe, Mr. John.
Heard, Mr. John.
Hill, Mr. Thomas.
Keetley, Mr. Jonathan.
Mallett, Mr. Henry.
Noble, Mr. J.
Roberts, Mr. T., sen.
Seals, Mr. Robert.
Stevenson, Mr. George.
Stevenson, Mr William.
Trueman, Mr. George.
Wilkins, Mr. William.
Winks, Mr. J. F.

Bankers, Messrs. Smith and Co., Derby; Messrs. Smith, Payne and Smith, London.

Bible Translation Society.

Formed 1840.

OBJECT:—"To aid in printing and circulating those translations of the Holy Scriptures, from which the British and Foreign Bible Society has withdrawn its assistance on the ground that the words relating to the ordinance of baptism have been translated by terms signifying immersion; and further to aid in producing and circulating other versions of the word of God, similarly faithful and complete."

INCOME, year ending March 31, 1849	£1,472	8	6
EXPENDITURE	1,540	9	10
BALANCE in hand	40	12	9

Treasurer, G. T. KEMP, Esq., Spital Square.
Secretary, Rev. EDWARD STEANE, D.D., Camberwell.

Committee.

Allen, J. H., Esq., Brixton.
Acworth, J., LL.D., Bradford.
Angus, Rev. J., M.A., F.A.S.
Birrell, Rev. C. M., Liverpool.
Birt, Rev. C. E., M.A., Wantage.
Bowes, Rev. W. B., London.
Brock, Rev. W., London.
Burls, C., Esq., London.
Burns, Rev. J., D.D., London.
Cox, Rev. F. A., D.D., LL.D.
Daniell, Rev. J. M., Birmingham.
Godwin, Rev. B., D.D., Bradford.
Hinton, Rev. J. H., M.A., London.
Hoby, Rev. J., D.D., London.
Jackson, S., Esq., Camberwell.
Low, James, Esq., London.
Lowe, G., Esq., F.R.S., London.
Murch, Rev. W. H., D.D., Watford.
Mursell, Rev. J. P., Leicester.
Overbury, Rev. R. W., London.
Penny, J., Esq., London.
Pewtress, T., Esq., Gravesend.
Pike, Rev. J. G., Derby.
Pryce, Rev. E. S., B.A., Gravesend.
Robinson, Rev. W., Kettering.
Roff, Rev. R., Cambridge.
Russell, Rev. J., Greenwich.
Soule, Rev. I. M., Battersea.
Sprigg, Rev. J., M.A., Margate.
Stevenson, G., Esq., Blackheath.
Trend, Rev. H., Bridgewater.
Upton, Rev. W., St. Alban's.
Watson, S., Esq., London.
Webb, Rev. J., Ipswich.
Winter, Rev. T., Bristol.

Travelling Agents.

Rev. George Francies, 61, Walnut Tree Walk, Lambeth; Rev. Manoah Kent, Shrewsbury.

Particular Baptist Fund.

Formed 1717.

OBJECTS:—"For the relief of ministers and churches of the Particular Baptist Denomination in England and Wales; the education of young persons of the same persuasion for the ministry; donations of books to young students and ministers; and for any other charitable purpose (consistent with the general design) which the managers shall approve."

INCOME, year ending March 1, 1849	£2,525 10 8
EXPENDITURE	2,537 10 6

Treasurers, WILLIAM LEPARD SMITH, Esq., Denmark Hill.
WILLIAM BRODIE GURNEY, Esq., Denmark Hill.
WILLIAM BEDDOME, Esq., London.
Secretary, Mr. WILLIAM BAILEY, 33, King Street, Covent Garden.

General Baptist Fund.

Formed 1726.

OBJECTS:—Created in 1726, by the voluntary contributions of several churches and individuals as "a permanent fund for the Education of Students for the ministry among the General Baptists, and for the better support of Necessitous Ministers of that denomination throughout the country."

INCOME, 1847-8	£137 7 4
EXPENDITURE	127 12 4

Treasurer, T. W. DUNCH, Esq., 15, Stepney Causeway.
Secretary, Rev. W. H. BLACK, Mill Yard, Goodman's Fields.

Baptist Building Fund.

Formed 1824.

OBJECT:—"To assist by gift, or loan without interest, in the building, enlargement, or repair of places of worship belonging to the Particular or Calvinistic Baptist denomination throughout the United Kingdom."

INCOME, year ending July, 1849	£631 5 6
EXPENDITURE	673 19 11
BALANCE in hand	25 1 10

Treasurer, JOSEPH FLETCHER, Esq., Union Dock, Limehouse.
Secretary, Mr. JOHN EASTTY, 2, Victoria Terrace, Upper Grange Road, London.
Solicitor, WILLIAM H. WATSON, Esq., Bouverie Street, Fleet Street.

Committee.

Bailey, Mr. George.
Barnes, Mr.
Benham, Mr. J. L.
Bowser, Mr. William.
Bowser, Mr. A. T.
Danford, Mr. John.
Dixon, Mr. R. S.
Eastty, Mr. Nathaniel.
Haddon, Mr. John.
Merrett, Mr. Thomas.
Moore, Mr. G.
Oliver, Mr. James.
Penny, Mr. John.
Peto, Mr. S. M., M.P.
Pewtress, Mr. Stephen.
Poole, Mr. M.
Soule, Rev. I. M.
Spurden, Mr.
Swinstead, Mr. W.
Trestrail, Rev. F.
Warmington, Mr. Joseph.
Williams, Mr. R.
Wilmshurst, Mr. B. C.
Woollacott, Mr. J. C.

Auditors, Messrs. W. BOWSER and N. EASTTY.
Collector, Rev. C. WOOLLACOTT, 4, Compton Street East, Brunswick Square.

Grant during the year to one church	£30 0 0
Loans to six churches	600 0 0

Baptist Union.

Formed 1813.

OBJECTS:—"1st. To extend brotherly love and union among those Baptist Ministers and Churches who agree in the sentiments usually denominated evangelical. 2nd. To promote unity of exertion in whatever may best serve the cause of Christ in general, and the interests of the Baptist Denomination in particular. 3rd. To obtain accurate statistical information relative to Baptist Churches, Societies, Institutions, Colleges, &c., throughout the kingdom and the world at large. 4th. To prepare for circulation an Annual Report of the proceedings of the Union, and of the state of the denomination."

INCOME, for the year ending April, 1849	£102	2	4
EXPENDITURE	123	2	0
BALANCE against the Society	43	13	9

Treasurer, GEORGE LOWE, Esq., F.R.S., 39, Finsbury Circus.

Secretaries, Rev. EDWARD STEANE, D.D., Camberwell; Rev. JOHN HOWARD HINTON, M.A., 59, Bartholomew Close.

Committee—Official Members.

Angus, Rev. Joseph, A.M., Theological Tutor of Stepney College.
Bailey, Mr. W., Secretary to the Particular Baptist Fund.
Davis, Rev. Stephen J., Secretary to the Baptist Home Missionary Society.
Eastty, Mr. John, Secretary to the Baptist Building Fund.
Groser, Rev. William, Secretary to the Board of Baptist Ministers in London.
Pike, Rev. J. G., Secretary to the General Baptist Missionary Society.
Trestrail, Rev. F., Secretary to the Baptist Missionary Society.
Underhill, Mr. E. B., Secretary to the Hanserd Knollys Society.

Elected Members.

Allen, Mr. J. H., Brixton.
Bigwood, Rev. J., London.
Birrell, Rev. C. M., Liverpool.
Birt, Rev. C. E., M.A., Wantage.
Bowser, Mr. W., London.
Brock, Rev. W., London.
Burns, Rev. J., D.D., London.
Burls, Mr. Charles, London.
Cox, Rev. F. A., D.D., LL.D., Hackney.
Godwin, Rev. B., D.D., Bradford.
Green, Rev. S., Walworth.
Haddon, Mr. John, London.
Hare, Mr. J. M., London.
Hoby, Rev. James, D.D., London.
Leechman, Rev. J., M.A., Hammersmith.
Low, Mr. James, London.
Murch, Rev. W. H., D.D., Watford.
Overbury, Rev. R. W., London.
Penny, Mr. John, London.
Roff, Rev. R., Cambridge.
Smith, Rev. James, London.
Stevenson, Rev. J., Walworth.
Stovel, Rev. C., London.
Wallace, Rev. R., Tottenham.
Watson, Mr. W. H., Walworth.
Winks, Rev. J. F., Leicester.

Corresponding Members.

In England and Wales, the Secretaries of Baptist Associations.
In Scotland, the Secretary of the Baptist Union for Scotland.
In Ireland, the Secretary of the Baptist Union for Ireland.
In Hamburgh, the Rev. J. G. Oncken.
In Prussia, the Rev. G. W. Lehmann, Berlin.
In Canada, the Secretaries of the Canada Baptist Union.
In New Brunswick, Committee of Correspondence of New Brunswick Association.
In United States, the Rev. Baron Stow, M.A., Boston.
In West Indies, the Rev. John Clark, Brown's Town, Jamaica.
In East Indies, the Secretaries of the Bengal Baptist Association.
In Australia, the Rev. John Ham, Sydney.

Bath Society for Aged Ministers.

Formed 1816.

OBJECT:—"The relief of those Baptist Ministers who have become Beneficiary Members in conformity with the Rules, when they appear to be permanently incapacitated for pastoral or ministerial duties by reason of age or infirmity."

INCOME, year ending June 8, 1849	£285 17 3
EXPENDITURE	253 18 6
Capital, £4600 new 3½ per cent. Stock, £1000 3 per cent. Consols, 109 3 per cent Reduced.	
Claimants receiving aid	27
Number of Beneficiary Members	108

Treasurer, JOHN LEDYARD PHILLIPS, Esq., Melksham, Wilts.
Secretary, Rev. CHARLES DANIELL, Melksham.

Fundees.

Kelsall, Henry, Esq., Rochdale.
Leonard, R., Esq., Bristol.
Phillips, J. L., Esq., Melksham.
Smith, W. L., Esq., Denmark Hill.

Committee.

Anstie, Mr. G. W., Devizes.
Barnes, Rev. W., Trowbridge.
Cary, Mr. S., Bristol.
Cater, Rev. P., Chelsea.
Clarke, Rev. T., Ashford.
Dobney, Rev. J. T., Oxford.
Fowler, Mr. W., Trowbridge.
Hanson, Mr. J., Brixton Hill.
Hinton, Rev. J. H., M.A., London.
Howe, Rev. G., Warminster.
Jackson, Rev. John, Coate.
Kelsall, Mr. H., Rochdale.
Leonard, Mr. R., Bristol.
Phillips, Mr. J. L., Melksham.
Pryce, Rev. E. S., A.B., Gravesend.
Rodway, Rev. G. W., Bingley.
Russell, Rev. J., Blackheath.
Salter, Mr. S., Trowbridge.
Sherring, Mr. R. B., Bristol.
Sboard, Mr. John, Bristol.
Smith, Mr. J. G., Bath.
Smith, Mr. W. L., Denmark Hill.
Steane, Rev. E., D.D., Camberwell.
Trotman, Rev. D., Frome.
Tucker, Mr. E., Bath.
Wassell, Rev. D., Bath.
Webb, Rev. R., Tiverton.
West, Mr. G., Bath.
Winter, Rev. T., Bristol.
Yates, Rev. W., Stroud.

Baptist Magazine.

Commenced 1809.

PROFITS:—"The Profits arising from the sale of this work are given to the Widows of Baptist Ministers, at the recommendation of the contributors."

Grants for the year ending June 25, 1849	£93
Grants to Widows from the commencement to Midsummer last	5647

Editor, Rev. WILLIAM GROSER, 11, Smith Street, Chelsea.
Treasurer, JOHN PENNY, Esq., 33, Moorgate Street.
Secretary, SIMON WILKIN, Esq., Cossey Cottage, Hampstead.
Publishers, Messrs. HOULSTON and STONEMAN, 65, Paternoster Row.

Selection of Hymns.

First published in 1828.

PROFITS:—"The entire Profits to be given to the Widows and Orphans of Baptist Ministers and Missionaries."

Grants for the year ending June 27, 1849	£188
Grants from the commencement	2763

Treasurer, Rev. Dr. MURCH, Watford, Herts, or 33, Moorgate Street.
Publisher, Mr. HADDON, Castle Street, Finsbury.

Trustees.

Bartlett, W. P., Esq.
Birt, Rev. C. E., A.M.
Birt, Rev. Isaiah, deceased.
Beddome, W., Esq.
Bosworth, Newton, Esq., deceased.
Cort, James, Esq.
Groser, Rev. William.
Jackson, Samuel, Esq.
Mann, Rev. Isaac, A.M., deceased.
Millard, P., Esq.
Morgan, Rev. Thomas.
Murch, Rev. W. H., D.D.
Price, Thomas, D.D., LL.D.
Saunders, Alexander Esq., deceased.
Smith, Edward, Esq.
Smith, W. L., Esq.
Steadman, Rev. W., D.D., deceased.
Steane, Rev. E., D.D.
Summers, Rev. S., deceased.

Baptist Tract Society.

Formed 1841.

OBJECT:—"To disseminate the truths of the gospel by means of small treatises or tracts, in accordance with" the subscribers' "views, as Calvinistic and Strict Communion Baptists."

INCOME, year ending December 31, 1848	£171	10	10
EXPENDITURE	165	6	11
BALANCE due to the Treasurer	78	1	11

Editor, Rev. W. NORTON.
Treasurer, Mr. JAMES OLIVER, 3, Newington Causeway.
Secretaries, Rev. R. W. OVERBURY, 5, Wakefield Street, Regent Square; Rev. C. WOOLLACOTT, 4, Compton Street East, Brunswick Square.

Committee.

Betts, Rev. H. J.
Bowser, Mr. W.
Kevan, Mr. N
Lewis, Rev. B.
Lowe, Mr. G.
Lush, Mr. R.
Merrett, Mr. T.
Peacock, Rev. J.
Penny, Mr. J.
Rothery, Rev. J.
Swinstead, Mr. W.
Price, Mr. T.
Whorlow, Mr.
Wilkin, Mr. S.
Wyard, Rev. G.

Collector, Mr. J. C. WOOLLACOTT, 4, Thorney Place, Oakley Sq., Camden Town.
Tract Depository, Messrs. Houlston and Stoneman's, 65, Paternoster Row.

The Hanserd Knollys Society.

Formed 1844.

OBJECT:—"The publication of the works of early English and other baptist writers."

Treasurer, CHARLES JONES, Esq.
Honorary Secretaries, E. B. UNDERHILL, Esq., Rev. JAMES HOBY, D.D.
Secretary, Mr. GEORGE OFFOR, junior.
Communications may be addressed to 33, Moorgate Street.

Council.

Acworth, Rev. J., LL.D.
Angus, Rev. Joseph, M.A.
Birrell, Rev. C. M.
Birt, Rev. Caleb Evans, M.A.
Black, Rev. William Henry.
Brock, Rev. William.
Burditt, Rev. Thomas.
Burns, Rev. Jabez, D.D.
Cox, Rev. F. A., D.D., LL.D.
Crisp, Rev. T. S.
Davies, Rev. B., Ph.D.
Evans, Rev. B.
Godwin, Rev. B., D.D.
Gotch, Rev. F. W., M.A.
Green, Rev. Samuel.
Groser, Rev. William.
Hinton, Rev. J. H., M.A.
Jones, Charles Theodore, Esq.
Kemp, G. T., Esq.
Lowe, George, Esq., F.R.S.
Morgan, Rev. T.
Murch, Rev. W. H., D.D.
Mursell, Rev. J. P.
Newman, Rev. Thomas Fox.
Offor, G., Esq.
Orchard, Rev. G. H.
Owen, Rev. J. J.
Pottenger, Rev. T.
Price, Thomas, D.D., LL.D.
Read, James, Esq.
Overbury, Rev. R. W.
Roff, Rev. Robert.
Russell, Rev. Joshua.
Sprigg, Rev. James, M.A.
Steane, Rev. Edward, D.D.
Stovel, Rev. Charles.
Thomas, Rev. T.
Trestrail, Rev. Frederick.

RECEIPTS, 1848—9	£482	18	2
PAYMENTS	395	3	1

BAPTIST COLLEGES AND EDUCATIONAL INSTITUTIONS

Bristol.

Instituted 1770.

Income, year ending June 30, 1849	£2,042	16	3
Expenditure	2,270	14	3
Balance due to the Treasurer	229	2	4

Present number of Students, 21.

President, Rev. T. S. Crisp.

Classical and Mathematical Tutor, Rev. F. W. Gotch, M.A.

Treasurer, Robert Leonard, Esq. Secretary, George Ashmead, Esq

Committee.

Austin, Mr. G. W.
Cox, Mr. S.
Chandler, Mr. J.M.
Crisp, Rev. T. S.
Cross, Mr. W.
Cross, Rev. W. J.
Dalziel, Mr. G. C.
Davis, Rev. C. H.
Gotch, Rev. F. W., M.A.
Hankins, Rev. W.
Hayward, Rev. J., M.A.
Jones, Mr. R.
Leonard, Mr. S.

Livett, Mr. A.
Livett, Mr. J.
Phillips, Mr. J. L.
Beauford, Mr. O.
Reed, Mr. C.
Ryland, Mr. J. E.
Sheppard, Mr. John.
Sherring, Mr. S. B.
Stuart, Mr. John.
Smith, Mr. J. G.
Thomas, Rev. E., D.D.
Whitnall, Mr. C. J.
Winter, Rev. T.

Stepney.

Instituted 1810.

Income, year ending September 11, 1849	£1,251	9	1
Expenditure	1,191	10	8
Balance due to the Treasurer and others	200	0	0

Present number of Students, 20.

Theological Tutor, Rev. Joseph Angus, M.A.

Treasurer, George T. Kemp, Esq., Spital Square.

Secretaries, Rev. Dr. Hoby, Great Coram Street; Rev. S. Green, Walworth.

Consulting Surgeon, William Cooke, Esq., M.D.

Committee.

Allen, Mr. J. H.
Bubbuns, Mr. William.
Buchan, Mr. J.
Brown, Rev. Samuel.
Brock, Rev. William.
Davis, Mr. Charles.
Cox, Rev. F. A., D.D., LL.D.
Fardard, Mr. John.
East, Rev. Percy Jonathan.
Facey, Mr. Nathaniel.
Featherstone, Rev. George W.
Foster, C. J., Esq.
Groser, Rev. William.
Gurney, Mr. William B.
Leechman, Rev. John, M.A.
Lewis, Mr. George, F.F.S.

Marsh, Rev. W. H., D.D.
Overbury, Rev. R. W.
Penny, Mr. John.
Pryce, Rev. H. S., A.B.
Russell, Rev. Joshua.
Salter, Rev. W. A.
Smith, Rev. Thomas.
Smith, Mr. W. Leopold.
Soule, Rev. Israel Hay.
Symon, Rev. Edward, D.D.
Stevenson, G., Esq.
Stovel, Rev. Charles.
Tyerman, Rev. Frederick.
Warmington, Mr. J.
Wood, F. J., LL.B.

Auditors, Mr. Charles Jones; Mr. Thomas Haweis.

Bradford.

Instituted 1804.

INCOME, year ending August 1, 1849	£971	10	2¼
EXPENDITURE	998	17	9
BALANCE due to the Treasurer	86	4	9½

Number of students in the session 1848—9, sixteen.

President and Theological Tutor, Rev. JAMES ACWORTH, LL.D., Horton College.
Classical Tutor, Rev. FRANCIS CLOWES.
Treasurer, WILLIAM MURGATROYD, Esq., Bradford.
Secretaries, Rev. H. DOWSON; T. AKED, Esq., Bradford.
Corresponding Secretaries, JOSEPH HANSON, Esq., and Rev. JOHN ALDIS, London.

Committee.

Bickham, T. Esq., Manchester.
Bilborough, Mr., Gildersome.
Brook, Mr. John, Salendine Nook.
Burras, Mr., Leeds.
Chapman, Mr. Sheffield.
Cheetham, James, Esq., Oldham.
Coward, John, Esq., Liverpool.
Fawcett, James, Esq., Hebden Bridge.
Foster, G., Esq., Sabden.
George, W., Esq., Bradford.
Goodman, G., Esq., Leeds.
Greenwood, Mr., Melmerby.
Gresham, Mr., Leeds.
Hainsworth, Mr. P., Farsley.
Hepper, Mr., Shipley.
Illingworth, Miles, Esq., Bradford.
Kelsall, Henry, Esq., Rochdale.
Lawden, Mr. A., Birmingham.
Shaw, Mr., Salendine Nook.
Swindel, Mr. S., Halifax.
Town, Mr. John, Keighley.
Town, Mr. Joseph, Leeds.
Vickers, W., Esq., Nottingham.
Wheldon, Mr. John, Scarborough.

And ministers who subscribe or make an annual collection.

Pontypool.

Instituted at Abergavenny, 1807.

Removed to Pontypool, 1836.

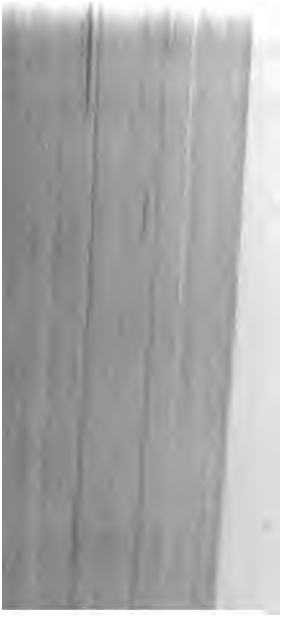
INCOME, from May 25, 1848, to May 22, 1849	£683	12	2
EXPENDITURE	682	4	8
BALANCE due to the Treasurer	184	0	3

Number of students, 12.

President, Rev. T. THOMAS.
Classical Tutor, Rev. GEORGE THOMAS.
Treasurer, W. W. PHILLIPS, Esq.
Secretaries, Rev. S. PRICE, and I. HILEY, Esq.

Committee.

Bevan, Rev. T., Nantyglo.
Conway, B., Esq., Pontrhydyryn.
Conway, C., Esq., Pontnewydd.
Conway, J., Esq., Pontrhydyryn.
Conway, Mr. W., Pontypool.
Davies, Mr. C., Pontypool.
Davies, Rev. D., Llanelly.
Davies, Mr. W., Talywaun.
Edwards, Rev. D., Newport.
Evans, Rev. D. D., Pontrhydyryn.
Evans, Rev. J., Caerleon.
Evans, Rev. T., Beulah.
Griffiths, Rev. *Rees*, Zion Chapel.
Hiley, Rev. F., Llanwanarth.
Isaac, Rev. D. L., Trosnant.
James, W. C., Esq., Pontnewydd.
Jenkins, J., Esq., Caerleon.
Jenkins, Mr. W., Caerleon.
Jenkins, W., Esq., Ponthir.
Lawrence, D., Esq., Pontypool.
Lewis, Mr. H., Abersychan.
Michael, Rev. J., Zion Chapel.
Rowe, Rev. J., Risca.
Thomas, Rev. M., Abergavenny
Thomas, Rev. T., Bethesda.
Thomas, Rev. W., Newport.
Thomas, Rev. W., Pisgah.
Tombs, Mr. D., Newport.
Williams, Rev. S., Nantyglo.



GENERAL BAP

Remove

Tutor, R

Treasurer, W.

Secretaries, Rev. J. GOADBY, Le

C

Anderson, Mr. C., Long Sutton.
Clarke, Mr. R., Wisbeach.
Crofts, Mr. W., Wolvey.
Fielding, Mr. T., Cosby.
Gray, Mr., Loughborough.
Heard, Mr. J., Nottingham.
Hill, Mr. T., Nottingham.
Noble, Mr. J., Belgrave.

Baptist Theologic

Instit

Total amount of donations and subscriptio
Expended . . . . .

See p

Baptist Theological Institution for Scotland.

Instituted 1846.

Income, year ending August 3, 1849	£139	6	5
Expenditure	149	13	8
Balance due to the Treasurer	10	7	3

Present number of students, 8.

Tutor, Rev. Francis Johnston, Greenside Place, Edinburgh.
Treasurer, William Hamilton, Esq., Edinburgh.
Secretary, Thomas H. Milner, Edinburgh.

Committee.

Blair, Mr. J., Sterling.
Bruce, Mr. Donald, Edinburgh.
Campbell, Mr. P., Perth.
Duncan, Mr. D., Cupar.
Duncan, Mr. T., Glasgow.
Eglin, Mr. D., Glasgow.
Ellis, Mr. T., Dunkeld.
Henderson, Mr. E., Edinburgh.
Hope, Mr. W., Glasgow.
Johnston, Mr. J., Bonnyrigg.
Johnstone, Mr. James, Edinburgh.
Lamont, Mr. J., Glasgow.
Landells, Mr. W., Cupar.
Leggatt, Mr. J., Glasgow.
Macfarlane, Mr. A., Edinburgh.
M'Lean, Mr. T., St. Andrews.
May, Mr. W., Edinburgh.
Murray, Mr. J., Glasgow.
Musgrave, Mr. A., Edinburgh.
Pride, Mr. W., Glasgow.
Ritchie, Mr. J., Glasgow.
Robertson, Mr. R., Dunfermline.
Sharp, Mr. A., Cupar.
Sinclair, Mr. P., Edinburgh.
Sliman, Mr. D. K., Glasgow.
Smith, Mr. James, Edinburgh.
Somerville, Mr. J., Perth.
Stewart, Mr. G., Edinburgh.
Taylor, Mr. James, Glasgow.
Thomson, Mr. J., St. Andrews.
Tullis, Mr. A., Cupar.
Walbran, Mr. William, Airdrie.

Dr. Ward's Trust.

Trustees.

William Brodie Gurney, Esq., Treasurer.
Rev. Edward Steane, D.D.
Rev. George Browne.
William Lepard Smith, Esq.
Rev. Joseph Angus, A.M., F.A.S.

John Ward, LL.D., a Professor in Gresham College, who died in 1758, had in 1754 put in trust £1200 Bank Stock, to be applied after his decease to the education of two young men at a Scotch University with a view to the ministry, preference being given to baptists. Additions have subsequently been made to the fund, through occasional vacancies, and by the late Rev. Joseph Hughes, A.M., and the Rev. Joseph Angus, A.M., who repaid all they had received. Three students are now upon this fund at Edinburgh.

Corresponding Secretary an
56, Pa
Assistant Secretary and Cashier
Collector, Mr. EDWARI

—

Weekly

Formed

OBJECT:—"To inculcate religion, and
working classes, by the circulation of app

RECEIPTS for 1848 . . .
EXPENDITURE . . . .
BALANCE in hand . . . .

Treasurer, WILLIAM GARLICK, I
Secretary, Rev. WILLIAM

Office, 8, *St. Ann's*

—

English Mon

Sunday School Union.

Formed 1803.

OBJECT:—"1st. To stimulate and encourage Sunday school teachers, at home and abroad, to greater exertions in the promotion of religious education. 2nd. By mutual communication, to improve the methods of instruction. 3rd. To ascertain those situations where Sunday schools are most wanted, and promote their establishment. 4th. To supply books and stationery suited for Sunday schools at reduced prices. In carrying these objects into effect, this society shall not in any way interfere with the private concerns of Sunday schools."

INCOME, year ending March 31, 1849, Benevolent Fund Account	£1,249	11	8
EXPENDITURE ditto	1,223	10	11
BALANCE in hand	126	0	9
TRADE ACCOUNT, cash received, debts due, and stock at depository	13,559	6	6
CAPITAL	3,000	0	0

President, Right Hon. the Earl RODEN, K.P.
Treasurer, WILLIAM BRODIE GURNEY, Esq., Denmark Hill.

Secretaries.

Mr. WILLIAM H. WATSON. | Mr. ROBERT LATTER.
Mr. PETER JACKSON. | Mr. WILLIAM GROSER.*

* This is not the minister of the same name, the editor of the Baptist Magazine, but a relative who has been for many years an active member of the Sunday School Union Committee. Great inconvenience has arisen, even recently, from misapprehension on this subject.

Collector, Mr. C. T. HOWSHALL, 34, Margaret Street, Hackney Road.

Offices, 60, *Paternoster Row.*

British and Foreign Bible Society.

Formed 1804.

OBJECT:—"To encourage a wider circulation of the Holy Scriptures without note or comment: the only copies in the languages of the United Kingdom to be circulated by the society shall be the authorized version."

INCOME, year ending March 31, 1849	£95,933	6	1
EXPENDITURE	88,831	1	2
BALANCE, cash, stock, and exchequer bills, about	25,607	13	7
LIABILITIES, about	67,694	0	11

President, Right Hon. Lord BEXLEY.
Treasurer, JOHN THORNTON, Esq.

Secretaries.

Rev. ANDREW BRANDRAM, A.M., Beckenham; and Rev. GEORGE BROWNE, Clapham.

Superintendent of the Translating and Editorial Department,
Rev. THOMAS MELLER, M.A., Rector of Woodbridge.

Accountant and Assistant Secretary, Mr. WILLIAM HITCHIN.

Assistant Foreign Secretary, Mr. JOHN JACKSON.

Depositary, Mr. RICHARD COCKLE.

Collector, Mr. WILLIAM DAVIES.

Bibles issued during the year	458,231
Testaments	649,287
Bibles issued from the commencement of the institution	8,390,821
Testaments	13,583,534
Total from 1804	21,973,355

Society's House, 10, *Earl Street*, Blackfriars.

Voluntary

F

OBJECT :—"The promotion of secular
the United Kingdom and its dependencie
may be practicable, consistently with a d
ance to schools conducted upon similar pr
in schools connected with the Society,
authorized version (which shall be read
doctrines of the divinity and atonement
the Holy Spirit. It is, however, intended
schools as may object to the religious instr
children during such portion of school hou

INCOME, year ending March 31st, 1849
EXPENDITURE
BALANCE in hand

Treasurer, GEORGE W. ALEX
Honorar
Rev. HENRY RICHARD, 10, Surre
Cedar Lodge, Denmark Hill; JOSEF

Office, 26, *New*
Normal School, 30, *Su*

Society for Promoting Fe

British and Foreign Sailors' Society.

OBJECT:—To promote the spiritual interests of seamen; the society comprehending "all denominations of Christians holding the essential doctrines of the protestant faith."

INCOME, year ending May, 1849	£3,512 13 7
EXPENDITURE	3,440 18 8

President, Captain C. R. MOORSOM, R.N.
Treasurer, Sir JOHN PIRIE, Bart. Sub-Treasurer, GEORGE GULL, Esq.
Honorary Secretary, Rev. THOMAS TIMPSON.
Secretary, Hon. EDWARD CURZON.
Travelling Secretary, Mr. THOMAS AUGUSTUS FIELDWICK.
Bankers, Messrs. HANKEY, Fenchurch Street.
Collector, Mr. E. SHREWSBURY, 16, King's Row, Walworth.

Society's Offices, 2, Jeffrey's Square, St. Mary Axe.

Inland Navigation and Railway Mission.

Formed 1837.

OBJECT:—To promote religious instruction among Canalmen, Rivermen, and Railway-labourers, by boat, barge, and domiciliary visiting, Scripture reading, Bible and religious tract distribution, particularly on Lord's day."

INCOME, year ending October, 1849	£352 7 11
BALANCE in hand	94 0 0

Treasurer, JAMES NASH, Esq., 56, Walcot Place, Lambeth.
Secretary, Rev. JOHN TREMBRATH JEFFERY.
Travelling Agent, Mr. H. H. BOURN.

British Society for the Propagation of the Gospel among the Jews.

Formed 1842.

OBJECT:—The propagation of the gospel among the Jews; "the more immediate field of the Society's operations" being "London and the larger towns of the United Kingdom."

Treasurer, JOHN DEAN PAUL, Esq., 217, Strand.
Secretaries, Rev. E. HENDERSON, D.D.; Rev. JAMES HAMILTON, M.A.; Rev. W. M. BUNTING.
Resident Secretary, Mr. G. YONGE, 1, Crescent Place, Blackfriars.

Peace Society.

Formed 1816.

OBJECT:—"To print and circulate tracts, and to diffuse information, tending to show that war is inconsistent with the spirit of Christianity and the true interests of mankind, and to point out the means best calculated to maintain permanent and universal peace upon the basis of Christian principles."

INCOME, year ending May 21, 1849	£1,171 14 1
EXPENDITURE	1,281 15 0
BALANCE in hand	180 11 9

President, CHARLES HINDLEY, Esq., M.P.
Treasurer, SAMUEL GURNEY, Esq., 65, Lombard Street.
Secretary, Rev. HENRY RICHARD, 10, Surrey Square, Old Kent Road.
Assistant Secretary, Mr. A. BROCKWAY, Peace Office, 19, New Broad Street.

Christian Instruction Society.

Formed 1825.

OBJECT:—"Irrespective of the particular denominational opinions held amongst Christians, to advance evangelical religion and Christian charity primarily amongst the inhabitants of the metropolis and its vicinity, by promoting the observance of the Lord's day, the preaching of the gospel, the establishment of prayer-meetings and sabbath schools, the circulation of the Holy Scriptures and religious books and tracts, the systematic visitation of the sick and destitute poor in hospitals, workhouses, and prisons, or at their own abodes, with every other work of mercy which the committee may from time to time approve, for the accomplishment of the great objects contemplated by the society."

INCOME, year ending April 27, 1849	£559	6	6
EXPENDITURE	410	1	3
BALANCE in favour of the society	149	5	3

Treasurer, THOMAS CHALLIS, Esq., Alderman, 32, Wilson Street, Finsbury.
Secretaries, Rev. ROBERT ASHTON, Putney, Surrey;
Mr. JOHN PITMAN, 9, Grove Place, Hackney.
Collector, Mr. JOHN RIDLER, 3, Normandy Place, Brixton.

Associations connected with the society	100
Visitors	2,086
Rooms for Prayer-meetings	79
Families visited	52,566

Letters for the Secretaries may be addressed to 60, *Paternoster Row.*

City Mission.

Formed 1835.

OBJECT:—"To extend the knowledge of the gospel among the inhabitants of London and its vicinity (especially the poor), without any reference to denominational distinctions, or the peculiarities of church government."

INCOME, year ending June 19, 1849	£19,066	3	9
EXPENDITURE	18,253	9	0
BALANCE in cash	2,713	1	7

Treasurer, Sir EDWARD NORTH BUXTON, Bart., M.P.
Secretaries, Rev. JOHN GARWOOD, M.A.; Rev. JOHN ROBINSON.

Examiners of Missionaries.

Rev. J. BEECHAM, D.D.
Rev. H. H. BEAMISH, M.A.
Rev. W. M. BUNTING.
Rev. J. CARVER, M.A.
Rev. J. CHARLESWORTH, B.D.
Rev. R. W. DIBDIN, M.A.
Rev. J. H. GRAY, M.A.
Rev. J. T. HOLLOWAY, D.D.
Rev. J. LEIFCHILD, D.D.
Rev. PETER LORIMER.
Rev. J. MORISON, D.D.
Hon. and Rev. B. W. NOEL, M.A.
Rev. J. W. REEVE, M.A.
Rev. E. STEANE, D.D.

Bankers, Messrs. BARNETT, HOARE, and Co., 62, Lombard Street.
Collector, Mr. C. T. HOWSHALL, 34, Margaret Street, Hackney Road.

Missionaries employed	214
Visits during the year	952,802
Copies of scriptures distributed	2,611
Tracts distributed	1,151,817

Office, 20, *Red Lion Square.*

British and Foreign Anti-Slavery Society.

Formed 1839.

OBJECTS:—"The universal extinction of slavery and the slave-trade, and the protection of the rights and interests of the enfranchised population in the British possessions, and of all persons captured as slaves."

INCOME, year ending May 1, 1848	£793	1	1
EXPENDITURE	1306	9	4
BALANCE due to the Treasurer	229	0	11

Treasurer, GEORGE WILLIAM ALEXANDER, Lombard Street.
Secretary, JOHN SCOBLE. Collector, THOMAS BOULTON.

Office, 27, *New Broad Street, London.*

British Anti-State Church Association.

Formed 1844.

OBJECT:—"The liberation of religion from all state interference."

INCOME, year ending May 1, 1848	£1,485	10	10
EXPENDITURE	1,431	0	2
BALANCE in hand	115	11	0
LIABILITIES	115	11	0

Treasurer, Dr. THOMAS PRICE.
Secretary, Mr. JOHN CARVELL WILLIAMS.

Office, 4, *Crescent, Bridge Street, Blackfriars.*

Ragged School Union.

Formed 1844.

OBJECTS:—"To encourage and assist those who teach in Ragged Schools; to help such by small grants of money, where advisable; to collect and diffuse information respecting schools now in existence, and promote the formation of new ones; to suggest plans for the more efficient management of such schools, and for the instruction of the children of the poor in general; to visit the various schools occasionally, and observe their progress; to encourage teachers' meetings and bible classes; and to assist the old, as well as the young, in the study of the word of God."

INCOME, from June, 1847, to May 1, 1848	£712	5	2
EXPENDITURE	729	13	3
BALANCE in hand	132	0	10

Treasurer, R. C. L. BEVAN, Esq., Lombard Street.
Bankers, Messrs. BARCLAY, BEVAN, TRITTON, and Co., Lombard Street.
Honorary Secretary, Mr. W. LOCKE, 127, Regent Street.
Assistant Secretary, Mr. J. G. GENT, 64, Union Street, Clarendon Square.

Aged Ministers' Society.

Formed 1818.

OBJECT:—"The relief of aged and infirm protestant dissenting ministers of the presbyterian, independent, and baptist denominations, in England and Wales, accepted and approved in their respective denominations; who, having been settled pastors of congregations, have resigned their office in consequence of incapacity by age or other infirmities."

INCOME	£520	5	10
EXPENDITURE	580	8	0

CAPITAL, stock yielding about £447 per annum.

Cases relieved last year, 53.

Treasurer, THOMAS PIPER, Esq., Denmark Hill, Camberwell.
Trustees, JAMES ESDAILE, Esq., THOMAS PIPER, Esq., HENRY WEYMOUTH, Esq. JOHN WILKS, Esq.
Secretary, Rev. G. ROGERS, 70, Albany Road, Old Kent Road.

Widows' Fund.

Formed 1733.

OBJECT:—"The relief of the necessitous widows and children of protestant dissenting ministers."

INCOME, year ending April 1, 1849	£2,731	15	9
EXPENDITURE	2,634	1	4
BALANCE in hand	869	13	9

FUNDED PROPERTY producing an annual income of £2,300.

Treasurer, STEPHEN OLDING, Esq., Clement's Lane.
Secretary, Mr. H. K. SMITHERS, 3, Brabant Court, Philpot Lane.
Collector, Mr. I. HAILES, 27, Francis Street, Walworth.

From whom Forms of Petitions and every other information relative to this charity may be had.

Exhibitions during the year to	108 Widows in England at £11 each.
Exhibitions	51 Widows in England at £12 each.
Exhibitions	43 Widows in Wales at £8 each.
Exhibitions	26 Widows in Wales at £9 each.

Occasional donations to 17 widows amounting to £95.

Of the 163 English Widows, 83 were of the baptist, 60 of the independent, and 9 of the presbyterian denominations. The denominations of the Welsh widows are not specified.

Protestant Union.

Founded 1799.

OBJECT:—"The benefit of the widows and children of protestant ministers of all denominations who subscribe in conformity with its rules."

INCOME, year ending April 30, 1848	£2,505	17	10
EXPENDITURE	1,078	8	10
STOCK purchased during the year	1,071	2	6
BALANCE in hand	356	6	6
CAPITAL, Stock yielding per annum	757	15	9

Annuitants	26
Number of members	18

Treasurer, W. ALERS HANKEY, Esq., Fenchurch Street.
Secretary, Rev. JOHN HUNT, Brixton Rise, Surrey.

Orphan Working School.

Founded 1760.

OBJECT:—"To provide food, clothes, lodging, and education for orphans and such other necessitous children as shall be elected by the subscribers."

Number of children in the institution, 146.

INCOME for the year ending Dec. 31, 1848	£6,038	3	5
EXPENDITURE	6,968	0	8
BALANCE in hand	20	2	9
STOCK and estates yielding annually about	2,000	0	0

President, JOHN REMINGTON MILLS, Esq.
Treasurer, THOMAS MERRIMAN COOMBS, Esq.
Secretary, Mr. JOSEPH SOUL, 9, Boxworth Grove, Richmond Grove, Islington.
Collector, Mr. J. HARRISON, 21, Doris Street, Kennington Cross.
Matron, Mrs. BAIRD.
Principal Master, Mr. W. F. TARLTON.
Principal Mistress, MISS SALIER.

Office, 19, *Gresham Street.*

New Asylum for Infant Orphans.

STAMFORD HILL.

Founded 1844.

OBJECT:—"To board, clothe, nurse, and educate the infant orphan under eight years of age; and until he shall be eligible to enjoy the aid of those institutions which provide for the fatherless above that age." "It being the design of this charity to receive and bless the fatherless infant, without distinction of sex, place, or religious connexion, it shall be a rule absolute, beyond the control of any future general meeting, or any act of incorporation, that, while the education of the infant family shall be strictly religious and scriptural, no denominational catechism whatever shall be introduced, and that no particular forms whatever shall be imposed on any child, contrary to the religious convictions of the surviving parent or guardian of such child."

INCOME, year ending May 31, 1849	£1,691	17	6
EXPENDITURE	1,666	11	11
BALANCE in hand	148	18	1
STOCK, 3½ per cent, stock	1,300	0	0

Number of orphans . . . 80

Treasurer, Baron L. DE ROTHSCHILD, M.P.
Sub-Treasurer, ANDREW REED, D.D.
Honorary Secretaries, DAVID D. WIRE, Esq., Rev. T. AVELING.

Trustees—

JOSEPH TRITTON, Esq.	JOHN WILKS, Esq.
ANDREW REED, D.D.	ROBERT GAMMAN, Esq.

Bankers, Messrs. BARCLAY, BEVAN, TRITTON, and Co.
Sub-Secretary and Collector, WILLIAM STRUDWICKE.

Office, 32, *Poultry, London.*

London Society Protestant Schools.

NORTH STREET, LITTLE MOORFIELDS.

Instituted 1782.

OBJECT:—"Educating and annually clothing one hundred poor children."

INCOME, year ending Dec. 31, 1849	£254	9	9
EXPENDITURE	218	4	11
BALANCE in hand	106	9	10
DIVIDENDS and Rent annually	104	9	2

To which is united,

The Female Orphan Institution.

Founded 1830.

OBJECT :—"Maintaining and educating the daughters of gospel ministers."

INCOME, year ending Dec. 31, 1848	£214 11 0
EXPENDITURE	191 7 9
BALANCE in hand	52 18 1
DIVIDENDS annually	154 12 6

Number of female orphans, 9.

Treasurer, THOMAS CHALLIS, Esq., Alderman.
Secretary, EBENEZER TAYLOR, Esq., 25, Bartlett's Buildings, Holborn.

Apprenticeship Society.

Formed 1829.

OBJECT :—"That this society shall be designated the 'Society for Assisting to Apprentice the Children of Dissenting Ministers of Evangelical Sentiments.'"

INCOME, year ending Dec. 31, 1848	£190 13 10
EXPENDITURE	175 7 1
BALANCE in hand	39 10 8

Treasurer, T. CHALLIS, Esq., Alderman.
Secretaries, C. J. METCALFE, Esq., Roxton House, St. Neots, Huntingdonshire.
Rev. J. SPONG, Mortimer House, Mortimer Road, Kingsland.

In the year, 8 premiums have been granted, amounting to £130.

A Donation of Ten Guineas, or Annual Subscription of One Guinea, gives 16 votes.
A Donation of Five Guineas, or Annual Subscription of Half a Guinea, gives 8 votes.
An Annual Subscription of Five Shillings gives 4 votes.

The Elections are half-yearly.

Walthamstow Girls' School.

Established 1808.

OBJECT :—"The education of the daughters of missionaries."

"That there be provided a comfortable residence, education, board, washing, ordinary medicines, and books; and that the total charge to the parents or guardians shall not exceed £12 per annum for each child under ten years old, and £15 for all above that age; if clothing be included, £5 per annum extra. The education to be liberal and respectable; attention to domestic affairs to be taught at a suitable age. The whole to be conducted with a strict regard to utility, habits of economy, and comfort."

INCOME, year ending April, 1847	£1489 5 10
EXPENDITURE	1517 18 11
BALANCE due to the Treasurer	99 19 1

Treasurer, JOSEPH TRUEMAN, Jun., Esq.
Secretaries, Mrs. E. CAREY; Mrs. FOULGER, Walthamstow.
Collector, Mr. HINE, 22, Montpelier Square, Brompton.

PÆDOBAPTIST SOCIETIES.

London Missionary Society.

Income, 1848-49, including £12,129 18s. 1d. from the stations	£64,508	3	8
Expenditure	67,238	12	9
Balance in hand	314	10	11
Stock possessed for general and special purposes, about	24,209	7	0

Treasurer, Sir Culling Eardley Eardley, Bart.
Secretaries, Rev. Arthur Tidman; Rev. Joseph John Freeman.

Mission House, Blomfield Street, Finsbury.

European missionaries	171
Native agents	700

Wesleyan Missionary Society.

Balance against the Society from the year 1847	£5,993	6	5
Income, for the year ending Dec. 31, 1848	104,126	19	7
Expenditure	111,492	9	3
Balance due to the treasurers	13,358	16	1
The Treasurers are also under acceptances amounting to	9,843	11	6

Treasurers, Thomas Farmer, Esq.; and the Rev. John Scott.
Secretaries, Rev. Dr. Bunting, Rev. Dr. Beecham, Rev. Dr. Alder, and Rev. Elijah Hoole.

Wesleyan Mission House, Bishopsgate Street Within.

Central or principal stations called circuits	290
Chapels and other preaching places	2,302
Missionaries and assistant missionaries	393
Catechists, interpreters, day school teachers, &c.	743
Full and accredited church members	100,231
Scholars	74,318

Church Missionary Society.

Income for the year ending March 31, 1849	£94,533	7	4
Expenditure	96,851	8	4
Balance, in Stock, at the bankers', and in the office	110,276	12	11

President, the Right Hon. the Earl of Chichester.
Treasurer, John Thornton, Esq.
Secretaries, Rev. Henry Venn, B.D., Rev. John Tucker, B.D., and Major Hector Straith.
Acting Secretary, Rev. Joseph Ridgeway, M.A.

Mission House, Salisbury Square.

Stations	104
European English clergy	118
European Lutheran clergy	7
East-Indian and country-born ordained missionaries	7
European laymen	32
European Female Teachers	12
East Indian and country-born clergymen	4
East-Indian and country-born laymen	21
Native clergy	11
Native lay-teachers	1,140
Communicants	13,352

Congregational "British Missions."

HOME MISSIONARY SOCIETY.

Income, year ending April 30, 1849	£6,445 15 5
Expenditure	6,922 18 10
Balance in favour of the society	894 14 1
Stock, belonging to the society	1,960 18 6
Number of stations	131
Number of missionaries	52
Number of grantees	71
Number of students	6
Lay preachers	96
Parishes in which the agents have stations	417
Towns, villages, and hamlets, in which they preach	513
Chapels	232
Rooms	280
Churches	146
Members	5,323
Admissions to churches during the year	528
Hearers	48,886
Sunday-schools	197
Teachers	1,815
Scholars	14,462
Day-schools	37

Treasurer, Thomas Thompson, Esq.

Secretary, Rev. James William Massie, D.D., LL.D.

IRISH EVANGELICAL SOCIETY.

Income, year ending April 30, 1849	£3,701 2 9
Expenditure	3,991 7 10
Balance, against the society	718 15 5
Pastors and missionaries	27
Scripture readers	27
Stations and out-stations	144
Regular hearers	7,000
Church members	800
Sabbath, daily, and infant schools	36
Children under instruction	1,710

Treasurer, T. M. Coombs, Esq., Ludgate Street.

Secretary, Rev. Thomas James, Blomfield Street, Finsbury.

COLONIAL MISSIONARY SOCIETY.

Income, year ending March 31, 1849	£2,950 11 2
Expenditure	3,021 7 1
Balance in favour of the society	24 5 0

Treasurer, John Remington Mills, Esq.

Secretary, Rev. Algernon Wells.

Congregational Union.

Treasurer, Benjamin Hanbury, Esq.

Secretaries, Rev. W. Stern Palmer, and Rev. Algernon Wells.

Secretary of the Congregational Board of Education, Rev. R. Alliott.

The Offices of these Societies are in Blomfield Street, Finsbury.

Wesleyan Methodist Statistics.

President, Rev. THOMAS JACKSON, Richmond, Surrey.
Secretary, Rev. JOHN HANNAH, D.D., Didsbury, near Manchester.
President of the Wesleyan Theological Institution, Rev. JABEZ BUNTING, D.D.
Treasurers of the Wesleyan Schools, J. IRVING, Esq., and Rev. CHARLES PREST, 11, Storey Street, Hull.
Secretary of the Wesleyan Schools, Rev. PETER M'OWAN.
Book Steward, Rev. JOHN MASON, 14, City Road, London.
Editor, Rev. G. CUBITT.
Secretary to the London Book Committee, Rev. ISRAEL HOLGATE, 24, City Road, London.
Secretary to the Methodist Tract Committee, Rev. WILLIAM DAVENPORT, 14, City Road, London.
Treasurers of the General Chapel Fund, T. MARRIOTT, Esq., and the Rev. ROBERT WOOD.
Secretary to the General Chapel Fund, Rev. F. A. WEST, Buxton Road, Huddersfield.

DISTRICTS AND CIRCUITS.

DISTRICTS	Great Britain 32	Ireland 11	Foreign Parts 25
CIRCUITS	443	53	324

MINISTERS.

In GREAT BRITAIN	918	Supernumerary and superannuated 184	On Trial 105	Total	1207
In IRELAND	105	36	22		163
In FOREIGN STATIONS	324	10	66		400
					1770
Ministers admitted into full connexion in 1849					64
Died, in the year ending July, 1849					32
Ceased to be recognized as ministers					11

	NUMBER OF MEMBERS.				
	1845.	1846.	1847.	1848.	1849.
GREAT BRITAIN	340,778	341,468	339,379	338,861	348,274
IRELAND	27,926	27,546	24,633	23,142	22,221
CONTINENT OF EUROPE	1,941	1,864	1,809	1,714	1,829
ASIA	1,559	1,661	1,718	1,734	1,873
AUSTRALASIA and POLYNESIA	13,236	14,040	15,353	15,933	16,469
AFRICA	7,287	7,046	8,531	8,840	9,660
WEST INDIES, Antigua	14,850	14,151	13,730	13,419	12,820
St. Vincent and Demarara	12,836	12,942	13,548	13,852	14,001
Jamaica	25,662	25,049	23,633	22,824	21,636
Bahamas	3,544	3,544	3,569	3,313	3,291
Hayti	261	261	280	322	333
BRITISH NORTH AMERICA	18,433	18,592	18,132	15,500	15,829
Total under the care of the British and Irish Conferences	468,313	469,064	464,315	459,454	468,241
Increase on the year					8,787
Decrease on the last four years					72

MISSIONARY SOCIETY.—*See page* 801.

The next Conference is to be held in London, commencing on Wednesday, July 31st, 1850, at 9 o'clock, A.M.

Wesleyan Conference Office, 14, City Road, London.

Methodist New Connexion.

Formed 1797.

President, Rev. P. T. Gilton.
Secretary, Rev. G. L. Robinson.
Book Steward, Rev. J. Bakewell, 80, Newgate Street, London.

	England.	Ireland.	Canada.	Total.
Chapels	269	14	46	329
Preachers	77	10	39	126
Local preachers	762	13	78	573
Members	16,119	709	3,[illegible]	20,351
Clear increase during the year	537	57	132	662
Sabbath schools	261	9	46	306
Sabbath sch. teachers	7,018	106	73	7,197
Sabbath scholars	40,340	907	1,043	42,190

MISSION FUND.

Income £2,029 10 9

The next Conference to be held at Leeds on Whit-monday, 1850.

Wesleyan Methodist Association.

Formed 1834.

President, Rev. George Smith, Liverpool.
Secretary and Editor, Rev. Robert Eckett, 6, Argyle Square, London
Corresponding Secretary, Rev. John Peters, Manchester.
Treasurer, John Petrie, Esq., Rochdale.
Sub-Secretaries, E. Darke, E. W. Buckley.
Book Steward, Rev. Richard Abercrombie.

Book Room, Horse Shoe Court, Ludgate Hill.

Chapels	324
Preaching places, rooms, &c.	211
Members in society	21,564
Clear increase during the year	789
Members on trial	1 429
Deaths	348
Removals and Withdrawals	3,185
Itinerant preachers and missionaries	96
Local preachers	1,015
Leaders	1,413
Sunday schools	333
Sunday scholars	44,692
Sunday school teachers	7,018

HOME AND FOREIGN MISSION FUND.

Income, year ending August, 1849	£3,103	14	6
Expenditure	2,153	8	7
Balance due to the treasurer	289	13	8

The next Annual Assembly is to be held at Rochdale, commencing on the last Wednesday in July, at nine o'clock.

Primitive Methodist Connexion.

Formed 1819.

Chapels	1,511
Rented chapels and preaching places	3,345
Travelling preachers	513
Local preachers	8,291
Members	95,557
Clear increase	6,661
Sabbath schools	1,194
Sabbath school teachers	10,[illegible]
Sabbath scholars	94,[illegible]

The next Conference to be held at Nottingham, June 5, 1850.

GENERAL BODY OF DISSENTING MINISTERS OF THE THREE DENOMINATIONS.

RESIDING IN AND ABOUT THE CITIES OF LONDON AND WESTMINSTER;

With the Address of each per Post, and the Year when he became a Member of the General Body.

Formed 1727.

Secretary to the General Body,

Rev. WILLIAM GROSER, 11, Smith Street, Chelsea.

Baptist Board.

Formed 1723.

OBJECT: —"The design of this Society is to afford an opportunity for mutual consultation and advice on subjects of a religious nature, particularly as connected with the interests of the Baptist Denomination."

Secretary, Rev. WILLIAM GROSER, 11, Smith Street, Chelsea.

Angus, Joseph, A.M.	1838	Stepney College.
Betts, Henry John	1848	1, Roehampton Street, Vauxhall Bridge Road.
Blake, W. A.	*	4, Southampton Road, New Road, Marylebone.
Bonner, W. H.	1848	New Church Street, Bermondsey.
Bowes, William B.	1836	Blandford Cottage, 28, Alpha Road.
Brawn, Samuel	1828	Loughton, Essex.
Brock, W.	1849	12, Gower Street.
Castleden, James	1836	Hampstead.
Clarke, Owen	1838	2, Vernon Square, Pentonville.
Cox, F. A., D.D., LL.D.	1811	Downs Park Road, Clapton.
Cox, John	1839	11, Wellington Road, Stoke Newington.
Cox, John	1848	Woolwich.
Curtis, Daniel	1839	22, Brooksby's Walk, Homerton.
Davis, Stephen Joshua	1837	1, Lyndhurst Grove, Peckham.
Dickerson, Philip	1832	13, Princes Street, Jubilee Street, Mile End.
Elliott, William H.	1842	12, Wharton Street, Lloyd Square, Pentonville.
Fishbourne, G. W.	1847	9, Coborn Street, Bow Road.
Francies, George	1838	61, Walnut Tree Walk, Kennington Road.
Fraser, William	1843	17, Cobourg Place, Kennington Lane.
Green, Samuel	1835	59, Queen's Row, Walworth.
Groser, William	1840	11, Smith Street, Chelsea.
Hinton, John Howard, A.M.	1838	59, Bartholomew Close.
Hoby, James, D.D.	1845	31, Great Coram Street.
Jones, John Andrews	1836	65, Buttesland Street, Hoxton.
Katterns, Daniel	1841	Hackney.
Kingsford, John	1802	Midway Place, Lower Road, Deptford.
Leechman, John, M.A.	1849	Radcliffe Lodge, St. Peter's Sq., Hammersmith.
Lewis, Benjamin	1828	56, Trinity Square, Borough.
Miall, William	1841	1, Mayfield Villas, Dalston.
Milner, Samuel	1849	25, Stepney Causeway.
Overbury, Robert W.	1835	5, Wakefield Street, Regent Square.
Peacock, John	1825	7, Owen's Row, St. John Street Road.
Pritchard, George	1817	4, York Place, Pentonville.
Rothery, Joseph	1832	4, Gloucester Terrace, Hoxton.
Russell, Joshua	1847	Blackheath Hill.
Smith, James	1842	5, Brunswick Terrace, Trinity St., Southwark.
Smith, Thomas	1845	33, Moorgate Street.
Soule, Israel May	1838	St. John's Hill, Battersea.
Steane, Edward, D.D.	1824	Champion Park, Camberwell.
Stovel, Charles	1832	5, Stebon Terrace, Philpot Street, East.
Trestrail, Frederick	1845	33, Moorgate Street.
Ward, William	1848	Francis Place, Maryland Point, Stratford.
Ware, Richard	1842	Hampstead.
Wheeler, J. A.	*	14, Park Terrace, Highbury Vale.
Woollacott, Christopher	1828	4, Compton Street East, Brunswick Square.
Wyard, George	1843	39, Hart Street, Bloomsbury.
Young, William	1828	1, Grove Place, Upper Grange Rd., Bermondsey.

GENERAL BAPTIST MINISTERS, MEMBERS OF THE BODY.

Burns, Jabez, D.D.	1836	17, Porteus Road, Paddington.
Stevenson, John, M.A.	1833	12, Marlborough Place, Walworth.

* To be returned as a member at the next Annual Meeting.

Congregational Board.

Formed 1727.

Secretary, Rev. Robert Ashton, Congregational Library, Blomfield Street.

Adeney, G. J.	1843	Ealing.
Adey, John	1840	19, Surrey Square, Old Kent Road.
Ainslie, Robert	1835	Wickliffe Cottage, Mornington Rd., Regent's Pk.
Allon, Henry	1844	Hornsey Road.
Ashton, Robert	1830	Putney.
Aveling, Thomas	1830	6, Nelson Terrace, Stoke Newington.
Baker, W. R.	1843	Portland Town.
Bean, William	1839	Tulse Hill.
Bennett, James, D.D.	1829	49, Gibson Square, Islington.
Binney, Thomas	1829	Savile Row, Walworth.
Birch, George R.	1843	Finchley.
Bodington, John	1817	20, Thanet Place, Spa Road, Bermondsey.
Bromley, H.	1846	2, Queen's Road, St. John's Wood.
Browne, George	1828	Clapham.
Brown, James	1839	Gibraltar Place, Bethnal Green Road.
Brown, J. B., B.A.	1846	Foxley Road, North Brixton.
Bunter, John	1835	Tulse Hill.
Burder, H. F., D.D.	1811	Hackney.
Burnet, John	1830	Grove Lane, Camberwell.
Bergne, S. B.	1848	16, Artillery Place, City Road,
Campbell, John, D.D.	1841	Tabernacle House, Finsbury.
Campbell, William	1841	Croydon.
Carlile, James, D.D.	1841	Woolwich.
Charlton, J. M., M.A.	1846	Totteridge.
Clayton, George	1805	Herne Hill.
Cobbin, Ingram, A.M.	1819	Cold Harbour Lane, Camberwell.
Collyer, W. B., D.D.	1801	Chiselhurst, Kent.
Corney, George	1836	Barking.
Dickinson, J.	1846	Hounslow.
Davies, David	1841	4, Ann's Terrace, Harleyford Road, Vauxhall.
Davies, John	1854	Upper Clapton.
Davies, S. A.	1829	Enfield.
Davies, Evan	1842	Richmond.
Davis, Samuel	1843	33, Tredegar Square, Mile End.
Davis, J.	1848	Crescent Place, Mornington Crescent.
Dobson, J. P.	1826	37, Edward Street, Hampstead Road.
Dubourg, S. A.	1835	Acre Lane, Clapham.
Dukes, Clement, A.M.	1839	1, Oxford Ter., Middleton Rd., Kingsland.
Dunn, E. A.	1807	Upper Belgrave Place, Pimlico.
Edwards, J.	1841	Kingston.
Eldridge, Samuel	1843	2, Acre Lane, Brixton.
Emblem, John	1817	147, Church Street, Bethnal Green.
England, S. S.	1847	Mill Hill, Middlesex.
Ferguson, R., D.D.	1837	Stratford.
Ford, Joseph	1834	48, Canonbury Square, Islington.
Forster, William	1847	Kentish Town.
Freeman, J. J.	1837	London Mission House, Blomfield Street.
Gallaway, J. C., M.A.	1849	Middleton Road, Dalston.
Gamble, H. J.	1847	Peckham.
Garvey, M. A.	1841	1, Molesworth Place, Kentish Town.
Gilbert, Charles	1831	25, Manchester Terrace, Liverpool Road.
Godwin, J. H.	1839	Highbury College.
Good, A.	1848	Navarino Terrace, Dalston.
Hall, John	1845	2, New Grove, Mile End.
Harris, John, D.D.	1843	Cheshunt College.
Harrison, J. C.	1842	80, Albert Street, Camden Town.
Harrison, John	1849	Isleworth.
Hartland, E. J.	1848	35, Noel Street, Islington.
Henderson, E., D.D.	1826	11, Park Terrace, Highbury.
Hill, James	1841	Clapham.
Hollis, B.	1846	Gibson Square, Islington.
Hope, William J.	1831	Deptford Bridge.
Hoppus, John, D.D.	1829	39, Camden Street, Camden Town.
Hoxley, J.	1848	7, Pembroke Terrace, Caledonia Rd., Islington.
Hunt, John	1833	16, Brixton Rise.
James, Thomas	1817	4, Blomfield Street.
Jefferson, John	1831	Stoke Newington.
Jenkyn, T. W., D.D.	1846	Coward College, Torrington Square.

Jeula, H. B.	1821	Greenwich.
Jeula, Matthew	1841	Church Street, Edmonton.
Kennedy, John, M.A.	1847	Stepney Green.
Kenneiley, Thomas	1839	Mitcham.
Kent, Benjamin	1843	Norwood.
Knight, James	1792	Lark-Hall Lane, Clapham.
Leask, W.	1848	9, Holland Grove, Cranmer Rd., Kennington.
Leifchild, John, D.D.	1813	6, Camden Street, Camden Town.
Lewis, Thomas	1837	15, Compton Terrace, Islington.
Littler, Robert	1845	28, Gloster Road, Regent's Park.
Lockyer, John	1847	Ponder's End.
Lucy, William	1847	Union Place, Blackheath Road.
Machray, Robert	1847	Walthamstow.
Mannering, Edward	1836	27, Kingsland Crescent.
Marchmont, H.	1848	7, Northampton Ter., Lower Road, Islington.
Martin, Samuel	1843	1, Chester Place, Chester Square.
Massie, J., D.D, LL.D.	1848	Congregational Library.
Mather, J.	1843	Clapton.
Miller, J. A.	1841	4, Argyle Square.
Morison, John, D.D., LL.D.	1815	27, Montpelier Square, Brompton.
Morris, A. J.	1846	Tuffnell Park, Holloway.
Morris, Caleb	1828	64, Middleton Square, Pentonville.
Morren, J. W	1834	Bethnal Green Road.
Mummery, J. Vale	1847	Orchard Street, Hackney.
Neller, Frederick	1849	34, Cross Street, Islington.
Owen, William	1843	10, Gibson Square, Islington.
Palmer, W. S.	1827	20, Upper Charles St., Northampton Square.
Philip, Robert	1826	Maberley Cottage, Richmond Road, Dalston.
Prout, E.	1849	London Missionary Society House.
Pulling, John	1834	4, Elizabeth Place, New Cross.
Richard, Henry	1836	10, Surrey Square, Old Kent Road.
Richards, J. E.	1826	2, Copenhagan Place, Limehouse.
Richardson, J. W	1843	7, Tonbridge Place, New Road.
Robinson, John	1830	Park Village East, Regent's Park.
Rogers, G.	1838	70, Albany Road, Old Kent Road.
Rose, George	1826	Pelham Place, Bermondsey.
Sherman, James	1841	Surrey Chapel House, Blackfriars Road.
Smith, George	1842	East India Road, Poplar.
Smith, John Pye, D.D. F.R.S.	1801	Homerton College.
Smith, Philip, B.A.	1844	Cheshunt College.
Spink, Samuel	1845	1, Park Crescent, Stockwell.
Spong, J.	1846	Mortimer Road, Kingsland.
Stewart, A.	1825	Holloway.
Stratten, James	1819	65, Hamilton Terrace, St. John's Wood.
Stoughton, John	1844	6, Kensington Crescent.
Thomas, David	1845	Stockwell.
Tidman, Arthur	1823	27, Finsbury Square.
Timpson, Thomas	1826	Lewisham.
Townley, Henry	1828	3, Highbury Place.
Townley, C. G., LL.D.	1844	3, St. John's Terrace, Stockwell Park Road.
Tyler, W.	1848	6, Princes Street, Spitalfields.
Unwin, W. G.	1849	10, Liverpool Street, Bishopsgate.
Vardy, E. F., A. M.	1845	65, Gibson Square, Islington.
Vautin, James	1818	Upper Clapton.
Verrall, George	1841	Bromley, Kent.
Viney, Josiah	1844	18, Ann's Terrace, Hackney.
Wall, William	1794	Kingsland Crescent.
Waraker, J. T.	1843	Tooting.
Watson, John	1848	Hackney College.
Wells, Algernon	1837	Upper Clapton.
Wilkins, George	1844	7, King Street, Finsbury.
Williams, C.	1840	16, Brunswick Crescent, Camberwell.
Williams, J. de Kewer	1847	Tottenham.
Woodman, E. F.	1844	6, Collett Place, Commercial Road East.
Woodwark, John	1837	Upton, Essex.
Wright, George	1849	13, Clapton Terrace.
Yockney, John	1816	9, Highbury Terrace.
Yonge, W. C.	1841	Brentford.

Presbyterian Members of the Body.

Archer, T., D.D.	1836	18, Hans Place, Chelsea.
Redpath, R., M.A.	1833	12, College Place, Camden Town.
Simson, Robert, M.A.	1836	Colebrooke Row, Islington.
Young, J., M.A.	1829	7, Lonsdale Square, Islington.

BAPTIST CHAPELS IN AND NEAR LONDON.

Alfred Place, Kent Road	W. Young		e.	
Alie Street, Goodman's Fields	P. Dickerson	Strict Bap. Asso.	a.	e.	th.
Artillery Street				e.	th.
Austin Street, Shoreditch	W. Miall	London Association		e.	th.
Battersea	I. M. Soule			e.	w.
Blandford Street, Manchester Square	W. B. Bowes		a.	e.	w.
Brentford (New)	T. Smith			e.	w.
Brentford (Old)	C. H. Cole			e.	w.
Borough Road, Southwark	J. Stevenson, A.M.	General Baptist		e.	w.
Bow	G. W. Fishbourne			e.	th.
Bloomsbury Chapel	W. Brock		a.	e.	th. w.
Brick Lane, Old Street	J. A. Jones			e.	th.
Brixton Hill	W. Palsford	Association		e.	
Buttesland Street, Hoxton	J. Rothery			e.	th.
Camberwell (Coldharbour Lane)	E. Steane, D.D.	Association	a.	e.	th.
Chelsea, Paradise Chapel	W. Groser			e.	th.
Church Street, Blackfriars Road	J. Bigwood	Association	a.	e.	th.
Church Street, Paddington	J. Burns, D.D.	General Baptist		e.	th.
Clapham	B. Hoe			e.	w.
Commercial Road	G. W. Pegg	General Baptist	a.	e.	th.
Cumberland Street, Curtain Road	C. Smith	Strict Bap. Asso.		e.	w.
Deptford (Lower Road)	J. Kingsford		a.	e.	w.
Deptford (Giffin Street)	W. Felton			e.	w.
Devonshire Square	J. H. Hinton, A.M.	Association		e.	th.
Dorchester Hall, New North Road	B. Dunning			e.	th.
Eagle Street, Holborn	R. W. Overbury	Association		e.	w.
East Street, Walworth	J. Moody		a.	e.	th.
Eldon Street, Finsbury	W. Williams	Welsh	a.	e.	
Greenwich (Lewisham Road)	J. Russell	Association		e.	w.
Greenwich (London Street)			a.	e.	f.
Hackney (Mare Street)	Dr. Cox & D. Katterns	Association	a.	e.	th.
Hammersmith	J. Leechman, M.A		a.	e.	th.
Hampstead (Holly-Bush Hill)	J. Castleden			e.	th.
Hampstead (West End)	— Livermore			e.	w.
Hatcham (New Cross)	— Pond			e.	th.
Henrietta Street, Regent Square	C. Shepherd	Association		e.	th.
Highgate	S. S. Hatch			e.	
Horsley Street, Walworth	Jonathan George	Association		e.	w.
Homerton Row	D. Curtis			e.	th.
Islington Green		Association		e.	w.
Rotherithe (Jamaica Row)				e.	w.
John Street, Gray's Inn Lane	B. W. Noel			e.	th.
John's Row, St. Luke's	J. Newborn			e.	w.
Kennington, Charles Street	T. Atwood	Association	a.	e.	w.
Kensington (Silver Street)	W. G. Lewis, jun.	Association			w.
Keppel Street, Russell Square	J. Robertson, M.A.	Association		e.	th.
Lion Street, Walworth	W. Howieson	Association		e.	th.
Lambeth (Regent Street)	W. Fraser	Association		e.	th.
Mason's Court, Shoreditch	W. H. Elliott			e.	th.
Maze Pond, Bermondsey	J. Aldis	Association		e.	
Meard's Court, Soho				e.	th.
Mill Yard, Goodman's Fields	W. H. Black	Seventh-day	*Sat, m. and*	*a.*	*f.*
Mitchell Street, St. Luke's				e.	
New Park Street, Southwark Bridge	J. Smith	Association		e.	w.
Northampton Street, King's Cross				e.	th.

Peckham (Rye Lane)	G. Moyle	m.	e.	w
Phillips Street, Kingsland Road	T. Pepper	m.	a.	e.
Pimlico, Carmel Chapel	J. Stenson	m.	e	w.
Poplar (Cotton Street)	Association	m.	e.	w.
Praed Street, Paddington	W. Underwood ...General Baptist	m.	e.	w.
Prescot Street, Goodman's Field	C. Stovel ...Association	m.	e.	f.
Redcross Street	D. Whittaker	m.	e.	
Romney Street, Westminster	H. J. Betts	m.	e	
Salters' Hall, Cannon Street	S. J. Davis ...Association	m.	e.	w.
Shacklewell	John Cox...Association	m.	e.	tu.
Shakspeare's Walk, Shadwell	Association	m.	a.	e.	th.
Shouldham Street, Paddington	W. A. Blake ...Association	m.	e.	th.
Soho Chapel, Oxford Street	G. Wyard	m.	e.	w.
Somer's Town		m.	e.	th.
Spencer Place, Goswell Street	J. Peacock ...Association	m.	a.	e.	tu.
Stepney Green		m.	a.	e.	w.
Stratford	Strict Bap. Asso...	m.	e.	th.
Tottenham	R. Wallace ...Association	m.	e.	
Trinity Square, Southwark	B. Lewis...Strict Bap. Asso...	m.	e.	
Unicorn Yard, Southwark	W. H. Bonner			
Vernon Square, Pentonville	O. Clarke...Association	m.	a	e	w.
Victoria Street, Shadwell	S. Milner			
Waterloo Road	J. Branch ...Association	m.	e.	th.
Wandsworth	W. Ball			
Wild Street	C. Woollacott ... Strict Bap. Asso...	m.	a.	e.	th.
Windmill Street, Finsbury	J. A. Wheeler	m.	e.	
Worship Street	B. Mardon, M.A. ...Old Gen. Bap...			

INDEPENDENT CHAPELS IN AND NEAR LONDON.

Adelphi Chapel, Hackney Road	W. Woodhouse	m.		e.	w.
Albany Road, Camberwell	G. Rogers	m.		e.	th.
Albany Chapel, Regent's Park	J. Davies	m.		e.	w.
Aldermanbury Postern, City	E. J. Hartland	m.		e.	w.
Aldersgate Street (Welsh)	W. Williams	m.		e.	w.
Abney Chapel, Stoke Newington	J. Jefferson	m.	a.	e.	th.
Barbican Chapel, City	A. Tidman	m.		e.	th.
Barnsbury Chapel, Islington	C. Gilbert	m.		e.	tu.
Bermondsey, Jamaica Row	G. Rose	m.		e.	tu.
,, Neckinger Road	J. Boddington	m.		e.	w.
Bishopsgate Chapel, City	J. C. Gallaway, A.M.	m.		e.	th.
Brixton Hill, Union Chapel	J. Hunt	m.	a.	e.	w.
Brixton, Trinity Chapel	S. Eldridge	m.		e.	th.
Bromley (Kent)	G. Verrall	m.		e.	th.
Brompton, Trevor Chapel	J. Morison, D.D, LL.D...	m.		e.	w.
Bethnal Green, Cambridge Road	J. Viney	m.		e.	w.
,, Ebenezer Chapel	R. Gibson	m.		e.	tu.
,, Gibraltar Chapel	J. Brown	m.		e.	tu.
,, Hare Street	G. W. Russell	m.		e.	
Camberwell, Mansion House Chapel	J. Burnet	m.	a.		f.
,, Grove Lane	J. Irons	m.		e.	tu.
Camden Town, Ebenezer	T. W. Gittens	m.		e.	w.
Camden Town, Park Chapel	J. C. Harrison	m.	a.	e.	th.
Chelsea, Looks Grove	Fred. Webb	m.		e.	tu.
Chiswick Chapel	E. Miller	m.		e.	th.
Clapham Chapel	J. Hill	m.		e.	tu.
Clapham, Park Road Chapel	S. A. Dubourg	m.			w.

Clapham Road Chapel	J. R. Brown, B.A		c.	6.
Clapton Chapel	A. Wells		c.	6.
Claremont Chapel, Pentonville	J. Blackburn		c.	6.
Collier's Rents, Southwark			c.	6.
Commercial Road East	J. Cartwright		c.	6.
Cottage Green			c.	f.
Coverdale Chapel, Limehouse	J. E. Richards		c.	w.
Craven Chapel, Marlboro' Street	J. Leifchild, D.D		c.	6.
rown Street Chapel, Soho			c.	
Dalston, Middleton Road	C. Dukes, M.A	c.	c.	6.
Deptford, High Street	J. Pulling	c.	c.	w.
„ New Cross	W. J. Hope		c.	
Ealing Chapel	G. J. Adeney		c.	w.
Ebenezer Chapel, Ratcliffe	H. Harrison	c.	c.	6.
Edgeware	Edward Smith		c.	6.
Enfield, Chaseside	G. Wilkinson	c.		6.
„ Baker Street	S. J. Smith, B.A		c.	f.
Esher Street, Kennington Lane	W. Lonsk	c.	c.	6.
Falcon Square, City	J. Bennett, D.D.		c.	6.
Fetter Lane, Holborn	C. Morris	c.	c.	w.
Finchley	G. R. Birch		c.	w.
Gravel Lane, Wapping	M. Jeula		c.	w.
Greenwich, Maize Hill	H. B. Jeula		c.	w.
Greenwich Road Chapel	W. Lucy		c.	th.
Guildford Street, Southwark (Welsh)	D. Davis		c.	tu.
Hackney, St. Thomas's Square	H. F. Burder, D.D., Geo. Thomson	c.	c.	th.
„ Old Gravel Pits	J.P.Smith,D.D., J.Davis	c.	c.	th.
„ Hampden Chapel	J. V. Mummery		c.	f.
„ Gloucester Chapel	B. Isaacs		c.	w.
Hammersmith, Broadway Chapel	J. T. Cumming		c.	w.
„ Ebenezer Chapel	B. Isaacs		c.	th.
Hare Court, Aldersgate Street	W. S. Palmer		c.	w.
Harley Street, Bow	S. Davis		c.	th.
Haverstock Hill			c.	
Highgate Chapel	F. Akin		c.	tu.
Holloway Chapel, Islington	A. J. Morris		c.	w.
Holywell Mount, Shoreditch	E. Mannering		c.	th.
Hope Street, Spitalfields			c.	
Horbury Chapel, Notting Hill			c.	w.
Hounslow, New Chapel	J. Dickinson		c.	w.
Hoxton Academy Chapel		c.	c.	th.
Jewry Street, Aldgate	F. Silver		c.	tu.
Islington Chapel, Upper Street	B. S. Hollis		c.	tu.
Islington, Lower Street	H. Marchmont	c.	c.	s.
„ Union Chapel	T. Lewis, H. Allon	c.	c.	w.
Kensington, Hornton Street	J. Stoughton		c.	f.
Kentish Town	W. Forster		c.	w.
Kingsland	T. Aveling	c.	c.	f.
Lewisham Chapel	T. Timpson		c.	th.
Maberly Chapel, Ball's Pond	R. Philip		c.	tu.
Marlborough Chapel, Kent Road	H. Richard		c.	th.
Mile End, Church Street	W. Tyler		c.	th.
Mile End, Salem Chapel	J. G. Hewlett, Ph.D.		c.	w.
„ Brunswick Chapel	J. R. Talbot		c.	th.
„ Hephzebah Chapel			c.	th.
„ Latimer Chapel	R. Saunders, J. Hall	c.	c.	th.
„ Bedford Street (Welsh)			c.	s.

Mortlake	S. J. Leblond	m.	e.	w.
New Broad Street, City	G. Wilkins	m.	e.	w.
New Court, Carey Street		m.	e.	th.
New Tabernacle, Old Street Road	Isaac Vaughan	m.	e.	w.
New Tottenham Court Ch., Charlotte Street, Fitzroy Square		m.	e.	th.
Norwood, Surrey	B. Kent	m.	e.	th.
Orange Street, Leicester Square	S. Luke	m.	e.	th.
Paddington Chapel, New Road	J. Stratten	m.	e.	th.
Parish Street, Horsleydown	J. Adey	m.	e.	w.
Pavement Chapel, New North Road	J. Spong	m.	e.	w.
Peckham, Hanover Chapel	W. B. Collyer, D.D., J. H. Gamble	m.	e.	th. even
Pimlico, Buckingham Chapel	J. J. Shrubsole	m.	e.	th.
„ Eccleston Square		m.	e.	w.
Ponder's End	J. Lockyer	m.	e.	w.
Poultry Chapel, City	S. B. Bergne	m.	e.	th.
Poplar		m.	e.	
„ Mill Wall	J. Young, M.A.	m.	e.	w.
„ Trinity Chapel	G. Smith	m.	e.	th.
Portland Chapel, St. John's Wood	W. R. Baker	m.	e.	w.
Putney	R. Ashton	m.	e.	w.
Queen Street, Ratcliffe	R. Bayley, F.A.S.	m.	e.	th.
Robert Street, Grosvenor Square	C. R. Howell	m.	e.	th.
Russell Street, Rotherhithe	T. Muscutt	m.	e.	th.
Spafields Chapel	T. E. Thoresby	m.	e.	
Sion Chapel, Whitechapel		m.	e.	w.
Stepney Chapel	J. Kennedy, M.A.	m.	a.	e. th.
Stockwell Chapel	D. Thomas	m.	a.	e. th.
Stratford, Brickfield Chapel		m.	e.	w.
Surrey Chapel, Blackfriars Road	J. Sherman	m.	a.	e. f. m. tu. ev.
Tabernacle, Moorfields	J. Campbell, D.D.	m.	e.	w.
„ Tottenham Court Road	J. W. Richardson	m.	a.	e. th.
Tonbridge Chapel, New Road	J. Woodwark	m.	e.	w.
Tottenham and Edmonton	J. de Kewer Williams	m.	e.	w.
Totteridge	J. M. Charlton, B.A.			
Trinity Chapel, John Street, Edgeware Road	R. Herschell	m.	e.	
„ Leather Lane	G. Rowe	m.	e.	w.
Twickenham	E. Tasker	m.	e.	w.
Union Street, Southwark	J. Waddington	m.	e.	th.
Union Chapel, Sloane Street	T. W. Bayfield	m.	e.	th.
Virginia Chapel, Shoreditch	J. Massingham	m.	e.	th.
Walthamstow	R. Machray, M. A	m.	e.	th.
Walworth, York Street	G. Clayton	m.	a.	e. f.
„ Sutherland Chapel	H. S. Seaborn	m.	e.	th
„ West Street	J. Wood	m.	e.	th.
Wandsworth		m.	e.	th
Wardour Chapel, Soho	O. Russell, B.A.	m.	e.	th
Weigh House, Fish Street Hill	T. Binney	m.	e.	tu.
Westminster Chapel, York Street	S. Martin	m.	a.	e. w.
Willesden	J. R. Cooper	m.	e.	
Winchmore Hill		m.	e.	
Woodbridge Street, Clerkenwell	M. Lucken	m.	e.	tu.
Wycliffe Chapel, Commercial Road	A. Reed, D.D.	m.	e.	w.
Woolwich, Salem Chapel	J. Carlile, D.D.	m.	e.	w.
„ Union Chapel	W. Woodland	m.	e.	th
„ Welch Chapel	Job Thomas	m.	e.	th.
Whitefield Chapel, *Wilson Street*, Drury Lane	D. Martin	m.	e.	th.
York Road Chapel, Lambeth		m.	e.	th.

TOTAL OF BAPTISTS THROUGHOUT THE WORLD

From the Philadelphia Baptist Almanack for 1849

	Churches.	Ordained Ministers.	Baptized in one year.	Members.
NORTH AMERICA.				
United States	8,204	4,950	38,161	667,750
Do. Anti-Mission	2,059	924	1,668	69,328
Do. Free Will	1,249	1,076	3,250	55,323
Do. Six Principle	20	23	150	3,500
Do. Seventh Day	50	40	350	6,200
Do. Church of God (Winebrennerians)	96	125	400	10,000
Do. Brethren (Tunkers)	150	160	250	[8,000
Do. Disciples (Campbellites)	1,600	1,000	4,500	127,000
Do. Christian Connexion (Unit.)	650	528	500	35,000
Total in the United States	14,078	8,826	49,229	982,101
Canada (East and West)	143	78	505	8,248
New Brunswick	67	46	364	4,823
Nova Scotia	100	67	95	9,231
Jamaica (West Indies)	72	118	950	32,250
Bahamas do	16	13	205	2,687
Trinidad do	2	5	19	102
Haiti do	2	3	8	52
Honduras	2	4	6	118
Total in North America	14,482	9,160	51,381	1,039,612
EUROPE.				
England	1,428	1,060	8,240	118,289
Wales	306	230	1,800	23,946
Scotland	104	65	460	4,458
Ireland	43	27	85	1,486
Total in Great Britain	1,881	1,382	10,585	148,179
France	15	13	23	200
Germany (Hamburg, Prussia, &c.)	50	35	339	2,250
Greece	2	2	4	20
Total in Europe	1,948	1,432	10,951	150,649
ASIA.				
Burmah (Aracan, Tavoy, &c.)	56	28	1,658	7,498
Siam	2	3	2	32
China	5	12	22	64
Assam	3	6	21	58
India (Calcutta, Bengal, &c.)	29	42	325	1,488
Ceylon	12	17	48	465
Australia (New South Wales, &c.)	3	3	21	161
Van Dieman's Land	2	2	12	74
Total in Asia	112	113	2,109	9,840
AFRICA.				
Liberia	14	12	154	645
Mission Stations (Fernando Po, &c.)	6	9	27	482
Total in Africa	20	21	181	1,127
RECAPITULATION.				
NORTH AMERICA	14,482	9,160	51,381	1,039,612
EUROPE	1,948	1,432	10,951	150,649
ASIA	112	113	2,109	9,840
AFRICA	20	21	181	1,127
Grand Total	16,562	10,726	64,822	1,201,228

BAPTISTS IN THE UNITED STATES.

From the Philadelphia Baptist Almanack for 1849.

States.	No. of Associations.	Churches.	Ordained Ministers.	Licensed Ministers.	Baptized in one year.	Members.
Maine	13	295	208	22	261	20,402
New Hampshire	7	99	74	8	84	8,718
Vermont	8	112	74	8	145	8,500
Massachusetts	12	235	234	35	804	29,309
Rhode Island	2	47	45	5	265	7,128
Connecticut	7	110	111	15	583	15,840
New York	43	802	726	125	2,884	85,014
New Jersey	4	89	90	12	519	11,850
Pennsylvania	16	301	206	48	1,550	28,044
Delaware	...	1	2	2	11	352
Maryland	2	21	13	2	70	1,758
District of Columbia	...	4	5	1	8	700
Virginia	24	556	253	60	3,540	79,918
North Carolina	23	471	245	92	3,359	35,908
South Carolina	14	393	172	46	2,482	40,116
Georgia	27	657	326	133	3,690	50,719
Florida	3	43	26	7	160	1,931
Alabama	18	501	220	59	3,366	33,772
Mississippi	16	353	165	34	1,711	20,727
Louisiana	5	77	38	12	190	3,463
Texas	2	24	23	1	215	1,019
Arkansas	6	73	34	6	307	2,355
Tennessee	18	448	270	91	3,015	32,476
Kentucky	41	702	368	132	3,846	62,139
Ohio	27	473	289	72	1,271	24,743
Indiana	24	390	192	49	1,039	18,071
Illinois	21	295	180	64	780	12,363
Missouri	21	351	183	69	1,177	16,945
Michigan	10	160	101	15	331	8,122
Wisconsin	4	52	34	9	110	2,351
Iowa	2	44	21	4	88	1,075
Indian Territory	...	21	18	6	276	1,857
Oregon Territory	1	5	4	...	24	63
California	...	...	...	...	...	2
Total	421	8,205	4,950	1,244	38,161	667,750
Anti-mission baptists	158	2,059	924	123	1,668	69,328
Grand total in U. S.	579	10,264	5,874	1,367	39,829	737,078

REMARKS.—The preceding statistics are unusually full and recent, from minutes sent voluntarily or in response to the three hundred letters and circulars sent out by the Editor.

The Associations bordering upon different states, are inserted under the name of the state containing a majority of the churches or members.

BAPTIST COLLEGES AND THEOLOGICAL INSTITUTIONS IN THE UNITED STATES.

From the Philadelphia Baptist Almanack for 1849.

Name.	Presidents.	Founded.	Instructors.	Graduates.	Ministers.	Students.	Vols. in Lib'r.
COLLEGES.							
Waterville College	David N. Sheldon, D D....	1820	6	237	79	75	7,000
Brown University	Francis Wayland, D.D....	1764	7	1,613	498	152	27,500
Madison University	.....	1819	9	200	150	140	7,000
Lewisburg University	.....	1848	3	...	...	120	1,000
Columbian College	Joel S. Bacon, D.D.....	1821	7	230	120	92	7,000
Richmond College	Robert Ryland, A.M.....	1832	4	...	...	43	1,200
Wake Forest College	William Hooper, LL.D....	1838	3	18	7	56	4,700
Mercer University	John L. Dagg, D.D.....	1833	6	16	6	116	3,000
Howard College	S. S. Sherman, A.M.	1841	4	?	?	90	1,500
Union University	.....	1840	4	...	...	100	500
Georgetown College	Howard Malcom, D.D. ...	1829	6	65	20	140	5,200
Granville College	Silas Bailey, A.M.....	1832	6	58	22	80	4,000
Franklin College	George C. Chandler, A.M.	1844	4	5	...	47	500
Shurtleff College	W. Leverett, A.M. *pro tem*	1835	4	12	4	83	1,600
Baylor University	Henry L. Graves	1845	2	...	...	75	250
Total, 15			74	2,436	906	1,409	72,450
THEOLOGICAL SCHOOLS.	Senior Professors.						
New Hampton, Theol. Sem.	Eli B. Smith, A.M.	1825	2	?	?	34	2,200
Newton Theol. Institution	Henry J. Ripley, D.D. ...	1825	3	201	190	30	5,500
Theol. Dep. Madison Univ.	John S. Maginnis, D.D....	1820	4	142	130	41	2,250
Furman Theol. Seminary	J. C. Furman, A.M.....	1835	3	65	52	15	1,500
Mercer Theol. Seminary	John L. Dagg, D.D.....	1833	3	?	?	4	1,000
Howard Theol. Institution	T. F. Curtis, A.M.....	1843	2	?	?	10	1,000
Western Bap. Theol. Insti.	Samuel W. Lynd, D.D. ...	1840	3	9	8	18	2,000
Total, 7			20	417	380	152	15,450

RECENT PUBLICATIONS APPROVED.—*Continued.*

A Biblical Lexicon of two thousand five hundred Names of Men and Places in the Bible; being a Spiritual Interpretation and laying open of the Untranslated Hebrew and other Characters. By SAMUEL COZENS, F.L.R.S., Minister of the Gospel, Langport, Somerset. *London: Houlston and Stoneman.* 18*mo.*, *pp.* 180.

Suggestive Hints towards Improved Secular Instruction, making it bear on Practical Life. Intended for the use of Schoolmasters and Teachers in our Elementary Schools. By the Rev. RICHARD DAWES, A.M., Vicar of King's Somborne, Hants. Second Edition. *London: Groombridge.* 18*mo.*, *pp.* 164.

Popular Education: An Antidote to Juvenile Delinquency, and a great Security of National Virtue. By THOMAS and FRANCIS BULLOCK, Under the Patronage of her Gracious Majesty Queen Victoria, and dedicated by permission to the Right Honourable Lord Ashley. *London: Partridge and Oakey.* 18*mo.*, *pp.* 211.

BIOGRAPHICAL WORKS.

The Christian Philosopher Triumphing over Death. A Narrative of the Closing Scenes of the Life of the late WILLIAM GORDON, M.D., F.L.S., of Kingston-upon-Hull. By NEWMAN HALL, B.A. *London*: SNOW. 12*mo.*, *pp.* 217.

Missionary Biography. The Memoir of SARAH B. JUDSON, Member of the American Mission to Burmah. By FANNY FORESTER. With an Introductory Notice by EDWARD BEAN UNDERHILL. *London: Aylott and Jones.* 12*mo.*, *pp.* 180.

Sketches of the Life and Labours of the Rev. GEORGE WHITEFIELD. To which are added, Two Discourses, preached in the year 1739. Issued by the Committee of the General Assembly of the Free Church of Scotland, for the Publication of the Works of Scottish Reformers and Divines. *London and Edinburgh: Johnstone.* 8*vo.*, *pp.* 312.

The Seed of the Righteous. A Memoir of the late Mrs. ELIZABETH LONG of Clapham Park. With Interesting Notices of her Pious Ancestry, Descendants of the Proto-Martyr, John Rogers. *London: Hamilton, Adams, and Co.* 8*vo.*, *pp.* 328.

The Henry Family Memorialized. By Sir JOHN BICKERTON WILLIAMS, Knt., LL.D., F.S.A., and a Member of the American Antiquarian Society. London: R.T.S. 18mo., pp. 188.

The Swiss Pastor. The Life of the Rev. F. A. A. Gouthier. From the French of his Nephews, L. and C. VULLIELMIN. With a Preface by Rev. B. C. TAYLER, M.A. *London: R.T.S.* 24*mo.*, *pp.* 144.

The Life of the Rev. JOHN MACDONALD, A M., late Missionary Minister from the Free Church of Scotland at Calcutta; including Selections from his Diary and Letters. By the Rev. W. K. TWEEDIE, Minister of Free Tolbooth Church, Edinburgh. *Edinburgh: Johnstone.* 8*vo.*, *pp.* 464.

Memorials of ANN DAVIS, an Eminent Christian in Humble Life. Taken down in Short Hand by a Visitor. *London: Hamilton, Adams, and Co.* 16*mo.*, *pp.* 126.

Memorials of Bertie's Brother and Infant Sister. By their Mother, Author of "Memorials of Bertie," "The Idol Child," &c. *London: Ward and Co.* 24*mo.*, *pp.* 112.

The Closing Scene; or Christianity and Infidelity contrasted in the last hours of Remarkable Persons. By the Rev. ERSKINE NEALE, M.A., Rector of Kirton, Suffolk, Author of "The Bishop's Daughter," "Self Sacrifice," "The Life Book of a Labourer," &c., &c. Second Series. *London: Longman.* 16*mo.*, *pp.* 469.

SERMONS.

Fifty-two Sermons, adapted to each Sunday in the Year, and designed more especially to Trace and Explain the Connexion between the Doctrines, Duties, and Consolations, of Religion. By the Rev. JEREMIAH SMITH, M.A., Vicar of Long Buckley, Northamptonshire, and Prebendary of Lichfield. *London: Seeleys.* 8*vo.*, *pp.* 530.

Effective Preaching. A Sermon delivered to the Students of Horton College, on their Reassembling, August 1st, 1849. By the Rev. ISAAC NEW, Birmingham. Printed by Request of the Committee. *London: B. L. Green.* 8*vo.*, *pp.* 45.

Sketch of a Funeral Discourse Occasioned by the Death of Mrs. MARY ANNE CLARKE, Wife of the Rev. Owen Clarke, Minister of Vernon Chapel, Vernon Square, Pentonville, who departed this life October 15, 1849. By the Rev. F. A. COX, D.D. L.L.D. *London:* 24*mo.*, *pp.* 23.

LECTURES.

Lectures to Young Men on the Educational, Moral, and Religious Improvement. Delivered in Glasgow by Ministers of Various Denominations. With Letters to Young Men, Founded on the History of Joseph. By WILLIAM B. SPRAGUE, D.D. Volume First and Second. *Glasgow: Collins.* 12*mo.*, *pp.* 327, and 328.

Lectures on Medical Missions. Delivered at the instance of the Edinburgh Medical Missionary Society. *Edinburgh: Sutherland and Knox.* 12*mo.*, *pp.* 320.

On Trees, their Uses and Biography: being the Substance, with Additions, of Two Lectures, delivered before the Frome Institution, and in Bristol. By JOHN SHEPPARD, Author of "Thoughts on Devotion," &c. *London: Jackson and Walford.* 24*mo.*, *pp.* 162.

The Crisis of Being, Six Lectures to Young Men, on Religious Decision, delivered at Stockwell Chapel. By the Rev. D. THOMAS. *London: Green.* 12*mo.*, *pp.* 104.

ARCHITECTURE.

Church and Chapel Architecture, from the earliest period to the present time, with an account of the Hebrew Church; to which are added One Thousand Authenticated Mouldings selected from the best examples which the country contains. By ANDREW TRIMEN, Architect. *London: Longman.* 8*vo.* *pp.* 308.

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The Poetical Works of JAMES THOMSON. Comprising all his Pastoral, Dramatic, Lyrical, and Didactic Poems, and a few of his Juvenile Productions. With a Life of the Author, by the Rev. Patrick Murdoch, D.D., F.R.S., and Notes by Nichols. *London: Tegg and Co.* 12*mo.*, *pp.* 676.

TRAVELS.

A Wayfarer's Notes on the Shores of the Levant, and the Valley of the Nile: with a sketch of the Religious Features of Syria; a supplement on Italy, and an appendix on the Site of the Holy Sepulchre, &c. By CUTHBERT G. YOUNG, B.A. *Edinburgh: Kennedy.* 12*mo.*, *pp.* 516.

Familiar Letters by the Rev. ROBERT MURRAY M'CHEYNE, late Minister of St. Peter's Church, Dundee: Containing an Account of his Travels as one of the Deputation sent out by the Church of Scotland on a Mission of Inquiry to the Jews in 1839. Edited by his Father. *Edinburgh: Johnstone.* 8*vo.*, *pp.* 173.

Notices of the Holy Land and of other places mentioned in the Sacred Scriptures, including Arabia, Egypt, Greece, and Rome. Visited by the Rev. R. SPENCE HARDY. Second Edition. *London: Aylott and Jones.* 12*mo.*, *pp.* 286.

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Congregational Independency in contradistinction to Episcopacy and Presbyterianism: the Church Polity of the New Testament. By RALPH WARDLAW, D.D. *Glasgow: Maclehose.* 12*mo.*, *pp.* 436.

Moriah; or, Sketches of the Sacred Rites of Ancient Israel. By Rev. ROBERT W. FRASER, M.A., St. John's, Edinburgh. Edinburgh: Oliphant. 12mo., pp. 366.

The Law of the Offerings in Leviticus i.—vii., considered as the Appointed Figure of the various aspects of the Offering of the Body of Jesus Christ. By ANDREW JUKES. *London: Nisbet and Co.* 12mo., *pp.* 245.

Theiotes; or, an Argument on the Existence, Perfections, and Personal Distinctions, of the Deity; intended as an Antidote to Atheism, Pantheism, Unitarianism, and Sabellianism. By WILLIAM COOKE. *London: Partridge and Oakey.* 12mo., *pp.* 436.

The Christian Indeed; or, the Lord's Prayer Expounded. By the Rev. WILLIAM TAIT, Incumbent of Holy Trinity Church, Wakefield, Author of "Exposition of the Hebrews." *London: Seeleys.* 8mo., *pp.* 246.

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Church Holidays, the History and Mystery of Good Friday. By ROBERT ROBINSON, of Cambridge. With an Introduction and Sketch of the Author. New Edition. *London: Houlston and Stoneman.* 12mo., *pp.* 48.

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The Chelsea Working Man's Sabbath Essay. Divine Mercy; or, the Temporal Advantages of the Sabbath. Interspersed with Expostulatory Remarks. By GEORGE BRYAN, one of the late Competitors for the Sabbath Essay Prize. *London: Partridge and Oakey.* 8vo., *pp.* 52.

The Sabbath; its Relation to the Temporal well-being of the Working Classes. A Prize Essay. By WILLIAM WATT. With Prefatory Note, by WILLIAM MCCOMBIE, Author of "Moral Agency." *Aberdeen: G. and R. King.* 16mo., *pp.* 38.

Scripture Metaphors. By the Rev. JOHN LINDSAY ADAMSON, Minister of St. David's Parish, Dundee, Author of "Abraham the Father of the Faithful," "Joseph and his Brethren," &c. *Edinburgh: Sutherland and Knox.* 8vo., *pp.* 408.

The Great Redemption. An Essay on the Mediatorial System. By WILLIAM LEASK, Author of "The Footsteps of Messiah," "Views from Calvary," &c., &c. *London: B. L. Green.* 8vo., *pp.* 346.

The Philosophy of a Future State. By THOMAS DICK, LL.D., Author of "The Christian Philosopher," "The Philosophy of Religion," "Diffusion of Knowledge," "Moral Improvement," "Celestial Scenery," &c. A New Edition. *Glasgow: Collins.* 8vo., *pp.* 302.

God in History; or, Facts Illustrative of the Presence and Providence of God in the Affairs of Man. By the Rev. JOHN CUMMING, D.D., Minister of the Scottish National Church, Crown Court, Covent Garden, Author of "Christ Receiving Sinners," &c., &c. *London: Shaw.* 16mo., *pp.* 156.

EDITORIAL POSTSCRIPT.

Continued from Page 789.

We are informed that at Bildeston, near Hadleigh, in Suffolk, there is a baptist church, having a new and commodious chapel, but destitute of a pastor. They are described as a "kind, worthy people," and it is thought that a minister not dependent for support, of Calvinistic sentiments, and favourable to open communion, might find there an important sphere of usefulness. Further information may be obtained from Mr. J. Osborn, one of the deacons, who resides in the village, or from the Rev. C. Elven of Bury, who takes a lively interest in their welfare.

The English Churchman and the Guardian, papers which advocate the views of those members of the establishment who are called Tractarians, now argue openly for "the re-adjustment" of the relations of the church with the state. The former says, "From being and ally and patron, the state has become indifferent, or even hostile, and the church has to adapt herself to her altered position." . . . "It may seem a bold saying, but it is a most true one, that we have no guarantee whatever that all the bishops on the bench may not be heretics, or even worse."

The Christian Times has published an extract from a speech made by Sir Robert Peel in 1847, showing that the history of Scotland may be appealed to with great force in favour of the establishment of the Roman Catholic religion in Ireland. It adds, "To this goal we have no doubt the thoughts of the two old political parties of this country anxiously tend, with the vain hope of laying the demons of fire and sword which now threaten every province of the sister island.

No events of marked importance, with respect to the continent of Europe, have come to our knowledge this month, but items of information unfavourable to civil and religious liberty are brought by almost every claim.

THE MISSIONARY HERALD.

DEVONATH BOSE.—"I AM A CHRISTIAN," p. 823.

TO THE MEMBERS AND CONTRIBUTORS OF THE BAPTIST MISSIONARY SOCIETY.

DEAR BRETHREN,

AFRICA again needs your aid, sympathies, and prayers. Trials of a most afflictive kind, though not without many alleviations, have befallen your mission. Many as were the proofs of the Divine blessing that seemed to sanction its commencement, and have marked its continuance, it has had from the first to struggle with the fatalities of an African clime. Again and again has the mission band been weakened by disease and death. And now we have to lament, from this cause, the announced return to England of our brethren Merrick and Yarnold.

Of the seven missionaries who in 1844 were toiling in this field, two only remain. Clarke and Prince have been constrained to give up the work through personal or domestic suffering. Alexander Fuller now enjoys the heavenly reward of his devotion to the cause of Christ. Sturgeon has entered into rest after a well wrought day of toil. And Merrick, worn down with disease and nigh unto death, in company with Yarnold, so recently sent to their help, is seeking restoration in the invigorating climate of England. Newbegin and Saker only are left of all the European brethren, to bear, emphatically, the heat and burden of the day. To these trials must be added, the return to Jamaica of some of those whose negro descent it was supposed would allow them to pass unscathed through the scorching heats of Africa. Only seven continue to aid our brethren. That aid is generally efficient and most valuable.

While, however, there is so much cause for grief and apprehension, at the same time there is much more to encourage you not to relax in your exertions and your prayers, and in our judgment to render it the duty of the churches and disciples of Christ to strengthen the weakened band, and with renewed energy carry on the work of the Lord.

"It is a field the Lord has blessed." Concurrent with these trials have been the marks of Divine approbation. The auspicious formation of the mission cannot yet have escaped recollection. You can remember the intense feelings of pleasure, the universal acclamations of joy, and the fervent prayers, that accompanied the announcement of your Committee's resolve to convey to the shores of Africa that same gospel of the blessed God, which had been so signally successful, through the mercy of the Most High, among the banished and enslaved ones of that dark land, in the islands of the West. Shortly after the exploratory landing of our brethren, Clarke and Prince, in Fernando Po, they were called to witness the tear of penitence, and to rejoice over some of the children of Ham turning to the Lord. Within less than five years of that memorable visit, the church at Clarence consisted of 79 members, 210 inquirers, 350 Sunday scholars, 100 day scholars, and an average congregation of 450 persons. The sum of £250 had been contributed towards the erection of a house for worship. Stations were also formed at Bimbia, Cameroons, and Old Calabar. Translations, and preaching in the native language, were carried on by our brother Merrick, and inquirers from among the degraded Isubus turned their gaze towards the rising Sun of righteousness.

The year 1846 was the first year of sorrow and trial. Mr. Thompson and Mr. Sturgeon were called to their reward. Four of the Jamaica teachers returned; and the health of all was more or less affected. For a time the mission at Clarence seemed drawing near to its extinction, from the threatened expulsion of our brethren from the island by the government of Spain. "The constitutions

Spain forbade the promulgation of Protestantism," or the word of God. Yet, as if to afford us encouragement to abide faithful, the work of the Lord was not stayed; seven persons made confession of the name of Christ, and were added to the church. Bimbia and its one hundred and forty villages, were opened to the gospel. Houses and school-rooms were erected, not only without interruption, but with the glad consent of the native rulers. A translation of the first two gospels in Isubu was ready for the press, and the first native convert on the continent was baptized. And not among the least of the tokens of Divine favour attending the exertions and presence of the missionaries, at every station slave-dealing, by consent of the chiefs, was entirely abolished.

The return, a few weeks ago, of Captain and Mrs. Milbourne, who in the early part of the year sailed for Fernando Po with Mr. and Mrs. Newbegin, Mrs. Saker, and Mr. and Mrs. Yarnold, left the mission in the hands of Messrs. Merrick, Saker, Newbegin, and Yarnold.

Painful personal or relative afflictions have constrained the first and last of these brethren, with their families, to turn their faces homewards. In the hope of recruiting his exhausted strength, Mr. Merrick and his family, about the middle of July, passed over for a few weeks to Clarence, giving at the same time the opportunity of a health-seeking voyage in the "Dove" to Mr. and Mrs. Saker and Miss Vitou. On their return from the Gaboon, "we found," says Mr. Saker, "brother Merrick very ill. He sank soon after we sailed. He preached but once during my absence. A surgeon of H. M. S. vessel had been called in, who gave no hope of recovery here: nothing less than a voyage to Europe was thought of. This he had decided to undertake as soon as arrangements could be made. This is a severe stroke. The next was expected. That night the dear suffering babe of brother Merrick was relieved by death."

Thus, dear brethren, the mission strength has been paralyzed. "I need hardly tell you," says our dear brother Merrick, "that leaving Africa, at a time when God is manifestly blessing my labours, is a great calamity: to me—a burden greater than I can bear." At the very time that this mysterious Providence lays aside the workman, is the seed he has sown springing up, as the affecting narratives of Fanny Watson and Inangge so lately testify; and in the midst of these afflictive occurrences, were three converts to Christ, at Clarence, baptized into his name. Thus, severe as are these trials, yet are they accompanied by such displays of the saving grace of God, that we are led to the conclusion, that it is his will, notwithstanding these discouragements, that we press forward in a cause, which, as such, he so manifestly crowns with tokens of his favour.

And now, dear brethren, we turn to you. We ask you, in the name of our Lord and Master, to sustain us. We need both the men, and the means to send them forth. Will the churches of Christ present both the offering and the fire?

We want the men. Men who, from love to the Redeemer, will face the dangers, the fiery trials, the sicknesses, the tribulations which will befal them, with patience, meekness, and unshrinking fortitude. Men, whom no suffering will dismay, no peril affright, no discouragement thrust down into the dungeons of despair. If you have them not, then let prayer, much prayer, fervent prayer, arise before the altar of God, that the Lord will "send forth labourers into his harvest," for "truly, the harvest is great, but the labourers are few."

But if the men be given in answer to your prayers, *We want the means to send them forth.* The demands upon your present funds are more than enough to *absorb the whole,* and leave nothing behind for an emergency like that which now *appeals to you. Must* we, then, relinquish this "husbandry" of the Lord? *Surely not. It was not lightly that your Committee entered,* at your biddin

upon this work. If the cost was great you generously and nobly met that cost. In a manner almost unprecedented, every kind of gift, the nail, the vestment, the corn, was cast in profusion into the treasury. The first band went forth laden with innumerable proofs of your deep interest and anxious care. And now that the need again appears, shall there not be a display of the like generous impulse, and the same willingness to forward the building of the sanctuary of the Lord?

Brethren, we wait for your response. Your reply will indicate the will of God in this matter. With much prayer and deliberation your Committee have come to the conclusion that they *ought* to go forward. Without your aid they cannot. Will you, brethren, sanction their resolve, and with heart and hand bid them "God speed?"

Signed, on behalf of the Committee, FRED. TRESTRAIL, } Secretaries.
EDWD. B. UNDERHILL, }

INDIA.

INTALLY.

At various times the Herald has contained interesting notices of the Benevolent Institution at this station, which has been for so long a time under the superintendence of Mr. GEORGE PEARCE. His educational efforts have in several cases been crowned with the divine blessing, and some of the youth there instructed have become confessors of the name of Jesus. In a letter to the treasurer, W. B. Gurney, Esq., of the date of September 5, 1849, Mr. PEARCE details the following very interesting account of a boy's conversion, and his firm and decided resolution to be a disciple of Christ.

You are aware that there is at Intally a school for the education of Hindoo youth, called the "Christian Institution." Here, in connexion with various branches of general knowledge, scriptural instruction is daily and sedulously imparted. 'Tis a pleasing proof of the diminution of prejudice among the natives, in regard to the Christian religion, that the majority of the pupils, from the eldest to the youngest, come voluntarily to our morning service for prayer on Saturdays, and always behave with the utmost decorum. Some of them join in the singing of the hymns. On these occasions I often embrace the opportunity to speak to the Hindoo youth, particularly on the subject of salvation.

Denonath Bose.

Among the pupils of this school is one named Denonath Bose. He is a Kaist by caste, which is the next to the Brahmins. His father is a shopkeeper, a common employment of this kind of Hindoos. Being related to one of our native preachers at Intally, and having received from him the promise of some pecuniary assistance, the father came and settled here about three years ago. He brought with him his eldest son, at the time a lad eleven or twelve years of age, who soon after commenced attending the Christian Institution. At this time the boy had no impressions of a favourable nature towards Christian truth, nor probably any knowledge of it. At first he attracted no special notice, except that he was naturally intelligent and quick, and also very diligent in his studies.

Disputes with his teachers.

During the second year, when he began to apprehend something of bible truth, he showed some forwardness in disputing with his teacher against it, which is not to be wondered at, for his parents and connexions are zealous adherents to all the current dogmas and superstitious practices of Hindooism; he had therefore lacked neither instruction nor example in respect to it, and was probably as zealous for it as any boys may be supposed to be at his age. At this time he often accompanied his parents to the idol temples, to offer sacrifices.

His father's watchfulness.

Knowing the character of the Intally school, his father kept a jealous eye upon his son, lest he should imbibe the Christian doctrine therein taught, and often warned him against it, and cautioned him to be on his guard; and some time after, having his fears awakened in consequence of the lad beginning to [illegible] his Christian uncle more frequently

usual, he sent him away into the country for several months to their family home. He was obliged, however, eventually to recal him, as he wanted his services in his shop, and because his education was now quite in abeyance; and on his return he sent him to school again as before, but with this special request to his Christian relative, that he would do nothing to make his son a Christian.

Fatalism.

It may be asked, having these fears why did he send his son to the Intally school again? The answer is, that there is no other English school near, and that the desire of the Hindoo population for their children to learn English is so great that they will run all risks rather than that they should not learn. They are, moreover, great fatalists, and therefore argue something like this: "If my son is to be a Christian, he will be so, even if I keep him at home; and if he is not to be one, he will not be, whatever pains the sahibs may take to make him one." Nevertheless they do not abate their warnings and cautions to their children on going to school.

First impressions.

On the return of Denonath to school, he soon advanced into one of the classes (of which there are three) that daily read the scriptures with Mr. Chill, the master. It is Mr. Chill's practice to comment much on the portion of scripture which is read, and an hour is occupied in this exercise, much to the advantage of the scholars. It was from this period that the youth began to feel some interest in the truths of revelation, and his knowledge of them, in consequence, rapidly increased. He also soon afterwards began to relax in his attention to the rules of caste, and would go to his uncle's house, and secretly eat rice when he felt hungry.

Idolatry.

The time now drew nigh when the truths of the gospel were to make a more serious impression upon his mind than he had yet been sensible of. At the close of last March, or the beginning of April, occurred the celebration of the Churruck, or the Swinging festival—the most disgusting to a sensible and feeling mind of all the Hindoo festivals. On this occasion devotees, under the influence of opium and other drugs, proceed to the shrine of the goddess Kalee, where they pierce their bodies with iron rods in several places, and with hair clotted with mud, and their faces and bodies besmeared with ashes, they perambulate the streets of the city, dancing and making all kinds of gestures, like madmen, accompanied with a large crowd of people and bands *of horrid music*—a sight indeed *more fit for the infernal* world than for the *abodes of rational* and moral beings.

Denonath's convictions.

Although Denonath had witnessed these scenes often before, it was not till the last exhibition of them that his mind turned from them with pain and disgust. The conviction then came home strong to his soul, that these atrocities could form no part of true religion, as he had been taught to believe. He felt that they must have originated with wicked men or wicked spirits. He felt ashamed, too, that he had ever felt any delight in them, and pitied his countrymen, who now appeared to him to be the subjects of sad delusion. Anon these thoughts and feelings were followed by the remembrance of the divine truths he had been taught at school, and instantly he felt that the God of the bible was the only true and living God, and Jesus Christ his Son and only Saviour. Now he felt his own sinfulness, and particularly his danger of perishing eternally, if he remained an idolater, or among idolaters, and the desire to become a Christian took instant and full possession of his heart.

Denonath prays—his decision.

Impelled by these feelings, for the first time he knelt down in his little chamber alone in the dead of the night, and prayed earnestly to Him, who had now, by his Spirit, revealed himself to his heart, and whose favour he now felt to be more than life itself. His bible now also became the companion of his leisure moments as often as he could evade the notice of his father, whose fears on his account do not appear at all to have abated. He wished now to attend our chapel services; but after doing so once or twice, his father strictly prohibited him from going again. His father's fears were further increased by his bearing towards some Brahmins who came one day into the shop. These people are always saluted by zealous Hindoos on meeting them, with folded hands, and the word "prunam," an act of worship. The father offered it as usual, but his son remained motionless and silent. At this his father rebuked him, and desired him to honour the Brahmins. Denonath replied, "I cannot do so any more, they are but men, and we may not worship any, but God only." At this reply his father expressed great anger, but did nothing more at the time. From this period he ceased altogether to worship Brahmins. This was an act of great decision for a Hindoo youth so young as he is.

Wishes to be a Christian.

About this time he came under my notice, or rather the change that was going on in his character. A marriage was being solemnized in the chapel, and I observed that this youth was one of the spectators on the occasion. When all was over, it happened that we came out of the chapel together. Pleased at seeing him there, I laid my hand upon his head, a

said, with a smile, "Well, Denonath, when you are married, will it be after the Hindoo or the Christian fashion?" "After the Christian, sir," said he. "Indeed," replied I, with some surprise, "I hope it may be so." It was only a week after this he came to me one day, and with much agitation said, "Sir, I have a great desire to be a Christian, and therefore I wish to be allowed to come to you for instruction half an hour every day before the school closes. I am so closely watched by my father, that I can come to you only in school hours." "But why do you wish to be a Christian!" "Oh, I feel that I am a great sinner, and that none but the Lord Jesus Christ can save me; and if I do not believe in him I must perish."

Receives further instruction.

Subsequent conversation with him convinced me that the youth was in earnest, I therefore joyfully complied with his request, and he came daily for instruction from this time; and every day's intercourse only increased my interest in him. What follows will show you what difficulties still attend both missionaries and converts in this country, in respect to the profession of the gospel, and that after fifty years labour. Denonath's intercourse with me greatly strengthened his desire to join the Christian flock here; but his youthful age, and the short period of our religious acquaintance, led me strongly to discourage the idea of quitting his father's abode.

His father interferes.

It seemed, however, desirable that he should, if possible, attend Christian worship, at least occasionally. He therefore came to chapel, but on his going home his father peremptorily forbad his going any more; and some neighbours, that were present at the time, threatened to beat him for having gone. He was, moreover, told that if he did not give up all intercourse with Christians, he should be sent back to his country, and committed to the custody of his relations there. He abstained, therefore, from attending again at the chapel. The boys of the school, as before remarked, came into my house to worship on Saturday mornings, he therefore came with them as usual. His father found this out also, and prohibited him from coming again. Matters were now coming to a crisis, and he became very uneasy. On the following Friday he inquired what he should do on the morrow; whether attend worship with the school, or abstain. I advised him in the morning seriously and calmly to ask his father's permission to come to the Saturday morning worship. He did so three times, but his father held down his head and made no reply. He then took up his books, went to school, and afterwards to worship.

Joins the mission family.

What occurred that day I do not recollect, but on the Monday following he came and said, with much feeling, "It is quite plain now that I cannot serve Christ while I remain among Hindoos and moreover, my father will, without doubt, send me very shortly into the country, do therefore give your permission for me to live among the Christians at once." The case was a very difficult one. He was not of age, according to Hindoo law; if he came, he might therefore be taken from us. Moreover, was it consistent with the duties which children owe their parents, that I should encourage him, or rather, give him leave to come among us? As to the first, in two or three cases recently the judges of the Supreme Court have set aside Hindoo law altogether, and decided the case as one of conscience, and by the evidence, afforded by a long interrogation, of the capacity of the youths to understand the comparative merits of the Hindoo and Christian systems; in respect to the second, the father was going beyond his authority in preventing his son from following Christ, seeing he was fully capable of understanding the gospel, and did, so far as I could judge, deeply feel his claims. See Matt. xix. 29, and other similar passages, which indeed the youth pointed out to me, to show it was proper for him to leave his father and come. The conclusion was, I gave him permission to come, and two days after, on the closing of the school for the day, he presented himself, saying, "I am now come, sir, to remain with you."

Interview with his father.

On the following morning early, the father, attended with a crowd of people, appeared at our gate, and cried bitterly for admission. I directed the gatekeeper (Durwan) to let him in, but not the crowd. On coming to me, he said, "Oh, sir, give me my son," and wept bitterly. I told him he should see his son, and sent some one to call him. The son came trembling. On seeing him, the father, weeping, said, "Oh, Denonath, why have you left me? Come home again." The boy said, "I have not forsaken you, but I wish to serve the true God, which you will not let me do at home. If I remain an idolater I shall perish. Do you, father, come with me, and then we both shall be happy." "Go with you," angrily said the father; "will you support me and the family?" "No," said the lad, "I cannot support you, but God will." "God will," said the father, with a sneer. "Will you go back with me, or not?" "No," replied the lad, "I cannot go back to Hindooism again." The father then left with much anger.

Interview with Brahmins, and Denonath's noble resolve.

About nine o'clock he came again, bringing with him several Brahmins, and

pretence of reasoning with the lad, but in reality with the design of carrying him off by force. I saw their design, and permitted them to see him in the house only. After railing at him very roughly, one of them said sneeringly, "Why how old is this new fangled religion?" "Eighteen hundred and forty-nine years," said the youth." "Eighteen hundred and forty-nine years! how is that? Why how long have the English possessed this country?" "Not quite 100 years," said the lad. "And how long have there been Christians here!" "Ever since the first Hindoo believed the gospel." Seeing that they could not get on in argument, they began to consult what to do. On this the lad said, "'Tis no use you attempting to bring me back. I tell you plainly I am a Christian, and will never turn to you again." Some one took hold of his hand to drag him out; but not being permitted to do that, they left in a rage, and gave him up as lost. We heard in the course of the day that they were about to apply to the magistrate, but it came to nothing. The father, subsequently, made several feeble attempts to reclaim his son, but in vain.

This is now two months and a half ago. Since then the youth has gone on well, and last sabbath I had the pleasure of baptizing him in the name of the Lord Jesus. Could you see him, you would love him.

Remarks.

This is a long narrative; I am afraid it will tire you. I have written it because I am not aware that any thing of the kind has appeared in the Herald of late. It opens to young Christians at home the state of things which we have to contend with here. They will see how much labour and anxiety the missionary has to undergo to win a soul to Christ, and how much more converts here have to contend with, and to sacrifice, than young people generally at home have. All may learn, also, to sympathise with missionaries in their arduous work. The battle yet rages, in all its fierceness, and hitherto there are few signs of yielding on the part of the enemy; but it is the Lord's, and he will prevail. The idols must perish, the temples must be destroyed; the Brahmins must be abased; caste must be annihilated. *"This is the victory which overcometh the world, even our faith."* Let not the church at home faint.

JESSORE.

In the September number of the *Oriental Baptist* we find a long and interesting account of some recent baptisms by our successful missionary brother, Mr. PARRY, who is settled in the above locality. Its appearance in the pages of the Herald will, we are sure, gladden the hearts of the Lord's people, and lead them to the expression of their devout gratitude that the name of Christ is thus glorified among the heathen. Let them likewise pray the Lord of the harvest to send forth more labourers into these fields already ripe, and gleaming with the brightness of maturity.

Triumphs of the Gospel.

Sátheriyá, July 3rd, 1849. Last Lord's day I baptized eighteen disciples who had been seeking the Lord for some months previously. We have had good evidence of the sincerity of their faith in the gospel, and hope that they will continue steadfast in their profession of Christianity. Most of them were zealous Mohammadans before they paid any attention to the gospel, and some even evinced a hatred and opposition towards it. But by the grace of God they began about six months ago to attend upon the public means of grace, and requested the two native preachers of this place to visit them in their respective houses for the purpose of instructing them. By the above means the Holy Spirit enlightened the said converts, and the good seed sown in their hearts began to yield fruit in their faith and repentance. The following circumstances relative to some of the converts, being interesting, I *hope will prove* acceptable to those *who are seeking* for the extension of our *Lord's kingdom in India.*

Kuriyá and his wife.

They heard the gospel when I first visited this village some eight years ago. About three years ago, Wáris, one of the native preachers, visited them, and having retired to pray in secret, Kuriyá, his brother-in-law, noticed it, and when he had concluded his devotion, asked Wáris to pray with his voice; he did so, and through the Lord's blessing it made such an impression upon him that he declared that henceforth he would give up his numáz, and would begin to pray as Wáris did. Ever since he has conscientiously prayed in secret, and endeavoured to convince his Mohammedan neighbours that the religion of the Qurán was invented by Mohammed, a false prophet, and that Christianity was a divine religion, and the followers of it would obtain salvation through Jesus Christ the Son of God. But his fear of man, and the sacrifice he would have to make of the friendship of the world, hindered him for some years from coming to the decision of making a public profession of his faith in the gospel.

He is a weaver, and in comfortable circumstances, and can read the scriptures in Bengáli.

Kodai.

He heard the gospel about five or six years ago from me, when I was preaching in the Sátberiyá market, and he felt a desire to follow the true way. When his relatives and friends, and his zamindár heard of his intention, they did their best by persuasion and threats to hinder him from embracing Christianity. His fear got the better of his conviction, and he for some time gave up the good resolution he had formed of becoming a follower of Jesus Christ; notwithstanding he continued to entertain the hope of making a public profession of the gospel at some future time. About eight months ago he commenced attending on the public means of grace, and began to observe the Lord's day, and to pray in secret. Ever since he has been walking consistently without wavering. We hope he has been truly converted by the Holy Spirit, and will never turn back.

Par, his brother Jámir, and mother.

About eight months ago they began to be concerned about their salvation, and finding that the Qurán revealed no way of deliverance from the punishment of sin, and that in the gospel God had provided for the redemption of sinners through the sacrifice of His beloved and only Son, Par, who is the head of the family, resolved to embrace Christianity, and visited Ali Muhammad, the Native preacher, who is a relative, and requested to be instructed, and commenced attending worship. He and the two others, members of his family, met with much opposition from their relatives and friends in their endeavours to follow the Lord; but they persevered in the good course in which the Lord had led them, until, to the praise and glory of His name, they dedicated themselves to Him in baptism.

Amir.

About a year ago, a native Christian chaukidár used to visit Amir frequently, and endeavoured to teach him the way of salvation. At first he did not pay any serious attention to his message, but after a short time he was awakened by the grace of God to seek for the salvation of his soul, and about six or seven months ago he gave up Rozá and Numáz, and began attending worship, and observing the Lord's day.

Kándi Fakír and his wife.

The former became a professional beggar about eight years ago, and was much respected by the Mohammedans. He often had opportunities of hearing the gospel, but did not think it worth his while to listen to it. About a year ago he felt a desire to attend to the gospel message, and availed himself of every opportunity of listening to it, and about six months ago he relinquished the observance of all the Mohammedan rites and ceremonies, and began to attend the public means of grace, to pray in secret, and to keep the Lord's day in a holy manner. He instructed his wife, and she also attended worship with him. Before his conversion he was hostile to the gospel and native Christians. Behold the grace of God displayed towards a blind, hardened, bigoted, and old sinner, who now loves Jesus, his worship, and his people. I visited him yesterday, and had worship in his little hut. Both of the converts above alluded to appear to be sincere and happy believers.

More converts.

Please God I hope to baptize four converts on the approaching Lord's day. Two of them underwent a searching examination last Saturday, and we were glad to find that they possessed a good knowledge of the gospel plan of salvation. A large number of Mohammadans of this place and the adjacent villages are favourably disposed towards the gospel, and would come forward to express their desire to embrace Christianity, but are afraid to take up their cross and follow the Lord. We hope and pray that the grace of God will effect their deliverance, and that ere long we shall find many seeking after salvation.

The chapel.

The chapel which I commenced building some months ago, has not been finished, but I hope in the course of a month it will be so, and the congregation of the Sátberiyá church will have a comfortable place of worship. I am at present living in the chapel, but the mud walls and kachchá floor are rather damp, which will prevent my remaining so long as I intended. Travelling is very inconvenient in these parts in the rainy season, owing to the bad state of the kachchá roads. I am obliged to keep a set of pálki bearers to go about the villages.

The converts from among Mohammadans.

Three or four Tántis and Káyasthas are desirous of embracing Christianity, but the fear of losing caste keeps them back. It is remarkable that not a single Hindu has been converted in these parts. There are at present nearly sixty members in full communion belonging to the Sátberiyá church, who were previously Mohammadans. It appears that God will glorify himself chiefly in these parts by displaying his grace towards Mohammadans, who are considered, I believe, generally to be more averse to the gospel than Hindus. The latter are bound with a much stronger chain of caste than the former, which makes it more difficult for a Hindu to attend on the public means of grace. If a poor Mohamm[illegible] found frequenting the place of God's worship,

his friends threaten immediately to put him out of caste. Such is not the case with Mohammadans, and therefore they enjoy the privilege of receiving religious instruction, of which the poor Hindu is destitute, owing to the strong prejudice of caste.

More baptisms.

August 2nd, 1849. On the second sabbath of July last I had the pleasure of baptizing two converts from Mohammadanism in the village of Hálimpur, which is situated to the east of Sátberiyá, and nearly a mile distant from it. I was glad to find a large number of Hindus and Mohammadans collected near the waterside to witness the ceremony. Many of them had never seen the administration of the ordinance of baptism, and their curiosity was gratified, but I hope the sight of it made some serious impression on many of the spectators. I addressed them for nearly an hour before leading the converts into the water. I was much pleased to observe my auditors seriously attentive, and I hope that some of them ere long will turn to the Lord. An European gentleman from the Trimony Sugar Factory attended on the occasion, and he seemed to take an interest in the matter, as he holds Baptist principles.

The converts—Prospects.

With regard to the converts, suffice to say, that we hope that they are sincere, and by the grace of God will honour their profession. Several months previously their walk and conversation had been consistent, which affords us an evidence that they will continue to do so, and to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. I expect to baptize four believers in this place (D.V.) on the ensuing sabbath. Thus we are encouraged by the success the Lord is graciously granting us. Of late I have had constant applications at my house for the scriptures, and I have liberally supplied the applicants with the word of God, with my prayer that its contents may be blessed to the conversion of the recipients. On such occasions I have availed myself of the opportunity of addressing a few words for the good of the souls of those who have sought for the scriptures. All the applicants confessed that their shástras were erroneous and delusive. The Puránas, &c., are fast falling into disrepute amongst the Hindus. The time is coming when all who can read will seek for the bible, and I fear we shall not be able to supply the demand. Let us hope, however, that the Lord will provide.

RETRENCHMENT.

Under this head we propose to bring together a few passages from the letters of our missionaries, on whom the announcement of the necessity of retrenchment has produced a most discouraging effect. The long continued decline in our funds rendered this course imperative; and although there are some encouraging symptoms of improvement, yet it is not enough to enable the Committee to write these brethren and say "Go forward." We lay these heartrending epistles before our readers with the deepest grief, yet not without the hope that they may lead the followers of Christ to a renewed consecration of themselves and their all to God, that the work of grace and the salvation of the perishing be not hindered. Brethren, listen to the cry that reaches you from lands of pagan darkness and deepest wretchedness. Be mindful of your Lord's command, "Go ye into all the world, and preach the gospel to every creature."

Our brother THOMAS, of Calcutta, under date of September 7th, thus writes:—

The determination of the Committee to reduce the expenditure from £7000 to £5700, is really heartrending, and will cause consternation throughout the mission, and make many hands to hang down; and will be regarded as merely the beginning of the end.

How to bring down the expenditure to any thing like the sum you mention I cannot conceive.

A few weeks ago I made out a list of stations and agents, appending to each, as nearly as I could, the amount which would have to be paid by the agents per mensem. *The statement is not* perhaps quite correct; *at all events I must go over* the items again. The total exhibited by the statement is rather more than 5500 rupees per mensem, equal to 66,000 [£6600] for the year, without allowance for extras. How to reduce the monthly payments even to 5000 rupees, I am at a loss; the subject, however, will have the earnest consideration of the brethren. I hope that providence will somehow appear in our favour, so that the awful reduction your letter calls for will not be necessary, at least to its full extent. We want, and have long been calling out for, more help, and now to be told that none can be given, and that the aid hitherto afforded must be reduced is extremely distressing.

From Delhi, Mr. THOMPSON, under date of September 6th, thus addresses the Secretary:—

It is with deep grief I sit down to reply to your letter and the Committee's resolution on the subject of reduction. From the time the Society withdrew their support of my Christian readers, now some years, I felt it quite necessary to retain their assistance, and took their support on myself. About the same time, the expenses attending my missionary journeys were also withheld, and believing that such distant visits from home were eminently calculated to do good towards the diffusion of the gospel and the distribution of God's word, I availed myself of the contributions of G. Edmonstone, Esq. (now in England), and was happy in being able to continue them without the usual cost to the Society. Mr. Edmonstone has since left India, and the travelling charges to Hurdwar this year had to be met by myself. Another journey must (D.V.) shortly be undertaken, if the usual amount of annual labour is to be performed, in the hope of doing good, and the expense must be borne by myself. Ever since my union with the Society in 1812, all such expenses were met by themselves, even when I travelled for three or four months together. I have, besides, to supply our worship with lights, which, under no circumstances, have I charged the Society with, being too happy to bear their cost, and have long paid a watchman, or chokeydar, for guarding the chapel and its furniture, and still pay for its occasional repairs, when injury is sustained by the rains. In all the charges above enumerated, and by other incidental expenses, I have relieved, and still continue to relieve, the Society of about 374 rupees a year, which was always borne by themselves (the charge for lights and chokeydar excepted), and now I meet them. The Society are put to no expense for house-rent, nor has any aid been solicited for my station chapel. All the expense the Society are put to at this station is for my salary, for the support of myself and family, for which, with heartfelt gratitude to the great Head of the church who sent me into the field thirty-seven years ago, I feel exceedingly thankful to the Society. After paying all expenses we have not, at times, literally and truly one rupee left, and I am sure you will believe me when I say, that before the end of the month we have at times to borrow five or six rupees for current expenses. No part of our pay have we or do we lay by; as a matter of course, all goes that comes, through the very economical management of Mrs. Thompson, who, besides paying servants (a heavy charge in India), providing food for the family, manages to clothe all in decent clothes, a suit or two now and then, half-a-dozen of any article of linen being out of the question, as impracticable with our means.

Not less distressing is the following from Mr. MAKEPEACE, of Saugor, under date September 7th:—

What shall I say to the resolution of the Committee to restrict for the present the operations of the Society within narrower limits? How you are to do that in India, as it regards European and East Indian agency, I know not. Mr. Beddy has left Patna, so that that important station shares the fate of Allahabad. Brother Thompson of Delhi is at the grave's mouth, being far advanced in years, and no provision has been made for a successor. Should he be suddenly removed our mission in Delhi must of course be at least temporarily abandoned. Brother Phillips is still alone at Muttra. A few months ago he was complaining of bad health, and spoke of seeking a change either in England or at the hills. Should he leave, who is there to occupy his flock? At Agra you have no accredited agent of the Society, Mr. Williams having become pastor of the English church there. His duties are too onerous to allow of his engaging to any extent in missionary efforts.

Then look at Saugor. Here am I, a lone missionary, heaving a sigh after a fellow-labourer of a kindred spirit. True the Lord has abounded in goodness towards me in gathering together, through my unworthy efforts, a people for his praise; but these do not, cannot supply the place of a missionary brother, with whom you can take counsel, and who can share alike your toils and your sorrows. Far be it from me to complain. I hope, through strength communicated from on high, to pursue my labours, both English and native with vigour, until compelled to pause. My constitution has been much shattered, and you must not be surprised if, as the result of unceasing exertion and care in an Indian climate, I should ere many years have passed by, either fall into a premature grave, or be hurried away to seek renovation in a more genial clime. Believe me, I am perfectly ready to work alone amidst a population of nearly two millions of people—to preach in English twice a week—in the native tongue three or four times—to meet inquirers—visit the members of the church and congregation—attend the hospital—instruct our native agents—write hither and thither for the means of support, or labour *myself* in instructing a few boys (as I do now for two hours in early morning), so as to secure a sufficiency without appealing to the Committee for aid.

Remember, my dear sir, that the native

mission and operations in Saugor have not since my arrival cost the Society *one farthing*. With the exception of a small sum given by some gentlemen in the station, the whole amount required for the maintenance of our native establishment is paid from my own salary, and from the sums I have realized through the above mentioned private efforts. The majority of the donors have preferred the sabbath school as an object of support. Whilst our members have, generally speaking, enough to do to sustain the English services, and meet other demands. The rent of a building, cost of lights, servants, &c., make up, in toto, no inconsiderable amount; what reduction, therefore, can I make? Myself and family cost you less by fifty rupees per month than what we did at Agra, whilst the native mission *costs you nothing*, and by the blessing of God it shall cost you nothing. Until we have an English chapel of our own, our people cannot be expected to do much more than they at present accomplish. I cannot enter now into further detail, but will do so when I send my annual report.

We earnestly intreat the churches of Christ to take these matters into prayerful consideration, and if possible avert the painful trials which seem to hang over our beloved and first established missions in India.

BRITTANY.

MORLAIX.

Our missionary brother, Mr. JENKINS, writing the 6th November to the Secretaries, favours us with the following account of his labours and prospects in the interesting land where he is called to labour in the gospel of Christ.

I have been this time somewhat longer than usual before writing to the Society. I am glad to say that preaching in the country continues. I regret that I have not been able to attend sufficiently to this part of my work for want of an assistant. I preached lately in the part of the country which I generally visit for that purpose. I held four meetings in three different parishes. These were not out-of-door meetings, but held in private houses. They were fairly attended, and the attention was good. The people here wish me to preach to them oftener, and more regularly, and it is truly desirable that I should do so. I trust I will be able to preach in that neighbourhood oftener. At Belle-Isle-en-Terre I intend taking a convenient room, as the house of our friend Georget is inconvenient, and too far out of the town. While experience shows the difficulties which attend every step of the progress of our work in this country, yet such is the state of things, and our prospects, that I am confident it will stand its ground, and gradually go on, and triumph over difficulties. Very often after our meetings we have interesting and good conversations on religion and the errors of Rome. The people will freely blame many things in their church, and their feelings generally are strong against the avarice and the wickedness of the priests; but it is somewhat astonishing how void they are of a true notion of the duty of man to come to God, form his Christian character, his opposition to sin and error, his life and actions, according to the word of God. *This indeed is one of the baneful effects of the system of popery.* It is *continual preaching, and other evangelical means,* with the Lord's blessing, that will bring this people out of darkness into light, and from the power of Satan into the kingdom of the Redeemer.

Since I wrote last I have baptized our Breton bible colporteur, Omnes. We are fully persuaded he is truly converted to the Lord, and he is a consistent and excellent Christian. Preaching in the country commenced at his house; and he has been very useful ever since in connexion with that work, and in distributing the New Testament. He suffers all reviling for Christ's sake with admirable patience, and is never ashamed nor discouraged to confess the Saviour before men. His house is always open to preach the gospel therein, and he is always ready to invite his neighbours to hear it.

Sabbath day the 30th ult., I was to baptize two men, one a Breton, and the other a young Frenchman employed in selling the scriptures. The French friend had come from L'Orient, a town from twenty-five to thirty leagues hence, for that purpose, where he has been useful not only in selling the scriptures, but also in creating a religious interest in the minds of many, who meet often in his room to hear the explanation of the word of God. But I was not able to leave my bed on that day, nor for some days after, having been taken ill with vomiting the day before. Through the Lord's goodness I was not long ill, and am quite well now.

I devote some time to the translation of Barth's Bible Stories. This work is not in so forward a state as I could wish, as Mr. Williams, of Quimper, has not been able to give any assistance, as he intended.

The Bible Society has very kindly voted that a second edition of the Breton New Testament should be made, and I devote some time to the revision of the present version.

I have been for a long time in straits to know how to have an evangelist to meet the views of the Liverpool friends, and for a small salary. I could not write to Mr. Lacquet, as there was no prospect of means to pay his travelling expenses and sixty francs per month salary, as the Liverpool Society has granted but £20 for this year, and promises only £15 for the next year. However, I trust the Lord has enabled us to find a very excellent young man that will answer our purpose. He is Dussauze, the colporteur that is now at L'Orient. As this matter is not decided, I will tell you more about it in my next letter.

HOME PROCEEDINGS.

Since our last publication, meetings in behalf of the Mission have been held at various places in Northumberland and Durham; Messrs. Hinton and Threstrail of London attending as the deputation—at Birmingham, where the claims of the Society were advocated by Messrs. G. H. Davis of Bristol, Baynes of Nottingham, and John Clarke—at Haverfordwest and places adjacent, where Messrs. Carey and Clarke were present—at Plymouth and its vicinity, and at Shouldham Street, London, the former attended by Mr. Clarke, and the latter by E. B. Underhill, Esq.

It is very gratifying to the Committee to be able to state, that these meetings were pervaded by an earnest and devout spirit. The deputations were received with the greatest cordiality, and their appeals were responded to with promptness and liberality. We would fain hope that the missionary spirit is still maintained in our churches, and is visibly on the increase. May it abound yet more and more!

It may be proper to state that the connexion which formerly subsisted between the Committee and Mr. Beddy, late of Patna, is at an end—he is no longer an agent of the Society. Mr. Start, a Baptist brother, supporting missionaries on his own resources, has intimated his intention and wish to occupy that station; and the Calcutta brethren have recommended that Patna be no longer occupied by the Society. This recommendation has been adopted by the Committee, who have authorized the brethren in Calcutta to make such arrangements respecting the Society's property at Patna as may appear to them most expedient.

YOUNG MEN'S MISSIONARY ASSOCIATION.

On Wednesday evening, December 19th, the Third Lecture will be delivered in the Mission Library, by the Rev. J. B. Brown, B.A. Subject: "The Philosophy of Missionary Enterprise, as developed in the Life of the Apostle Paul."

FOREIGN LETTERS RECEIVED.

Africa	Calabar	Merrick, J.	August 21.
		Newbegin, W.	August 17.
	Clarence	Saker, A.	August 27.
America	Montreal	Cramp, J. M.	October 29.
	Quebec	Marsh, D.	October 6.
Asia	Benares	Small, G.	September 3.
	Calcutta	Thomas, J.	September 7.
	Delhi	Thompson, J. T.	September 6.
	Intally	Pearce, G.	September 5.
	Sagor	Makepeace, J.	September 7.
	Serampore	Marshman, J. C.	September 7.
Brittany	Morlaix	Jenkins, J.	November 6.
Haiti	Jacmel	Webley, C.	October 9.
Honduras	Belize	Kinglon, J.	September 10.
Jamaica	Lucea	May, J.	October 2.
	Springfield	Tunley, J.	September 15.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following friends—

Miss Rhoda Thomas, through Mr. Hinton, Portsmouth, for a parcel of useful articles, for *Africa*;

Mr. R. T. Whitwell, for a parcel of magazines;

Friends at Leamington, by Miss Rawson, for a box of clothing, &c., for *Rev. J. Merrick, Bimbia*;

Teachers and children of British School, Loughton, for a parcel of clothing, for *Miss Vitou, Clarence*.

The Rev. G. Cowen, of Trinidad, desires his "cordial thanks to the friends at Ipswich, Bury St. Edmunds, and Lymington, for boxes of clothing; also to Miss Waring, of Shirehampton, near Bristol, for a package of tracts kindly sent" him.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, during the month of October, 1849.

	£	s.	d.
Annual Subscriptions.			
Paine, John, Esq., Clapham	1	1	0
Tucker, B., Esq., Enfield	2	2	0
Donations.			
Bible Translation Society, for *Translations*	300	0	0
Hitchcock, George, Esq., for *Debt*	25	0	0
Negros' Friend Society, Southwark, for *Jamaica Schools*	16	0	0
Tritton, Joseph, Esq., for *Debt*	20	0	0
Legacies.			
Chariott, Mr. Joseph, late of Windsor	119	16	1
Fisher, Rev. Mr., late of Padiham	3	9	5
London and Middlesex Auxiliaries.			
Squirries Street, Bethnal Green—Sunday School, Old Castle Street, for *Dove*	0	7	6
Stepney College—Collection	1	17	9
Uxbridge—Contributions, for *Debt*	5	5	6
Walworth, South Street—Sunday School	2	0	0
Bedfordshire.			
Bedford—Usher, Mr. John, box by	0	8	3
Cotton End—Contributions, moiety	9	0	0
Berkshire.			
Reading—Collections	19	15	4
Wantage—Collection	7	10	6
Contributions	8	2	9
Do., Sun. School	0	13	9
Cambridgeshire.			
Cambridge—Friend, for *Debt*	10	0	0
Cheshire.			
Chester—Harling, Mr. W., A.S.	1	1	0
Cornwall.			
Helstone	4	18	9
Redruth—Collections	6	0	0
Contributions	3	15	0
	9	15	0
Less expenses	0	3	0
	9	12	0
Devonshire.			
Tiverton—Sunday School, for *Native Teacher at Dinagepore*	5	0	0
Gloucestershire.			
Chalford—Collection	0	15	4
Hilsley—Collection	0	13	0
Slimbridge—Collection	0	17	7
Stroud—Collection	17	7	9
Contributions	6	2	6
Do., Juvenile, for *Schools in India*	2	10	0
Tewkesbury, on account	18	0	0
Hampshire.			
Basingstoke—Contributions, for *Debt*	4	0	0
Hartley Row—Contributions, for *Debt*	7	15	0
Milford—Contributions	0	16	6
Odiham—Contributions, for *Debt*	3	5	0
Hertfordshire.			
Hoddesdon—Contributions, for *Debt*	0	8	6
Royston—Contributions, for *Debt*	4	0	0
Tring—Olney, D., Esq., for *Debt*	10	0	0
Contributions, for *do.*	3	5	0
Ware—Contributions, for *Debt*	6	5	0
Watford—Contributions, for *Debt*	3	5	0
Lancashire.			
Bolton	18	1	0
Bury—Collection	2	10	3
Heywood—Collection	3	10	0
Preston—Collections	13	9	7
Rochdale—Collections	50	11	7
Contributions	39	8	2
Kelsall, Henry, Esq., Annual Subscription	150	0	0
Do., extra donation, *towards relieving the present deficiency of funds*	150	0	0
Leicestershire.			
Arnsby—Collection	10	?	
Contributions			

	£	s.	d.
Blaby—			
Collection	2	12	1
Contributions	0	18	0
Foxton—			
Collection	1	0	0
Leicester—			
Sanderson, Mr. Jos.	0	13	0
Belvoir Street—			
Collections	31	11	8
Contributions	54	9	10
Do., Juvenile	6	6	0
Do., Sun. Schools	2	11	0
Loughborough—			
Contributions	1	5	6
Pailton—			
Collection	2	10	0
Sheepshead—			
Collection	3	14	0
Contributions	4	7	4
Sutton in Elms—			
Collection	6	10	0
	131	15	5
Acknowledged before	104	14	8
	27	0	9

Norfolk.

Norfolk, on account, by Mr. J. D. Smith	200	0	0

Northamptonshire.

Buckby, Long—			
Collection	9	3	0
Contributions	1	7	0
Guilsborough—			
Contributions	4	9	9
Do., for *Dove*	1	0	0
Milton—			
Dent, Mrs., for *Debt*	5	0	0
Northampton, College Street, on account, by Mr. W. Gray	50	0	0

Nottinghamshire.

Collingham—			
Collections, &c.	13	10	0
Nichols, Mrs.	50	0	0
Do., for *Debt*	50	0	0
Sunday School	0	10	0

Oxfordshire.

Chadlington—			
Collection	1	13	8
Contributions	0	16	6

Shropshire.

Bridgnorth—			
Collections	11	11	10
Contributions	17	0	3
Do., for *Debt*	1	0	0
Do., Sunday School	3	17	11
Broseley, Birch Meadow—			
Collection, 1848	1	13	3
Do., 1849	1	2	0
Contributions	0	17	8

Somersetshire.

Taunton—			
Collections	5	18	6
Contributions	19	11	9
Do., Sunday School	0	5	1
	25	15	4
Less expenses	0	14	6
	25	0	10
Winscombe	3	1	0

Staffordshire.

Tamworth—			
Collection, &c.	6	10	0

Suffolk.

Eye—			
Howes, Rev. T., Rector of Thornden	1	0	0

Sussex.

Battle—			
Contributions, for *Debt*	5	2	6
Hastings—			
Contributions	1	0	0
Do., for *Debt*	3	10	0
Lewes—			
Contributions, for *Debt*	1	10	0

Warwickshire.

Birmingham, on account, by Mr. J. H. Hopkins	121	18	11
Christie, Mr. J.—A.S.	2	0	0

Wiltshire.

Trowbridge—			
Fowler, W., Esq., for *Debt*	5	0	0
Hayward, Mr. J. E.	1	0	0
Westbury, Cook's Style—			
Collection	1	18	6
Contribution	1	1	0

Worcestershire.

Astwood—			
Smith, Rev. J., for *Debt*	5	0	0
Atch Lench—			
Collection	4	18	0
Kidderminster—			
Collection	2	13	6
Contributions	8	11	4
Do., Sunday School	0	8	8
Pershore—			
Collections	12	16	8
Contributions	37	14	3
Do., Juvenile	8	9	7
Upton on Severn—			
Collection	2	19	0
Contributions	2	10	3
Do., Sunday School	0	10	9

Yorkshire.

Baldersby—			
Collections	3	13	6
Contributions	4	19	2
Barnoldswick	2	0	3
Boroughbridge—			
Collections	4	12	6
Contributions	6	3	1
Bradford—			
Collection, 1st Church	31	14	0
Do., 2nd Church	12	1	1
Bramley—			
Contributions	1	4	4
Brearley—			
Collection	1	13	4
Contributions	2	2	0
Dishforth—			
Collection	1	9	4
Halifax—			
Collection	13	8	6
Contributions	17	12	6
Do., for *Dove*	0	5	0
Haworth, First Church—			
Collection	4	7	8
Contributions	9	17	4
Hebden Bridge—			
Collection	14	12	6
Contributions	6	2	6
Do., for *Dove*	0	5	0
Keighley—			
Collection	1	10	0
Contributions	1	5	0
Millwood—			
Collection	1	2	0
Salendine Nook—			
Collection	3	13	3
Stock, Rev. J.	1	0	0
Shipley—			
Collection	8	7	6
Steep Lane—			
Collection	2	9	0
Wainsgate—			
Collection	1	13	9

SOUTH WALES.

Monmouthshire—

Magor—			
Sunday School, for *Dove*	0	14	0

SCOTLAND.

Cupar—			
A Friend, for *Debt*	5	0	0

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., M.P., Treasurers, or the Rev. Frederick Trestrail and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, London: in Edinburgh, by the Rev. Christopher Anderson, the Rev. Jonathan Watson, and John Macandrew, Esq.; in Glasgow, by Robert Kettle, Esq.; in Dublin, by John Purser, Esq., Rathmines Castle; in Calcutta, by the Rev. James Thomas, Baptist Mission Press; and at New York, United States, by W. Colgate, Esq. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co., 1, Street, to the account of the Treasurers.

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IRISH CHRONICLE.

A QUESTION ASKED AND ANSWERED.

"WHAT would you convert them from?" Such was the question somewhat tauntingly preferred by an intelligent Irish Catholic to our Secretary at the close of one of his addresses in Fifeshire, about a fortnight back. "And pray, Sir, what would you convert them from?" Candour, however, compels us to say, that neither in the conversational discussion which followed that night in the chapel, nor in the continuation of it in private, on the subsequent morning, did the opponent of our Society and its aims, abandon the courtesy of the gentleman, or the honesty of an honourable disputant. Our friendly antagonist is gone—pledging himself, however, to assail our Society and our statements in the public press—his question, and the thoughts which it originated, still remain with us. "From what would you convert them?" We can readily understand the motive which prompts those whose craft is in danger, to put the question; we can understand why certain political agitators who traffic in the credulity and ignorance of their fellows should frown upon our efforts to reduce their capital. But for an intelligent and warm-hearted Irishman—Catholic though he is—a lover of his country and his countrymen, a man of large observation and historic knowledge, to condemn a Society which even *he* admitted is benefiting his countrymen, is to us incomprehensible. The secondary evils of Ireland, however, great though they unquestionably are, and which our Society in striving to achieve its primary aim, must necessarily mitigate, if not ultimately remove, fall into insignificance when contrasted with those greater and giant forms of evil against which we specially contend. "What would we convert them from?" From the darkness and death of sin, into the obedience of faith, and the liberty of the children of God; from the delusions of superstition, into the sound knowledge of gospel truth; from another religion, "which is not another," into the religion of Christ and of God; from a blind reliance on priestly or saintly mediators, and which, in the strong phrase of the Hebrew prophet, will prove to them but "a refuge of lies," to rest their hopes on the alone Mediator between God and man, the only refuge from the storm, and the only hiding-place from the tempest. "What would we convert them from?" From superstition and mummeries, invocations and penances, absolution and indulgences, to an enlightened knowledge of the religion of heaven; and to teach them what is the spirit of the religion of God, and what is the nature of that worship which a spiritual Being requires from his intelligent creation; to inscribe on their very heart's core the solemn truth, and to make it the habit and the governing feeling of their daily lives; that external worship without internal devotion, is an abomination in the sight of a holy God; that charms, incantations, masses, and anointings, are neither in themselves, nor are they incentives to, spiritual and true worship.

While we write, we have before us the abandoned oil stocks of a once Roman Catholic priest—the sacred vessel containing the holy oil, viewed with so much veneration and awe by millions—inasmuch, as they fondly imagine the smallest drop of its contents can make smooth for them life's voyage to heaven. There it stands, with its three initial letters, and which might conjure up in a fanciful mind, the three-fold thing of another mythology. The vessel is becoming rusty from neglect; the oil is rancid from disuse. And is it possible that in such a thing as this rests the hopes of millions of our fellow-subjects? Alas! 'tis too true! Then, from these false hopes would we convert them. And we appeal to our friends and readers more earnestly and more entreatingly than ever to aid us in our efforts to reclaim, to elevate, to save a noble and interesting people from crime, degradation, and death. We want help now, brethren, and whatsoever *our hand findeth to do*, let us do it with our might.

Our agent, Mr. BERRY, whose labours have been greatly blessed during the past year, writes under date Nov. 5th.

It is usual with me to furnish monthly letters,—and as the progress made the last month has been encouraging, I am the more disposed to follow my old plan. I have in former letters referred to the great success at one of my out stations, Clonmore, from which I baptised some twenty or twenty-four during the present year; and as many of them are unable to come to Abbeyleix, I thought it better to form a branch church there, and have a monthly administration of the Lord's supper. As soon as the clergyman heard this, he forbade the man in whose house I had formerly preached, to admit me; and he being in the power of his landlord, and fearing the clergyman, refused me his house with evident and deep reluctance. Having, however, made my arrangements, I went on the appointed sabbath determined, if no house was open for me, to preach in the open air. But upon my arrival, my joy was great when I found that almost every house was open to me, and I selected, and was actually admitted into the house of the clerk of the church. The people were indignant that such means should have been employed by the clergyman to put me down; and to mark the triumph of the truth more fully, I have received a message this day from the landlord's agent to occupy as a preaching room an excellent out-house. These things cheer me much, and I have so many candidates in that locality as to justify the hope that a considerably large church will be collected there. 'Tis only a distance of thirteen miles from Abbeyliex. I do think the night schools I opened there for the benefit of the poor conduced to this general good. The people are very poor. I have more than thirty poor members, and should any kind friends send you clothes for the winter, I should be greatly obliged if you would send a box or two to my poor people.

We shall not comment on the above, or on the opposition offered to Mr. BERRY'S energetic efforts. From all our agents we have cheering accounts of the willingness of the people to listen to their teachings. We pass them by, however, to make room for the following painfully interesting letter from Mr. ECCLES. We deeply sympathize with him, as no doubt will our readers. Perhaps some of them will help us to give this devoted and noble-hearted agent more substantial assistance than barren sympathy.

MR. ECCLES writes:—

MY DEAR BROTHER,—The potato crop is again destroyed, and with it the hopes of the small farmer. The winter is setting rapidly in, intensely cold. Hundreds of families, half famished with cold and hunger, are continually arriving from every quarter in search of, at best, a precarious employment. In finding this employment multitudes are disappointed altogether; others, more fortunate, obtain an occasional day's work, thereby only prolonging a starving existence. And, in fact, the out-door labourer is prevented, by the state of the weather, from more than a day's work at uncertain intervals.

I have been in families where father, mother, and several of the children have had nothing to eat for the whole day, and where they were only too happy to have a little broth once in the twenty-four hours. Blankets, all the bed clothes, and every thing that could be converted into a means of removing hunger, were gone. And this is not a solitary case. I *know* the people well, and have known them long as hard-working, honest, worthy people. . . . Oh! my country! God only knows the issues as to thee! Dark, dark indeed, is thy prospect; thy situation cannot be conceived by a stranger. The sober reality is too likely to be mistaken for the workings of a fruitful fancy. Need I say, I have already drawn upon my private means in aid of such sore distress. You could not—no Christian could have helped it. I knew you were away on a collecting tour, or I would have written sooner. I cannot, however, now delay longer;—matters are too pressing. . . Can I have a few pounds for relief *now*, and an allowance of—say *five pounds* a month, during the winter? I trust the Committee will allow me this small sum with promptitude. *Bis dat, qui cito dat.* "Blessed is he that considereth and remembereth the poor."

Will not some of our readers and friends help us in this matter?—We await their answer.

Mr. THOMAS, writing from Moate, after detailing his labours, his extensive journeyings, and his prospects of success, says:—

The school at Moate has also increased and improved; great distress and nakedness however, hinder many of the poor children from attending: their poverty and misery are beyond all expression severe. There is no employment here whatever. I have seen several poor children entirely naked, and their parents in filthy rags, little better. Could you, my dear brother, send me some clothes and relief for them? I am sure —— will not be appealed to in vain on their behalf.

We shall be most happy to receive the assistance of our friends, either in clothes or special contributions, and will forward their kind donations instantly to Ireland, either to the places where we think distress most prevails and where they most need our help, or to the places specially mentioned by our friends themselves. But as he gives twice who gives quickly, will our readers allow us to beseech their prompt and timely aid.

Mr. Eccles, in the midst of his many trials, has however cause for thankfulness in the success of his work. In another letter he says,—

Our last Lord's day we had the pleasure receiving into the fellowship of the church a female, originally a Presbyterian, whom I had previously baptized, on a satisfactory profession of faith in the Redeemer. Amid many difficulties, the cause keeps steadily advancing; the sub-stations are well attended; prejudices are daily giving way; and, as a church, we are at peace among ourselves, and joy in God through our Lord Jesus Christ.

Mr. M'Kee, in a letter dated Easky, Nov. 17th, says,—

In a good many cases Romanists attend, and generally hear with marked attention. The Sabbath school has somewhat improved in attendance; and the various daily schools in this district are going on as well as we could expect. There is a great deal of apathy manifested on religious subjects, even by many who come out to hear: but we desire to sow in hope: we rely on a promise-keeping God. I endeavour, wherever I go, to get hold of the young people. The members of our little church being much scattered about, few of them can send their children to the Sabbath school; but I strive to teach them the most important things at their respective homes. In this department of labour, I do not, of course, confine myself to our own people; but remembering that "as the twig is bent, the tree's inclined."—I try to instruct the rising generation in the things connected with their soul's welfare. By this means, and by small books which I give to the most deserving, I have no doubt that much good is done to the children themselves, and indirectly through them to their parents. By means of small periodicals and some books of a religious character suited to the character and capacities of the people, I am endeavouring to teach the people *to think for themselves*. This to some of our English friends might seem strange language; but it is a melancholy fact, that very few of the *people here think at all*: and this is especially true of them in religious matters. This holds equally of many Protestants as well as of Papists: something is being done to get rid of the monster evil of thinking by proxy. Men will eventually begin to think that they have understandings; and for the proper exercise of which, they will be held accountable. May the Lord teach them speedily to *feel* that they have souls, and to seek their eternal welfare.

We look upon the education of the young as a great means of benefiting and permanently blessing Ireland. A gentleman who has recently returned from "a month's visit to Connaught," and who had ample facilities for acquainting himself with the state and prospects of religion there, writes:—"To weaken the overgrown power of the priesthood in Ireland, God has been pleased to employ the famine; making the people to see that it is to Protestant feeling and to Protestant benevolence they have to look in the day of distress. But another agency, and one more abiding in its results, is also at work. It seems feeble. It resembles the sand which God hath placed for the bounds of the sea by a perpetual decree that it cannot pass it: and though the waves thereof toss themselves, yet they cannot prevail; though they war, yet can they not pass over it. Popery is lifting up its waves, and making a mighty noise in rolling its roaring surges to the shore, but God is providing a generation of little children, which seemingly and separately insignificant, like the grains of sand on the sea shore, will yet present a barrier, against which Popery will spend its foam and its fury in fruitless rage. The *school* is the missions' strength; the school is Ireland's hope. . . . The children soon learn that the word of God is supreme in all things relating to religion—above the authority of priest and of church."

Mr. M'Donnell, referring to the school, writes,—

I am happy to inform you that the school is doing remarkably well during the last months. There are between fifty and sixty children in attendance daily at my school. Our Sabbath-school is rapidly on the increase. The parents of the children who attend our prayer-meeting, feel highly satisfied at the answers made by the children after a chapter is read. I have had many opportunities of reading the Scriptures for my neighbours during the past month. The greater part of them being more desirous to

hear the word of life than at other times. The only reason I could assign for the change, was the fear of being called to eternity all of a sudden on account of the pestilence raging around. As soon as I observed their stony hearts at all softened, I lost no time in directing them to the Lamb of God which taketh away the sin of the world.

Mr. M'Kee writes thus about the schools in his neighbourhood:—

I herewith enclose you the account of the quarterly inspection of schools in this district. The priests are giving all the opposition they can to the schools, particularly about Sligo and Boyle, which has caused the attendance somewhat to diminish. The character of the schools, however, has improved. The children are procuring more religious instruction than they formerly obtained. This I take to be most important. I estimate the value of our schools in a great measure by this. There are enough of schools to give a literary education in this country, at least in most places; but what is wanted are schools that will combine religious with literary education. *Our* schools are doing something in this way. During the past fortnight I examined all the schools in the district; but the two in the neighbourhood of Boyle, which are so distant, that I cannot visit them every quarter. I am happy to state that great good is being done in them. More than one half of the children are of Roman Catholic parentage, and they are obtaining an amount of religious instruction, which but for our schools we have reason to believe they would never have obtained. May the Divine blessing rest upon all efforts for the spiritual welfare of the rising generation. The number of children at the seven schools under my supervision is 475.

John Monaghan writes,—

You will be glad to hear that we are going on well as usual. The people still gladly hear the Scriptures read and explained, and many of them seem to appreciate the truths brought before them with satisfaction and delight. We daily behold prejudice and superstition gradually decline and give way to the spread of gospel light and knowledge. A few days since, while passing through the village of Emlingahton, I was invited by a man of the name of H——, to come into his house. On entering he said, "The last time you were here we quarrelled hard about religion, but I have since studied your arguments and am compelled to consider you right. You are now welcome to read to us, and you and I shall quarrel no more. This invitation, from the most obstinate and bigoted Papist I ever met with, you may be sure, was hailed with joy. I then read several passages of Scripture, pointing out the way of salvation with God through a crucified Saviour, to all present, for several of the neighbours had assembled during the time. . . . Some of these parties have since applied to me for bibles, declaring that they now intended to read and study for themselves, which leads me to hope that however feebly the seed may be sown, the Lord will, in his own appointed time and way, sanctify it to the praise and glory of his name.

Eneas M'Donnell says:—

In visiting the house of a man named Battle, this week, I found three other men in the house who did not belong to the family. I read the first chapter of Peter's Epistle to them, and I strove to show them the folly of paying for getting soul-masses read for their deceased friends. One of the strangers, named S———, from the county of Mayo, told me I was the first protestant he ever heard refer to Peter's writings; for, said he, all protestants hate him because they prefer Paul who wished to be made a pope in Peter's stead, and who, therefore found fault with every thing Peter did. I asked him to point out to me from the bible where Peter was called pope. He attempted, but most lamentably failed.

John Judge, in a letter dated November 14th, amongst a number of interesting facts extracted from his journal, says,

Read and prayed in the house of Pat B——, who heard me with great attention. After much conversation he said that he had derived more knowledge of the Scriptures from what I had read to him in the Irish language than he had ever received from the priest with his Latin masses. Said he, "I believe there can be no salvation by the priest—no salvation but by Christ,—the Saviour of sinners." The man earnestly invited me to call again.

Collections and Subscriptions in our next.

Subscriptions and Donations thankfully received by the Treasurer, Joseph Tritton, Esq. Lombard Street; and by the Secretary, Mr. W. P. Williams, at the Mission House, Moorgate Street; and by the pastors of the churches throughout the Kingdom.

COLLECTOR FOR LONDON, REV. C. WOOLLACOTT,

4, Compton Street East, Brunswick Square.

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